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A HISTORY OF THE UNIVERSITY AT CAMBRIDGE,

BY

Geo. Dyer, Esq.re

with a Series of

ILLUSTRATIVE ENGRAVINGS,

by

Jno. Greig.

S. Entrance, King's College Chapel.

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HISTORY

OF THE

University and Colleges

OF

CAMBRIDGE;

INCLUDING

NOTICES

RELATING TO

THE FOUNDERS AND EMINENT MEN.

BY G. DYER, A.B.

FORMERLY OF EMMANUEL COLLEGE, CAMBRIDGE.

ILLUSTRATED BY

A SERIES OF ENGRAVINGS.

IN TWO VOLUMES.

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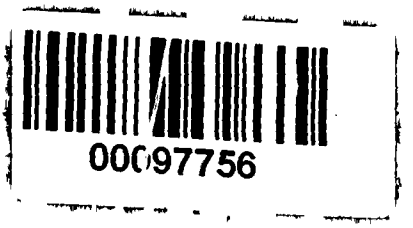

J. G. BARNARD,
SKINNER-STREET, LONDON.

TO THE

CHANCELLOR,

MASTERS, AND SCHOLARS,

OF THE

UNIVERSITY OF CAMBRIDGE,

AND

SUCH AS HAVE BEEN THERE EDUCATED,

THE FOLLOWING ESSAY

TOWARDS

A HISTORY OF THEIR UNIVERSITY AND COLLEGES,

IS RESPECTFULLY INSCRIBED

BY

THE AUTHOR.

March 7, 1814.

PREFACE.

THE INTRODUCTION will contain what would naturally fall into a Preface. That gives an account of what has been done by others, towards a History of the University and Colleges of Cambridge, and of what is meditated in the following attempt. Still a Preface may supply a few omissions, without aiming to forestall the reader's private judgment. To that a writer is not only bound in duty, but compelled of necessity, to submit. Yet, when two fellow-travellers, before setting out on a journey, agree to leave weightier matters to an after-reckoning, it may be prudent in them to settle smaller by a few simple preliminaries, and ordinary arrangements.

Many years ago I had some fancies in my mind of what materials a History of Cambridge should consist, and, indeed, had, imprudently enough, put them down upon paper. This, however, was merely building a castle in the air, raised, indeed, with something of seriousness in design, but without any danger from experiment. It was a castle which I never thought of inhabiting: but on finding I am to be tenant, as well as builder, I perceive my aerial voyage proved a serious adventure, that I have ensnared myself with my own devices, and that I am like the legislator, who became the first victim of his own laws.

But with fairy fancies I intermeddle not now, and with my dreams readers have no concern; not being on fairy ground, but on the Terra Firma of realities, I proceed in a regular progress, and with undisturbed feelings, to a direct point.

Universities are like those springs, which flowing from high grounds, and forming brooks and rivers, and lakes, overspread the face of a country, and give it some peculiar features. They necessarily become interesting; and, as on travelling over extended regions, and observing various bodies of waters, taking different courses, men are gratified in beholding their source, so, after seeing the progress of our

universities, it may be pleasing to trace their origin. There is much to excite our curiosity—much to employ our most serious meditation: for whether viewed in a favourable or unfavourable light, it must on all hands be allowed, they have a material influence on the manners and character of a nation.

And hence the necessity of considering our Universities on the largest scale, of adapting their history to the public feeling; and, in accommodation to general readers, of giving their true character, and genuine appearance.

At the same time, though it is necessary and expedient to meet the expectations of general readers, it is desirable to meet, more particularly, those of such, as have been members of the University: and as the former, it may be presumed, may find much interest in its history, the latter, it may be expected, will find most pleasure. It is as natural for people to receive gratification from the history of the places where they were educated, as from revisiting them. In both cases, where there is a consciousness of having passed the years of early life in literary pursuits, and virtuous conduct, there will arise a thousand pleasing recollections, not affected much by the remembrance of departed friends, (for what we call melancholy feelings, are our better and more salutary ones) nor much by a

sense of the intermixture of some follies, like the ivy twining about the oak; for time acts by our follies, as by our resentments, it teaches us to forgive and forget our own infirmities, not less than those of others: so that, generally speaking, in retracing the scenes of early life, and not less in reading their history, there will be found a preponderance of pleasure: and hence the propriety of combining together a particular with a general interest.

This regard to particular interests is more strictly required on subjects, which involve the exercise of the human understanding. Every man of letters supposes he has a right to think for himself: and, on a review of the history of those who have been members of a university, we shall find, as might be expected, all possible variety of opinion; and this variety will be seen as well in philosophy, politics, and even poetry, as in metaphysics and theology.

And here, it being evident that those who have been members of our University are so various in their opinions, it is as evident, that one who writes the history of them should not be obtrusive of his own opinions, nor censorious of theirs. He should be of no party, or seem to be of none. He is thrown on a quiet spot, sacred to literature; a narrow neck of land, where he may look all around him, and see each un-

interruptedly take his own course; but not with leisure to listen to the eulogiums of parties in their own favour, nor with a right to adopt their railings against their opponents. His destination is fixed by the genius of literature, with respect to philosophy and politics, and more particularly to theology: to borrow a happy expression of Dr. Henry More's, "God has placed me in a dispensation above any sect, and wilt thou throw me down?" what was dictated to him by his own turn of thinking, may be imposed upon others by their employment.

But to leave generalization for particulars. When it seemed to fall to my lot to attempt a History of Cambridge, I soon perceived that, however inadequate to the task, I was called to a serious undertaking. I considered a University as a great object, a body of learned men, its colleges as so many aggregates, which composed it; and my duty became clear: I determined to proceed with candour and liberality, both with respect to its members departed, and with respect to general readers.

After reflection, without determining where the narrative should begin, I saw where it should end. It seemed expedient to confine it to the dead; and I was ruled by reasons of delicacy, as well as of necessity: those reasons are obvious, without explanation. So I

ship: but when respect for friends does not lead us to be unjust to others, such partialities, being only grafts on those general principles, require no apology.

To speak the truth, this was one of the pleasures inseparable from my employment. It is like recovering objects from the end of a perspective, by bringing what was distant and almost out of sight, more full in view. And it may be observed, that as death levels all distinctions, so it levels all parties. We forget differences of opinion, and clashings of interest: the old affections return to their old place: we live, as it were, over again; and as Plato made knowledge to be only reminiscence, so may old regards, after a lapse of years, become intellectual acquisitions, and dispense present enjoyment.

Similar to these partialities may be considered some predilection for my old College. Towards the places of their education most people, I believe, are sensible of some prejudices, somewhat resembling the fondness which they feel for a parent. It is a natural affection, and may exist without any present interest or the slightest expectation: and hence, as will be observed in the proper place, the more minute account of that college; not, perhaps, that I previously possessed more knowledge of that than of some

others: but I thought it a duty to acquire such a knowledge, and I felt a pleasure in the communication *.

But on these matters I dwell no longer, least I should intrude on the Introduction. It re-

* This college-partiality had nearly prevailed on me to break in upon my general rule, to confine the narrative to the dead. For when writing the account of Emmanuel College, I was not wholly unacquainted with the writings of some learned men of this college, now living, and I noticed them with respect, and, indeed, the smallest pamphlet, which occurred to me as written by a member of that college, was duly registered. But on resurveying my mode of proceeding towards other colleges, and the effect which such particularizings left on the work (for every species of writing should present some unity of design), it occurred to me that academics in general might think I had already shewn sufficient college-partialities, and that to carry them further would look something like college-flirtations: so (for our first thoughts are not always our worst) I was brought back to my general rule, of confining the narrative to the dead; fearful, too, as I was, that readers might have just reason for addressing me with the rebuke of the Roman poet—

> ——————Amphora cœpit
> Institui, currente rota, cur urceus exit?
>
> Horat. Ars. Poet.

Such a course, then, would have broken in upon the uniformity of appearance, as well as upon general rules: but the above allusions will shew the order of particular affections, and the reality of my college feelings.

mains still to speak a few words in the way of acknowledgment and apology.

I acknowledge my obligations, then, to several kind friends both in town and country, who have occasionally assisted me in examining the proof sheets of these volumes, which, to one whose sight is treacherous, was an essential service, it having preserved me from several errors of the press, and often from errors of more consequence: I have, also, been obliged to others, for the loan of books, very serviceable to me in the course of the work. The acknowledgments in cases which concern the authenticating of any particular parts of the history, will be made in the proper place.

Room, and great room, there is also for apologies. Some apology should be made for the delay of the publication so long beyond the time announced; and, I fear, I must take the whole of the blame: none, at least, is attached to the proprietors of the work. The announcement, indeed, was theirs; though my engagement the occasion. But to enter on those particulars would answer no purpose here: and, persuaded I am, intelligent readers will think, that I should rather apologize for publishing so soon, than for delaying so long: they well know, that even the poet's Pegasus, winged and light, should not be kept always on a violent gallop;

but that the poor prose-pad, like a pedlar's, with more of burden on his back, than he well knows how to bear, should be left to take his slow, quiet pace. Such readers must perceive, that I am speaking what I cannot but feel. I entered on this work certainly with considerable materials, and, since engaging in it, in reading, in thinking, in correcting, and improving, I have proportioned my labours to my undertaking. But this tended to delay, not to expedition. It was like plying the bellows in a dark room, where you perceive light, as you enkindle a flame. For every step I advanced, I did but more clearly see, how much further I might go.

Here too readers, and some writers, may be reminded of the effect produced, by finding a pleasure in your employment. Notwithstanding what I have said of the poor pad, and his burden, they will recollect, that some burdens are sweet—you lose the sense of weight by the deceptions of fancy, and occasional rests; and in proportion as your journey becomes more agreeable, you are in danger of growing more dilatory.

But besides all this:—After finishing, as I thought, or nearly finishing, my labours, I was visited by a long illness: my recovery was not expected: after feeling a little natural anxiety, among my last concerns, I had taken my leave of my poor papers. I had left them, I knew, in

confusion, and they fell into worse disorder. Some parts were deposited, I doubt not, by myself, in some book, or among other miscellaneous papers; but my recollection failed me, and I was never able to recover them.—Here, then, fresh matter, new arrangement, and recomposition, became necessary. Happily, I found some of my old copy, from which my papers had been originally transcribed; my memoranda too were in a known place; I can with confidence, indeed, say, that these aberrations have led me to take a surer aim; that these mortifications have urged me to more diligence; that disappointments have excited stronger exertions, and that my confusions terminated, after great labour, in a better arrangement; so that, on a serious retrospect, I have abated my own chagrin; and, I hope the reader will have no reason to complain: for *could* the work have been expedited, it ought to have been delayed; and it is not for those who are creatures of circumstances, to aim at, or expect, impossibilities. The circumstances, which govern man's life become the rule by which candour should judge of his actions. Still the circumstances, as thus stated, have occasioned various interruptions, and unexpected delays.

Some omissions, and I fear two or three trifling repetitions, will be consequent upon these de-

rangements. The present Preface is not that which I originally wrote; and I fear it has forestalled one or two ideas, which belong to the Introduction. I have omitted many observations that I made on our most ancient charters, confirming what I have hinted relative to their inauthenticity. These, indeed, I afterwards found: but, for the present, I thought it best to suppress them. And, in some of the colleges I found gaps, (more particularly in Trinity Hall and Sidney College), which I could not fill up with the first matter: but by closing them with fresh materials, I hope, if they cannot escape the penetration of the reader, they will obtain his indulgence.

As to errata, I have followed my own discretion, and make no TABLE of them. Should they be more than I am aware of, they must submit to the wholesome castigations of criticism: if only such as are incident to human infirmity, they must shelter themselves under the protection of candour. The variety of the subjects contained in these volumes will, it is hoped, form something of apology.

Some additions, also, have been the consequence of my interruptions: for, as light breaks through chinks, so through the gaps of our own minds, (and what are broken lucubrations on paper, but such gaps?) fresh thoughts will start

forth; and we may not choose to dismiss them. All the Appendixes are after-thoughts; and, if I may judge from the pains taken to conduct through these accidental openings certain subitaneous glimmerings to their proper place, so as to illustrate other subjects, these unexpected inter-coruscations of thought will not be reckoned *unfavourable* interruptions, nor my improvement of them my slightest efforts.

A little irregularity, with regard to chronological order, may be put to the same account. A work thrown into confusion cannot be replaced all at once, nor its parts, perhaps, restored in their natural order: some time must be employed in collecting together the "disjecti membra," and aptly to replace them may require considerable care. This will account for a little perturbation in the order of the colleges. The derangements alluded to relate to the second volume; where it was expedient to print the chapters as they could be completed; and the consequence is, that two or three colleges of a later date take precedency of the more ancient; a perturbation, indeed, but rather of place, than matter, and but of little consequence, being without any thing incommodious to the narrative.

Judging, from the brevity of our Cambridge Historiettes, some, perhaps, may think an apo-

logy required for the length of this. If so, let the apology be, that something of conscience was forced into exercise. It is observed by Sir William D'Avenant, "that those who write from conscience grow commonly the most voluminous; because the pressures of conscience are so incessant, that she is never satisfied with doing enough;" and in a work of this kind, though not wholly for the reasons which he assigns, this is true: for whoever compasses the subject, will find it of a nature not to be compressed. It is true, the early part of our history might have been passed over as insignificant; some particular class of writings considered as having a claim to notice, and the rest not worth mentioning; two or three of our eminent men held up, and all the rest thrown into shade: but Conscience remonstrated against such canons for writing Cambridge history. And now, at the close, I must apologize to myself for its brevity. The observation of a writer, "that could he have commanded more time, he would have made a shorter work," true in some cases, is not true in this. It is already longer by one half of the last volume, than was intended; and according to any supposed number of years employed on it, there might have been produced, without any violence to facts, or excess of labour, double the number of volumes.

One apology requires the utmost delicacy. Before I entered on this work, it was not without very serious remonstrances against it in my own mind; and after undertaking it, not without as serious resolutions, as to the mode of conducting it. Nature formed me of a constitution, that obliges me to see things in my own way, and to follow my own light. Hence it was, I did not count upon calling in foreign assistance, and even felt serious difficulties against receiving several offered communications. It is generally true, though certainly with some exceptions, that the same mind that forms a plan, should execute it: but there existed particular circumstances in my case, for abiding by it. My fortune has led me, at different periods of my life, to have intercourse with persons of different pursuits, and of very opposite opinions, relating to the University, and their views might not have been easily combined, on the present occasion, into one interest. The course of proceeding then that I set out with was dictated by prudence. In the work in which I was embarked, I had already a little experience: I knew myself to be under the guidance of justice; and the determination formed certainly delivered me from something of perplexity and embarrassment. At the same time, this predetermined course has created uneasinesses of another and a more delicate kind;

and but for these, I should not probably have mentioned the other. One or two offers of communications were kindly made, which I must certainly have been proud to receive, but which, as certainly, I was not prepared to expect. And a present disposition having to encounter a former resolution, might occasion me to hesitate, at first, on the proposal; though I soon recovered the proper tone of feeling: for in the cases alluded to, in spite of all my rules and resolutions, a cheerful acceptance would evidently have been the pre-eminent prudence, as there would have been in it an indisputable propriety. But owing, I apprehend, to something like an air of hesitation in me, not rightly understood, no such favours have been received. I wish those whom it may concern, (and the less others know to what I allude the better) to understand, that I speak from the strongest feelings, sensible as I am of the numerous defects of these volumes, and that certain respectable communications would have been duly acknowledged by me, as they must have been among my greatest recommendations.

With respect to subjects purely of a literary nature, I have not held myself bound by rules of rigid restraint; for though, in matters on which party is apt to fly into extremes, inconsistent with the moderation of history, it seemed

incumbent on me to keep, with Locke, the high ground of his Free Toleration, so as rather to survey, than take a part, to narrate, than to decide, yet, on descending into the walks of literature, where men can walk together more amicably, I have ventured, occasionally, and, indeed, sometimes freely, to intersperse observations, so far as concerns matters of taste and criticism.

Here the academical student will observe, that his more favourite pursuits, his ancient habits, and his lawful expectations, are consulted: and, it is hoped, that intermixtures of literary and critical remark, on subjects which admit of them, as they will give something of variety, if not embellishment, to the narrative, will require no vindication.

But to revert to, and to dwell a little longer on, *opinions*:—this, as already has been shewn, related to subjects which admit of more serious dispute, on which men are wont to engage with something of the air of combatants. Here my duty seemed to be to sit quietly among the spectators, not to descend into the arena; and on observing what excited most of the public interest, rather as a registrar, to record the event, than as the herald, to proclaim a victory. Hence it is, that on theological and political opinions I maintain no arguments; on public

proceedings, on either side, I form no decisions; and even to the interferences of the higher powers I make no oppositions, except, in a few instances, where public authorities, in former times, encroached on the liberties of the University, or the University on private liberty.

Indeed, a deference to private opinion, or even to private profession, is not only followed as a feeling of conscience; it was enforced by reasons of necessity. Ever since human policy has been exercised in society, and religion been capable of answering worldly purposes, (and when were they not?) we are not always to look for the real sentiments of learned men in their writings. Among the great mass of writers, whom I have been obliged to peruse, I could not but sometimes perceive this. There are formalist-writers as well as formalist-worshippers. Bigotry is very prompt at looking into men's consciences; yet how often is she mistaken in their *faiths!* So, as the widow's cruse gets lower, her little consequence should grow less. Who is true to his church, whether he be Papist, Episcopalian, or Puritan; and who to his opinions, whether he be Arian, Socinian, or Methodist; Unitarian, Trinitarian, or Deist; let others settle. Believing "Sincerity to be Christian Perfection," and to be perfection under every form of religion, I

venerate it, wherever it is, without knowing, perhaps, in whose bosom it resides: zeal and formality, sincerity and insincerity, profession and possession, are not distinctions that will be made here. I have nothing to do with men, but with their writings. I am reminded of what one of our old masters of St. John's College said, who lived in canting times: being, on a certain election, urged to use his influence for the *godly*; "This is a case," he replied, "which relates not to *godliness*, but *learning*. Besides, men may deceive me with their godliness; they cannot with their learning."

As to matters of antiquity, they, perhaps, like flowers on a common, are liable to be made any man's property, and any one may pluck them. Several things that relate to ancient proceedings must be subject to this rule: a few hints, therefore, concerning some of our old charters will excite no alarm, and can excite none, with those who have attended to the subject. Some of our old charters bear a date before public charters were known either in England or Scotland. Dr. Hickes, so conversant in the antiquities of this country, has shewn that our earliest charters were of the Saxon times, and that those preserved by our countrymen, as the most ancient, are spurious; some of our monkish ancestors being better mecha-

nics than antiquaries or historians. But here I have rather dropped hints, than given proofs, not through want of confidence in my arguments, but through fear of over-burthening the narrative.

Similar, perhaps, to this sort of freedom may be considered such as I have allowed myself to exercise towards those, who have preceded me in this walk of literature. There are subjects, on which, such as wish to arrive at knowledge, must be indebted to their predecessors. But we may listen to their testimony, without a uniform imitation of their manner, or an implicit deference to their authority. Had nature designed me for a copyist, I should have been endued with less of a turn of thinking for myself, with more humility, and less industry. As it is, I held it a duty to keep other writers in view, rather than tread servilely in their steps. He who trifles with the opinions of others, or grows wanton over their mistakes, does it at his own peril: he who obeys his conscience, and follows truth, has nothing to fear. But to speak truly, I have had some regard to the public judgment, whatever that may be, of these attempts, and conceive, that whatever respect is due to antiquity, greater is due to posterity. I have been now employed in this work three years; but from the INTRODUCTION, it will appear, I have been

engaged in inquiries connected with the subject more than thrice that time: and, to speak the truth, there will be found in these volumes, the result of a life, not very short, trained to certain habits of reflection. During the time, in which I have been actually engaged on them, I have secluded myself from the world, and to the great sacrifices I have made, must be added, what I think not the least, almost a total privation of the society of my friends: but I felt as one who had a duty to discharge to the public, a task to which, however unequal, I have sacrificed every feeling, and every interest. So that the reader may conclude, while following my own judgment, I have not acted as one who might trifle with the public, or had a right to presume on it; and whatever it may be, I shall submit to it, with the consciousness of one who has aimed to act right, without much either of apprehension, or expectation; with feelings towards those who have gone before me, of one who was not obliged to take every thing that came to hand; of one who has aimed to add a little to the common stock, rather than to live on the old hoard; conceiving, that those who act otherwise towards preceding writers are to be considered rather as private plunderers, than fellow-labourers.

But as to freedoms that I have allowed myself towards writers of Cambridge history, they will

be found, after all, intermingled with due acknowledgments and decent respect; and hence it is, I have felt a pleasure in registering their names, like a mason of the same lodge. As to those whose researches have entitled them to the name of Cambridge antiquaries, it will be found from the following pages, that I have laboured with no small assiduity over their writings, to do them justice, and have dwelt with something of gratitude on their memories; and, (though no plagiary, I am aware, is reckoned so poor as he who pillages from his own writings) yet, to demonstrate this to be no recent, extemporaneous feeling, I shall quote something written by myself many years ago, and at a moment when I was censuring a Cambridge antiquary, who had himself been censuring a man of considerable genius and learning.

"It is no uncommon thing to hear pursuits of this kind made the subject of ridicule by men of fancy. What may not be so treated? But their importance and utility cannot be denied. It is not, perhaps, desirable to see men of the first genius shooting with this bow, because their sinews are formed for essays more pleasing and illustrious. But the scope of the antiquary is still wide and large. To his patient toil and plodding perseverance, the chronologist, the biographer, the historian, and the poet, stand emi-

nently indebted; and works the most splendid in form, and which are constructed for the admiration of posterity, rise out of ordinary documents and researches, which may appear unpromising and trifling. Who can calculate on the consequence of a single date, sometimes to an individual, sometimes to a family, and sometimes even to the public?

——χαρις σμικροισιν οσηδει.

Monuments and their inscriptions considered in another point of view, as efforts of expiring mortality, which sighs for a little remembrance beyond the grave;—or as tributes of surviving relatives and friends, who labour to preserve a name, which they wish not to be quite obliterated;—do but favour a wish natural to the human heart, a desire incident to the best and purest part of our species. Under the greatest debility of his frame, and amidst even a wearisomeness of existence, man still feels the tender and endearing tie of life, and is solicitous not to be forgotten: and he who preserves a monument from mouldering into ruin, who records a name, or who rescues an inscription, that is nearly effaced, humours a useful propensity, the universal passion, and he is entitled in his turn not to be overlooked as a trifler, or as a labourer about nothing, *operose nihil agendo.*

For who, to dumb forgetfulness a prey,
This pleasing, anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing lingering look behind?

On some fond breast the parting soul relies,
Some pious drops the closing eye requires;
Ev'n from the tomb the voice of nature cries;
Ev'n in our ashes live their wonted fires.—

And with regard to our poets—I hope I shall be forgiven some old propensities. Had I not feared, that my partialities would have produced encroachments on these volumes, I should probably have been tempted to enlarge upon poesy and poets: and this I could have easily done, being at the time I engaged to write this History, in the midst of a work, both critical and poetical, of some * extent. As it is, I hope the occasional quotations, principally from Cambridge-poets, though such matters have not usually been introduced into Cambridge histories, will not be foreign to the *nature* of them, which (resembling, in this respect, poetry itself) ought to be, to please as well as instruct. It is hoped, these little artifices of poetry may sometimes relieve the reader, where the narrative begins to grow tedious: and if so, they will

* Two volumes of the POETICS were printed; four were intended to be published.

correspond with the genuine intent of poetry, and its great fundamental rule, which, according to Plutarch, is to please, so as to operate amidst more solemn studies, like an amulet, or charm*

Ενθ' ενι μεν φιλοτης, εν δ' ιμερος, εν δ' οαριστης.

There dwells desire, and love, and many a charm.

As to the other embellishments, I mean the plates, I have to lament, that while describing the colleges and public buildings, I did not hold intercourse with the artist, so that my descriptions might have corresponded with his designs more invariably than they will be found to do here. The character of the artist is well known, and his plates are executed with equal faithfulness and taste; they will unquestionably be ornaments, as well as illustrations, of these volumes; and often supply their defects. But with respect to the descriptions themselves, the reader must, in smaller things, receive them *relatively*, not always to the *plates*, but to places and buildings, which, as if being on the spot with my traveller, I am pointing out to him as a sort of Ciceroni.—But, I must repeat, after examination, that the plates themselves are very faithful representations of what they are intended to be.

* Plutarch's Treatise, Πως δει των Ποιητων ακουειν.

One word more, which, whether of apology or explanation, I beg leave to subjoin. Since I have been engaged on this ESSAY towards a History of Cambridge (for such, indeed, it must be considered, and no more), I published (or rather republished) "FOUR LETTERS on the English Constitution," and I was gratified to find they were approved by some well qualified to form a judgment. Among the reasons assigned for republishing them, one was, that I wished readers to consider them as a pledge, that however I was then employed, I was not likely to take a course inconsistent with the fundamental principles of our Constitution: the other was, that from the picture painted in my own mind, I was desirous of forming an exemplar to my own conduct. And now, as I hope with respect to my readers, I have redeemed the pledge, and as I feel I have satisfied my own mind, (at least on that point) I leave for their reflection and my own, the words formerly quoted: "Hoc illud est præcipue in cognitione rerum salubre ac frugiferum, omnis te exempli documenta, in illustri posita monumento, intueri; inde tibi tuæq. reipublicæ, quod imitere, capias: inde fœdum inceptu fœdum exitu, quod vites*."

* Livii Hist. sub initio.

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Cambridge from Castle Hill

HISTORY, &c.

INTRODUCTION;

GIVING AN ACCOUNT OF WHAT HAS BEEN DONE BY OTHERS, AND WHAT IS ATTEMPTED IN THE FOLLOWING PAGES, TOWARDS A HISTORY OF THE

UNIVERSITY OF CAMBRIDGE.

THOUGH not confident enough to believe I shall answer the expectations of all readers, I am not ignorant what many readers will expect in a History of the University, and Colleges, of Cambridge.

The Introduction, then, must be considered as the points of sight of a complete History, but only incidentally of mine. Readers often, and reasonably, require what they will not see performed; and authors, like improvers of rural scenery, may even see further themselves, than they can execute, either to the satisfaction of their readers, or conformably to their own designs.

What inquisitive and more rigid inquirers might demand in such a history, might be, first, Information on the Charters and particular Statutes of the Institutions. These are, indeed, the very instruments which give them being and form, with all their privileges and rights; and, though through distance of time, or accidents of place, they are perceived only in a general way, or may even become obsolete, still like the bases and buttresses

of a building, these charters and statutes are the support on which the foundations severally rise, and by which they should be rightly examined. Some account, then, of charters of foundation, and statutes, necessarily involving too, as they must, many points of history and antiquity, will be looked for by some as a leading article in a work of this kind; and antiquaries at least would deem that a meagre work, which should keep the Archives of the Institutions, of which it treats, wholly out of sight.

What next becomes the natural subject for inquiry in a seat of learning, is, without dispute, the philosophy of the place. This, like the operations of mind in general, is a work of progress, neither to be made, nor exhibited, all at once. Some may ask, perhaps, in the pride of modern literature—what was the philosophy of those times, when monasteries and colleges were first erected? And others, as forward to reply—The philosophy of the dark ages. True: but the darkness of those ages was their light, as in a future age, our light will, on various subjects, be considered as our darkness. Whatever the philosophy or religion of our ancestors might be, they were the philosophy and religion of their age, a trembling light in a misty sky, yet the characteristic feature of an existing people, as much as a sun could be in all its glory; and, what forms the character of a nation cannot but be a prominent feature in their history.

True it is, these times were the periods so bustling, and military, and full of events: private feuds and public insurrections left but little room for the calm studies of literature; wars and devastations, massacres, rebellions and revolutions, were the ordinary occurrences, diversified indeed, and, it may be, somewhat embellished, by

feats of chivalry, and tales of romance. It was the age of refined savagery. Philosophy was not to be found in the halls of princes, nor in the castles of their nobles: their ambition was in the field, and their profession was only arms. But they had moments of pause and reflection: then they founded religious houses and colleges—thither, as to a focus, all their scattered rays of knowledge were drawn; and all we can know of their philosophy and literature we must be content to gather amidst dreams of monks, and impostures of the priesthood.

Yes! it is through those rustic and close avenues, that we walk to the more ample, airy space of modern science: and there even our self-esteem may unite with our love of truth, to exact liberal description and circumstantial detail: so that the philosophy of the place, in its progress from something very confused to something more clear and perfect, becomes a consideration, with which readers, of any learning themselves, can never dispense.

In connection with this, men of genius and taste will expect to find some allusions to the state of the arts. Not that our Universities were ever academies, in the sense of the word as now used in modern Europe, for academies of the fine arts; or that our colleges display that exhibition of excellent paintings which are found as well in the colleges, as palaces, of Italy: when colleges were first built, painting had not been much subjected to the rules of an art; it was all grotesqueness; it savoured only of the cloyster; it had advanced but little beyond the daubing of a saint, and a founder of a college, or of the gaudiness and glitter of a Romish missal. Yet, what then? what there was of art among our ancestors was to be found principally in those houses, where abbots were architects, and monks and nuns were limners; and in our

colleges, as well as our other public buildings, of the University, an intelligent observer will trace the progress of architecture. At Cambridge we have few good paintings; our good portraits are but few—there are some—and we have remains of Saxon architecture, the most perfect examples of the Gothic, and some admired specimens of all the Grecian orders.

And, though it may not be expected of an historian to speak much in the language of the painter, or to come with his line and rule, and to adjust the proportions of arches, of columns, of entablatures, and pediments, with the minuteness of a professor; yet in the description of edifices he must sometimes use the terms of art; and, though he has only time to take a rapid glance, and can speak only as it were from the eye, still he must consult the taste of the times, and, occasionally, delineate the immediate appearance, and general aspect of a building.

Next to buildings, it may be expected by some, that the groves, gardens, and public walks ought to be considered: these are parts of our whole; and in these environs and retreats of our Lyceum, not only the passing traveller lingers with delight, but academical students pass their hours of relaxation and ease.

In every serious work there should be room left for occasional embellishment, places—which resemble the scenery about a large portrait.—In a history of an University, the aspect of the country, and the places consecrated to retirement and contemplation, cannot fairly be overlooked. With respect to the former, though we have nothing which calls from the occasional visitor the language of rapture; no amphitheatre of rocks, nor chain of lofty mountains; no transporting vallies, nor charm of lake-scenery; no impetuous sounding torrents, nor

streams of fire bursting from the bowels of the earth; no sounding shore, no elevating boundless expanse of ocean; though, in a word, we have but little that is enchantingly beautiful, or majestically, transportingly grand; but little that invites the landscape gardener, and admirers of the picturesque; still there will be found even here, what will repay description, and should be worth perusal.

The school of Plato, his academia, it is well known, was a small garden, adorned with statues, and planted with plane trees: Cicero has made a happy allusion to it, and Pliny has given a beautiful description of his own. Cowley, an enthusiast to Cambridge, we must suppose by his own testimony, was greatly attached to her groves[a]; and though Milton was not so, we have chosen to consecrate Christ College garden to his muse, by ascribing a fine old walnut tree to his planting. And of his own description of garden-scenery, at least, we may say, manet vero et semper manebit: sata est enim ingenio. Nullius autem Agricolæ cultu stirps tam diuturna, quam poetæ versu seminari potest. There may, therefore, be those, who, when they visit a place consecrated to philosophy, may choose to be conducted to her gardens and favourite retreats, though the historian hastening to weightier matter may, perhaps, too fastidiously exclaim with Gray, "I have no magical skill in planting roses. I am no conjurer there."

Bibliographical observations will, of course, be looked for by those called learned readers. Our Universities and Colleges present an assemblage of libraries; and

[a] "O sacri fontes, et sacræ vallibus umbræ,
Quas recreant avium Pieridumq. chori."

COWLEY.

libraries are the wardrobes of literature; whence men properly informed might bring forth something for ornament, much for curiosity, and more for use; not merely as those, who string together without meaning, end, or taste, fragments

> "Of polish'd and piebald languages."
>
> HUDIBRAS.

but as those, who know the value of ancient MSS. and books for the purposes of general literature, or some of the nicer inquiries of criticism, to settle controversies, and to silence cavils. Here even the writer of a catalogue only might render immense service to the investigator of antiquities, to students whether classical or metaphysical, political or theological. A learned reader may, indeed, easily look for more information than can be crowded into a work, aspiring at general utility, though he might feel gratified to find, that what afforded him amusement, could administer, at the same time, to his favourite studies.

But some readers, (and, I believe, most thinking readers) will raise their expectations highest towards biography: I think most justly; and to that point a writer should push his most serious attention and principal care. For what is a state? Not brick and stone, and mortar; not triumphal arches, nor mausoleums that would cheat the grave: not written constitutions, ancient privileges, nor rights upon charters; but "men, high-minded men[a]." And what are Universities? not senate-houses, libraries, and schools; not gardens and groves; museums and chapels; nor yet monastic dreams, clerical

[a] Sir William Jones.

impostures, temporary disputes, and antiquated statutes; but students, scholars, social and rational beings. Universities should be κοινον παντων παιδευτηριον, as Diodorus calls Athens; the common house of instruction in all things; and more, it should be the house of instruction for *all men*. It was on this ground that Lysias lays his claim for the paramount excellence of the Athenian state. Universities relate to men more than things; and if they comport with the dignity of the name, they should relate rather to men as connected in civil society, than as broken into sects, and parties, by disputatious polemics. Readers of their history have a right to expect the most liberal principles in those who write them; and such writers as are unbiassed by party feelings, will best meet the views and wishes of, at least, humane and enlightened minds.

Biography is the light of history, and should be the very soul of an University History. A biographical sketch of the founders of colleges, some account of persons distinguished either by original genius, patient research, or happy discoveries, and known in the world by their literary works, will necessarily be considered as the conspicuous luminaries: but sometimes, perhaps, writers less known, or who have not as yet been noticed in a history of this kind, may hold out a pure light; and zealots who are accustomed to respect only their own party, may overlook many justly entitled to some notice, undervalue many worthy of public esteem, and frequently speak only to slander and misrepresent. And, what shall I say? As ages are past and gone, and we have but fragments of their ruins, so ages of men are still passing away, and what occurred too late for one historian to record, falls to his province who succeeds.

Finally, academical habits and degrees, local customs, privileges, and benefices, may seem to claim their appropriate chapters, in an University history: but things of this kind being accurately unfolded in their proper places, in numerous publications, and being so minute, and in detail so various, may not suit every plan of history. Those who merely visit an University, are apt to be pleased with forms and habits, ceremonies and titles; they are novel, some rather splendid, and all characteristic of the place. A description of University privileges, and College benefices too, might gratify the curiosity of some, and serve the interest of others; but might encroach, beyond their due portion, on views of general utility. Judicious readers will form their expectations on such subjects from the nature of a work: a minuteness on all subjects is not suited to every publication, nor is it reasonable to expect it; and where matters of mere form, and local peculiarities, have been minutely detailed, and repeatedly narrated, actum agere may be dispensed with. Cambridge Guides and University Calendars are always at hand; and it may be no less prudent than convenient, to make a general reference to what has been written before, than to detail all the particularities over again.

Having thus considered what different sort of readers may expect in a work like the present, I proceed to shew what has been done by others, and what is attempted in the following history.

The first and most authentic documents, then, respecting Cambridge, lie in the archives of their respective Colleges, and consist of charters of foundation, licences of mortmain, and bulls of Popes; of papers relating to livings, estates, and benefactors; to the customs and jurisdiction of the University, and fragments of College

History. Many papers relating to different Colleges are in the libraries so rich in MSS. Archbishop Parker's in Bene't's College, and Gonville's and Caius's. In the University there are but two or three, with the exception of Mr. Baker's.

The Bodleian Library at Oxford contains MSS. which relate to Cambridge: but the Harleian, Cottonian, and Sloanian Libraries, in the British Museum, are very abundant. I am, indeed, disposed to believe, that those three libraries possess more concerning Cambridge than all the Cambridge MSS. in the public and private libraries put together; and of the principal of these MSS. whether in the libraries at Cambridge, or in the Museum, it may not be improper to say a few words.

The principal of those that relate to the University at large are preserved in the public chest, and by the Vice-Chancellor and Registrar; and of these the best known is the famous Liber Niger, or Black Book, of which more in its due place. At present I shall only say, that, before Mr. Hare made his *Collection*, this book was considered of great use, though some part was never considered as of any authority.

In the year 1587, Robert Hare, Esq. formerly of Caius College[a], completed his famous Register of all the Charters, Liberties, and Privileges of the University and Town, of which the original is in the public chest. The Vice-Chancellor and Registrar too has each a copy, made by Hare himself in 1589[b].

[a] In Caius's library there is, among the MS. collections, another MS. written by Mr. Hare.

[b] It will be seen by the following inscription, that Hare was a catho-

However little consequence some of the originals possess, yet as a transcript, Hare's Collections are allowed by all to be faithful, correct, and of the highest authority; and Hare received the public thanks of the University for his most assiduous performance.

There are four large volumes of this collection, of which three relate to the University, and one to the Town. An index to these volumes was written by Dr. Parris, of Sidney College, in 1735, and afterwards passed through the hands of Dr. Ashton, Master of Jesus College. Both were Vice-Chancellors in their turn, and by right of office possessed Hare's Register; and few men were ever better acquainted with the affairs of the University: but of this more hereafter.

There are not above three or four manuscripts in the public library of the University, except Thomas Baker's, which relate immediately to that body. Baker's are numerous, and as conspicuous for worth as number, though most are copies, and almost all copied by himself.

Baker left behind him forty-two volumes in all; of

lic; it is from the Registrar's copy—"Ad honorem et gloriam omnipotentis domini nostri Jesu Christi, Salvatoris Mundi, ejusdemq: gloriosissimæ et beatissimæ genetricis Mariæ Virginis, sanctorumq: omnium cœlestium. Ego, Robertus Hare, armiger, hoc opus privilegiorum, libertatum, aliorumq: rescriptorum negotia, almæ & immaculatæ Universitatis Cantabrigiæ concernentium, ex archivis regiis, variisq: registris antiquis, & monumentis fide dignis, magno labore et sumptu in hunc ordinem per regum seriem collegi, & in tria volumina redegi in favorem & commodum tam modernorum, quam futurorum, venerabilium, cancellarii, magistrorum et scholarium ejusdem celebratissimæ Universitatis. Si quid eis cedat in commodum, sit honor & laus Deo, & mihi peccatori in salutem animæ.—Amen."

these, nineteen were left to the University; to the Earl of Oxford he left, or as matter of form sold, twenty-three volumes, which are now made public property, and are in the British Museum.

"It seemed," says M. M. "some time since as if the University had intended to have perfected their number, a gentleman having been employed to copy some of these MSS. in the Museum for the public library at Cambridge. These two volumes are now in the public library." This business was undertaken by Mr. Ayscough of the British Museum, but was never completed.

There is one volume of Baker's writing and composition (for this is not a copy) which is entitled to particular and most honourable mention; a copy of it, but incorrectly made, is in St. John's College Library; the original, as written by Baker, is in the British Museum; it is entitled—"A succinct and impartial Account of St. John's House and St. John's College, with some occasional and incidental account of the affairs of the University, and of such Private Colleges as held communication or intercourse with the Old House or College, collected principally by a member of the College, A. 1707. It gives a complete view of St. John's House or Hospital, when a priory of canons regular, proceeding to the foundation of the College, A. 1511, Robert Shipton being first master, and ending with Peter Gunning, twenty-second master, June 25, 1661. It also contains a catalogue of the masters or priors of the Old House or Hospital; a catalogue of the bishops, who went from the College; a catalogue of the fellows, from the foundation of the College to the year 1546, taken from the College Archives; the names of the masters and

the admissions from 1525 to March 1712. It contains further, an account of the old and new libraries; in short, it is as complete a book, as far as it goes, as can be well conceived, evidently written after much research, and with great judgment, with zeal and attachment to the College, with loyalty to the civil and ecclesiastical constitutions, with candour and liberality towards all parties. A man who lays down a maxim in his reflections on learning, 'That we should have more learning if we had fewer books,' and who observes of that work, 'that he has ventured to throw in one into the account, but it is a very small one, and writ with an honest design of lessening the number,' might easily find reasons for suppressing this manuscript as well as all the rest."

The reasons that have prevented some able person from perfecting and publishing this volume since Baker's death are best known to others. Some person, it seems, had in contemplation to publish it, when Dr. Newcome was Master of St. John's, but was forbidden, on account of some peculiarities contained in the work. What those are, this is not the place to inquire.—But here I beg the reader to notice, that the two writers, to whom we are wont to refer as of the greatest authority in matters concerning our University, had embraced certain opinions, not according with those of that learned body; one being, as before observed, a Catholic in Queen Elizabeth's reign, when the University was Protestant; the other, a nonjuror, when the University had sworn allegiance to William.—With respect to the worthy Baker, he was many years fellow of St. John's. At the Revolution he was obliged to resign on refusing to take the oath, but continued to reside in College; and there he died, Anno 1740.

In his books, now in the College Library, and MSS. he always styles himself Socius ejectus, ejected fellow; and seems, if I may hazard an opinion, to have been fond of his title, priding himself, probably, rather as being a man of conscience, than learning.

The College have, I understand, got over at last their difficulties; and a gentleman of St. John's was some time since preparing Mr. Baker's history for the press.

Mr. Baker only published a work, entitled, Reflections on Learning; and a Preface to Bishop Fisher's Funeral Sermon, for Margaret, Countess of Richmond and Derby, 1708. But his style and manner, and ample materials shew, that if he had actually written an Athenæ Cantabrigienses it would have far surpassed the Athenæ Oxonienses.

Previously to Mr. Baker's history there was a MS. account in St. John's Library, written by a fellow of that College, but according to Baker, very imperfect and erroneous: and Mr. Ashby, a fellow, who died a few years since, left some additions: these, from Mr. A.'s known acquaintance with the affairs of the College, are, it may be expected, valuable; but I can only say of these two latter works, such things *are*, having barely, through favour of a gentleman of that society, looked into them.

" Mr. Cole, whose MSS. relating to Cambridgeshire and Cambridge should next be mentioned, was born in Cambridgeshire: he combined the zeal of a native and the learning of an university man, with the patience of an antiquary. He was first of Clare-Hall, and afterwards fellow-commoner of King's College. He resided many years at Milton, near Cambridge, and died in Dec. 16, 1782. *He* was a thorough-paced Tory, and *half* a papist, which

I mention, however, with no insidious meaning—for he might have been a whole papist without the smallest reflection from me—I rather speak after those who were intimate with Mr. Cole, and who respected some of his better qualities: many who read these pages will remember his common appellation, Cardinal Cole.

"These papers, then, of Mr. Cole's, comprising no less than sixty volumes, were almost all written or collected by himself, through the course of nearly half a century before he died. For he had so long, it seems, been making local observations, and procuring materials for a topographical and archæological History of Cambridgeshire.

"Mr. Cole left this prodigious collection to the British Museum; but ordered in his will, that it should be preserved unopened till twenty years after his decease. That time being elapsed, the books were a few years ago opened, and are now become accessible to the public.

"Cole's papers differ somewhat from Baker's: the latter, though they contain a few articles of the writer's own, are principally, as before observed, transcripts of ancient documents: the former, while they abound with collections and copies from public archives, contain likewise a great variety of original compositions. The authors also appear to have differed as much in their taste and character as in the quality of their writings. Baker, though he may be supposed by some to have been a mere plodding copyist, possessed the exploring spirit of the antiquary with the liberality of a gentleman; he had learning, judgment, and good manners. Cole, whatever may have been his literary attainments, (and it is certainly not intended to underrate them), yet could stoop to pick up straws, or even to perpetuate scandal: and with the

perseverance of the antiquary united the minuteness of a parish clerk.

> Quin id erat curæ, quo pacto cuncta tenerem,
> Utpote res tenues, tenui sermone peractas[a].

"The first volume contains Parochial Antiquities of Cambridgeshire, or an Account of the Churches, with the Funereal Monuments in and about them in the County of Cambridge. Among others, also, an account of the Chapel of our Lady, and St. Nicholas, or King's College, Cambridge.

[a] "The hint relative to Mr. Cole's propensity to scandal is not here made for the first time. A brother of the craft, who published a book at Cambridge, in the year 1784, speaking of these MSS. proceeds thus:—"If according to his whimsical will they should ever be laid before the public; but this, if we may judge from his notes on publications, presented to him by his best friends, they are utterly unfit for; since characters formed from such strong passions and prejudices as he was perpetually actuated by, can never be drawn with any degree of exactness: and the misfortune is, that these, with all the little tales of scandal of the University, town and country, for half a century past, are so blended with his other collections, (however valuable in themselves) they can scarce be separated: so that, probably, from this circumstance alone, the labours of his whole life will be suffered to sink into oblivion, and nothing left to support his memory but that foolish monument of his vanity, ordered by will to be erected over his remains. And the attempt to keep these characters from the public, till the subjects of them be no more, seems to be cruel and ungenerous, since it is precluding them from vindicating themselves from such injurious aspersions, as their friends, perhaps, however willing, may at that distance of time be incapable of removing. The above censure may, perhaps, be thought severe; but the Editor, well acquainted with the fickleness of his disposition for more than forty years, avers it to be well grounded; and thinks it incumbent upon him thus to publish it to the world, to prevent any mischief that may arise hereafter from his unwarrantable prejudices."—This is extracted from Masters's History of Bene't College.

"The second volume contains, in like manner, an account of the Parochial Antiquities of Cambridgeshire, in another direction; including also, an account of Clare Hall, Clare Hall Chapel, (the Old Chapel), Queen's College, and Queen's College Chapel.

"In the course of this survey, Mr. Cole gives a description of each church, and of the monuments, inscriptions, and coats of arms, which they contain, together with draughts of them all, taken by himself on the spot.

"The two next volumes pursue nearly the same course; they embrace, however, as well as the two first, observations on the Parochial Antiquities of other counties.

"The churches, the funereal monuments, the inscriptions, and the escutcheons, in numerous parish churches throughout England, are, in the course of this singular collection, brought into one heap, and, together with the copies from ancient records, and some articles of more trifling consideration, compose an immense body of parochial antiquities."

I must not omit just to notice, that the thirteenth and fourteenth volumes contain an account of the Masters and Fellows of King's College, from the foundation to the year 1746; it is composed of the catalogue of Mr. Hatcher, a fellow of King's College, to 1562; of Mr. Scott's, coroner of the same College, to 1620; and with the assistance of other manuscript accounts, is wrought by Mr. Cole into almost a regular history, in two volumes, of the Society, to the above year, 1746. To the account of King's College and Chapel, and of Clare Hall, I shall have occasion to refer in due time: so I say nothing further now. Mr. Cole observes it was taken from five various MS. historiettes in the college, all of which differed.

The next papers that deserve notice are those of William Richardson, D. D. formerly Master of Emanuel College, and Canon of Lincoln. He was a gentleman warmly attached to Tory principles, and most minute in all matters relating to the Colleges[a]. I had heard much of his preparations for an Athenæ Cantabrigienses[b]. But on inquiry of my friend Dr. Cory, the present worthy master of Emanuel College, the only fragment of Dr. Richardson's I could hear of, consisted of four or five pages of dates, &c. relating principally to the time of the puritans. These, as Dr. Farmer thought them worth copying, I have recopied from Dr. Farmer for insertion in this work. They relate to Emanuel College. There is, however, one work, folio, manuscript, of Dr. Richardson's, a List of all the Graduates, their degrees, and dates from the year 1500 to 1745. This having been purchased by the University, is now in possession of the Registrar. Dr. Richardson's known attention to this work, and his valuable edition of Godwin de Præsulibus Angliæ[c], may have given rise to the mistake relative to

[a] He, however, descended from a puritan stock, his grandfather being an eminent puritan minister, first of Queen's College, and afterwards minister of St. Michael's, at Stamford, in Lincolnshire; from which living he was ejected after the Restoration, in 1660. *Calamy's Account*, &c. vol. 2, p. 451.

[b] "I have heard," says even Mr. Thomas Baker, in a letter to Mr. Hearne, "of Mr. Richardson's design of *Athenæ Cantabrigienses*." This was as early as 1730, but if ever Dr. R. had such an intention, it is probable, when he got possession of the registers, he found he had ample employment to copy and arrange them.

[c] Dr. Richardson, beside Bishop Godwin's book de Præsulibus Angliæ, published also the Prælectiones Ecclesiasticæ of his uncle, John Richardson, B. D. and a few Sermons.

Dr. Richardson's manuscripts towards an Athenæ Cantabrigienses. His List of Graduates will always be of great use in University History[a].

I am not aware, that, with the exception of Baker's volumes already mentioned, there are among the English manuscripts, in the public library, above three pieces more, and those but small, immediately relating to the University: these are, *John Scott's Account of the University; Proof of the Jurisdiction of the University;* and, *the Practice of the University in inhibiting Preachers.* Two or three Historiettes of Colleges shall be noticed in a more proper place; as also, one or two smaller manuscripts, now missing, though it were only for the purpose of advertisement; it sometimes happening, that by such notices, stragglers, that have been long missing, find their way home.

Having thus considered the principal materials, which lie in manuscript, for a History of our University, let us next examine what has appeared in the form of printed works. And here, it not being agreed what was written by the antiquary of Warwick, Ross, so often quoted by Leland, and as Leland himself, following that doubtful guide[b], promised so much, and performed so little[c], I content myself in beginning with the History of Dr.

[a] Dr. Lyndford Caryl, also, wrote a List of Graduates, and brought it down lower than Dr. R. He was Prebendary of Canterbury, Master of Jesus College, and died at Canterbury, June 18, 1781.

[b] So far as relates to his supposed work, de Antiq. Academiarum Britannicarum. Vid. Wood, de Hist. et Antiq. Univers. Oxon. pars. i. p. 77.

[c] Comment. in Cygn. Cant. Leland was an Oxford man, and lived in Harry VIIIth's. reign.

Caius[a], the founder, in 1558, of the College at Cambridge, which bears his name.

Caius, then, was a man of undoubted learning, and his histories possess authority, not, however, acquired, nor increased, by his credulity in surreptitious charters, and frivolous disputes about the antiquity of Universities.

He was for beginning his history too soon—in the greater matters of biography he says nothing. He is, however, the first writer of any consequence on the history of our Alma Mater; for as to historiettes, or *black books*, in the archives of the University, to which he appeals, the former are sometimes of dubious, the latter of no authority at all. If his dates are sometimes wrong, as they will be found by comparing them with Hare's and other authentic documents; if he is inaccurate sometimes in the names and successions of the masters, it should be recollected he wrote when there were few registers kept, and those very negligently. Even from the year 1500, Dr. Richardson's book of Graduates shews, how extremely defective he found every thing of this kind for many years; an observation similar to this is made as an apology, by Mr. Anthony Wood, who begins his great work, the Athenæ Oxonienses, from about the same time.

Stow, our chronicler, who flourished in Queen Elizabeth's reign, to his "Abridged Summary of the Chronicles of England," has subjoined, "an Account of the Universities in England," but too short to be entitled to particular notice.

So the next printed work, is Parker's *Academiæ Historia Cantabrigiensis*. Matthew Parker was Fellow, after-

[a] Entitled, Historiæ Cantabrigiensis Academiæ ab urbe condita, Libri duo; and de Antiquitate Cantabrigiensis. Libri duo, 1574.

wards Master of Bene't College, Cambridge; at length, A. 1559, Archbishop of Canterbury. He procured from the dissolved monasteries and other places, a collection of manuscripts, and books relating to British antiquities. The former were deposited in a library appropriated to their reception in Bene't College. The History of Cambridge[a] is subjoined to his History of the British Church; both being written in Latin.

The Archbishop informs us, his history was published, that those who search after *truth* might know it with *certainty*. But, at the outset he holds forth a very discouraging, feeble light. For taking up the old story of Cantaber, he is for confirming it from Lydgate, and Beverley and Bede. What a few rhymes from poor Lydgate can do, I see not. But I do see, the only authority that could have served his purpose, fails him most miserably. For though his *doctorum hominum Universitas* appears in the text, and Bede in the margin, not a syllable of those sounding words is found in the venerable Bede.

However, Bishop Parker's History of the Colleges, though quite a summary, possesses authority: and his Indulta Regum, being the titles of some of the principal charters and other public instruments relating to the University, may be taken hold of as a very useful clue to its history, so far at least as it reaches.

Next we have the History and Antiquities of the University of Cambridge, by Mr. Parker, Fellow of Caius College, in 1622. This is printed from the Σκιλλιτος, which is among the MSS. in that library. It follows a good deal in the steps of the Archbishop, but contains nothing

[a] Entitled, Catalogus Cancellariorum, Procancellariorum, Procuratorum, &c. usque ad annum, 1571.

of biography beyond the founders and benefactors: with respect to them it contains much useful information; on other subjects answerably to its name, it is a mere skeleton, distinguished from the preceding accounts, principally by giving at large those surreptitious ancient charters, to which they only allude, which, while not received as authority, are amusing enough to curiosity; but of which more hereafter.

Next in order is Dr. Fuller, one who undoubtedly possessed much of historical and biographical knowledge[a]. He, I suppose, thought that Dr. Caius had trifled enough relative to the Antiquity of the University, and therefore, dismissing the subject with a joke—for no man exceeded him in humour—he is content that the beginning of his history should be at the Conquest: he closes it in 1643. It is not claiming much for Fuller, to say, he is the most agreeable of the Cambridge historians, who in general are so very barren and dull: and he proceeds in chronological order. But on comparing him with my sure guide, Hare, I have sometimes found his dates incorrect; and a gross mistake is pointed out by the MS. historiette, entitled, *Aborigines Jesuanæ*, in Jesus College Library.

Fuller dates the foundation of the nunnery of St. Radegundis, (now Jesus College), in the year 1134, whereas the author of the above historiette fully proves, from the testimony of the best Scotch historians, that Malcolm IV. did not begin his reign till 1154, and that he died in the twenty-fifth year of his age; so that as he could not have been born till the year 1140, all his actions that he performed as king[b] must have been—in which testimonies too

[a] History of the University of Cambridge, 1655.

[b] Hist. University of Cambridge, page 84.

the same writers agree—in the space between 1154 and 1165. Nor does Fuller seem to have been aware that there was a cell for monks here prior to this monastery of nuns. Fuller, misled by Caius, makes Dr. Capon the first Master of Jesus College, whereas the same MS. historiette shews that he was the fourth, and the three first masters they both omit. It has often been observed of Fuller, that a man may be too great a punster for a sound historian.

In succession to Fuller's History, may be mentioned the Account of the University of Cambridge, and the Colleges there, being a plain relation of many of their oaths, and statutes, and charters. This appears in form of a proposition to both houses of parliament, and is wholly engaged in the point just mentioned. It was printed in 1717. I shall only add, it is to be lamented this account was not seriously attended to. The author, Edmond Miller, Esq. Serjeant at Law, appears to have been of Trinity College —his principal references being made to the statutes of that college—and to have written on serious conviction, and much observation, after having resided in the University many years.

The last History I shall mention is Mr. Carter's History of the University of Cambridge, from its original to the year 1753, &c. together with an *accurate* List of the Chancellors, &c. Pity, that word should have been added; for never was printed a more inaccurate book. To particularize nothing further now, the very first page of this so accurate list is a tissue of inaccuracies; names misplaced, names mis-spelt, names inserted only once, which should have been repeated; three or four names omitted, and every name antedated: this has been observed by Mr. Robert Smyth; in short, as every body knows, this book is

so full of blunders and inaccuracies, as to be altogether unaccountable, without supposing that Mr. Carter was rather the compiler than the author. The historical part is evidently taken almost verbatim from Mr. Parker, as that of the Ejected Loyalists is from Mr. Walker, and without any acknowledgment. I presume, Carter was furnished with most of the materials, of which he did not know the proper use, by others; that his book was brought through the press by some one (not Mr. Carter, I hope), who was scarcely in his sober senses: so that the very persons, from whom the work was derived, would not choose perhaps to own it; no preface being prefixed, and no name of person appearing to whom Carter must have been indebted, except in his list of subscribers*.

But to do justice, after all, to this strange work, it is the best outline for a History of the University, which we possess: the materials are sadly put together, the superstructure bizarre, and the work altogether *petit* and slight; but the design is good: full of blunders and inaccuracies as it is, the account of eminent men is the only attempt of the kind in any History of the University, if we except the names of founders, benefactors, chancellors, bishops, and masters, and the bare mention of a few names in Dr. Fuller: yet there is no attempt at a general survey of its *learned* men, though unquestionably the principal feature, as we cannot too often repeat, in the history of a learned body.

We must not pass unnoticed, Mr. Loggan's Cantabrigia Illustrata; for, though not a history of the University, it is a splendid, valuable, and useful illustration of all its principal buildings; consisting of copper-plate engravings, the better perhaps for being rather ancient, for it is

* Mr. Carter was a schoolmaster in Cambridge.

often necessary to compare the state of modern edifices with their former state: the brief statement of founders and benefactors too is neatly done. Mr. Loggan had executed a similar work, and upon the same scale, for the University of Oxford, before this: most expensive undertakings, in which the author professes to have engaged from pure love of the employment, with his own types, and at his own charges: it may, however, be presumed he was properly remunerated, and met with better fortune than the present Mr. Harrowden, who has given a very beautiful exhibition in water-colours of two of the windows of King's College Chapel.

The perspective of King's College Chapel in these plates is extremely fine, and was, I suppose, the groundwork of Mr. Britton's view of the same chapel, in his second part of the Architectural Antiquities of Great Britain, in which the plans and picturesque elevations of King's College Chapel are given in a fine style of art.

The last book I shall notice, as referring in general to the University, is the *Collectanea Cantabrigiensia*[a], or collections relating to Cambridge by Francis Blomefield, formerly of Caius College; they are concerning the University, town, and county, and though principally relating to monumental inscriptions they incidentally throw light on old members of the University and College-concerns, being in *general* (for some of his dates I have found inaccurate) of good authority, and, therefore, valuable. It is to be lamented, I think, that in the edition, 1751, the 20 first pages of the edition, printed at Fersfield, in 1742, are cancelled: they notice the very curious and ancient table, of which an account is given in Mr. Bentham's valuable History of Ely; for, Ely being in the county of Cambridge, this table, as an article of

[a] The Edition I mean of 1751.

great antiquity, made no improper part of Blomefield's subject, though it certainly makes no part of mine[a].

So much for our *University* writers. I must add, that Mr. Masters, late Fellow of Bene't College, is the only writer who has published any thing like an attempt at a complete history of a private college, of Cambridge. He justly observes, "It must be no small reproach to learned societies to be deficient herein. They cannot be ignorant of their foundations, without being liable to be censured, nor suffer the memories of their benefactors to perish without betraying a want of due respect and gratitude; whilst yet, I fear, too many have been negligent in making this small return for their benevolence."

The severitiy of these observations should, however, be tempered with the testimony of a well informed inquirer, confirming an observation that I made a few pages back. "Our registers," says he, "are so imperfect, that, as far as I understand such things, it is hardly possible to give a perfect account of any thing[b]."

"Mr. Masters made his remarks from the laudable desire of exciting others to similar undertakings; and from the same desire they are quoted here. Works of this kind are very useful, and require no extraordinary genius or learning; moderate industry, and common sagacity, the possession of some good feelings, and a free access to the archives of a college, are the great requisites, and to whom

[a] I shall however just add, that Mr. Bentham has given a fine engraving of it, and that it contains the effigies, names and arms of forty soldiers, who came over with William the Conqueror, (so Mr. B. thinks), together with as many monks of the monastery of Ely, with whom they lived as guests, but over whom they were in fact guards, to prevent an insurrection. A description of it may also be seen in Fuller's Church History, p. 168.

[b] Mr. Baker.

should we look for these, if not to the Fellows of the respective Colleges? Mr. Masters's History, if it displays no great genius, exhibits what is of more value in works of this kind—faithfulness. He had the free use of his college library, registers, and MSS. so that his history is authentic and valuable; as also, in reference to the University, is his Life of Mr. Baker."

And let this suffice, as a short account of the principal manuscripts, and printed works, relating to Cambridge.

"It has been often mentioned," says M. M. "as a matter of surprise and regret, that Cambridge has never produced a work, similar to the Athenæ Oxonienses: and the surprise and regret from the abundance, actually prepared for such a work." This must now further appear from the preceding account. It is indeed evident, there are more ample, regular materials, than Anthony Wood possessed for his; and it must be confessed, his work is rambling, collected (often with difficulty) from accidental communications, and containing after all numerous articles confused, and disjointed, remotely, or not all, connected with Oxford history.

And is the question now asked, What has been attempted here? What are the present author's pretensions? Is it to supply the great desideratum of an Athenæ Cantabrigienses? He replies in one word—No! An Athenæ Cantabrigienses, in its plan correct; in its views extended; in its literature critical; in its principles and execution, generous; might furnish half a score of students full employment for twenty years together; whereas the present work is, unfortunately, circumscribed by limits scarcely ample enough for the history of a single college; and I was obliged to be so.

And yet though my boundary is confined, my design is

liberal. The reader has already been indirectly informed of what has been attempted. So I make no recapitulations —by balancing together the advantages and disadvantages of the author for the undertaking, readers will judge how far he has succeeded, and wherein he has failed; in what respects he may be charged with presumption, and in what entitled to candour.

Anthony Wood, had in view certainly a great object, and he took a right aim: he knew that the History of an University should embrace the history of the place, and the history of the men; but as he possessed ample room, and unprescribed time, he judiciously formed his materials into two distinct works, as, his History and Antiquities of the University of Oxford, and his Athenæ Oxonienses, are well known to be. To judge from his list of subscribers, his patrons indeed, at the time, were not numerous; but he enjoyed something more auspicious, a hearty love for his employment.

I soon saw that Wood's plan was excellent; but how was it to be followed? If when constrained to comprehend objects numerous and interesting, within the narrow and prescribed limits of two small volumes; if, in endeavouring to combine in one work, what I am convinced should be considered separately; I have faintly succeeded, or entirely failed, I must request the reader not to complain of disappointment, nor allow myself to feel too much mortification; for who can put Homer in a nutshell?

I aim, then, to compromise matters which I cannot alter; I labour to meet difficulties which I cannot remove. And how was this to be done? but by attempting in matters of history and antiquities to be faithful, yet concise; in literary, select, yet accurate; in biographical, cautious, yet impartial; by leaving willingly that to others, in which, as being

of more private concern, or consisting of mere trifling localities, the public are less interested; by shutting out alike university and sectarian prejudices, that the more ample room might be left for the spirit of liberty and universal justice; and by excluding fancy from regions, scarcely spacious enough for the sober exercises, and regular steady pursuits, of truth; by recollecting, after all, that every writer should have principles and a manner of his own, and therefore, by occasionally deviating from a plan, (I mean Mr. Anthony Wood's,) which, in general, I admire.

I have thus stated what is attempted in the following pages.

I have sometimes heard talk of prejudices: but a writer superior to party himself, and whose views are purely literary, has no right to meet with prejudices; so I say nothing on that subject: let prejudice yield to inquiry, and dislikes be regulated by execution: but having heard certain difficulties of my situation formed into objections, and having sometimes felt those difficulties myself, I shall briefly make a balance of my disadvantages and advantages, in reference to what I am now engaged in.

I have hinted that a work of any consideration, concerning ancient and learned establishments, might find many men employment for many years: what, then, is the entire production of an individual must partake of his particular imperfections; and his want of room will but render them the more prominent and glaring. This may be deemed a disadvantage.

The not being a Master of Arts in our academia has been represented to me as a disadvantage: true; I have felt it to be so. None below a Master of Arts can, in his own right, have the use of books and MSS. in the public Li-

brary. But it should be known, these books and MSS. are not its public archives: and it has been observed too already that, with the exception of Baker's, the English MSS. in this Library, immediately relating to the University, are not worth mentioning; and to what I have wanted, I have always, through the kindness of friends, found the readiest access.

My not living at Cambridge has been mentioned to me as a disadvantage almost insuperable; and of not residing constantly on the spot; so as not to be always in the way of consulting archives and registers, for some purposes of immediate inquiry, I have certainly, I own, sometimes, felt the inconvenience. But my *frequent* and *long* residence in, or near Cambridge, or occasional visits, which I have been in the habit of paying it, sometimes twice or thrice a year, for more than five-and-twenty years, could, though not wholly, remove the inconvenience, in a great measure over-rule it; and, even by my absence from Cambridge, I found resources which the University could not have supplied.

Among advantages, then, may be reckoned a habit of visiting various public libraries throughout the kingdom—This, for some years, had been my favourite passion—in the indulgence of it there are but few cathedral libraries in England, few at Oxford, and no public library in Scotland, which I have not visited, and relative to the contents of which I have not some useful memoranda; and as I have been in the habit of travelling alone, and with some of my own books, " my idle hours have not been idly spent."

A frequent residence in the metropolis, and near the British Museum, may be accounted another favourable circumstance. In this library, it is well known, are vast sources of information relating to Cambridge, of which,

those disposed to avail themselves, need not, for better information, sigh after alma mater. For the men, the result of whose more important researches are there deposited, were constant residents at Cambridge, correct inquirers, and faithful recorders: and though I have not been a daily digger in these mines, yet, as my occasions required, and my other engagements allowed, I have not neglected my opportunities.

A few other advantages I have possessed. The last two years have been passed principally in my own rooms; for the resources in my own books are not inconsiderable, which, though neither fine nor numerous, are well adapted to my present studies, which cannot be properly pursued but among my own books and papers. To say nothing of other matters, I am not ill-provided with what I deem some of the best books on the laws, constitution, and government of this country, on the history and antiquities of Cambridge, together with no small portion of the literary productions of gentlemen educated at Cambridge. And, as though a kind Providence meant to deliver me at once from the supposed inconvenience of not enjoying the opportunities of daily access to the archives at Cambridge, and of a constant residence there, it has brought even to my chambers the most valuable of its public documents, well-authenticated for information, and therefore peculiarly favourable to the present undertaking. It falls in with my views to give a distinct account of this my source of information.

The principal of my sources, then, are two MS. volumes, in quarto, entitled an Index to Hare's Collections of the Charters and Privileges of the University, from the earliest time, together with a Collection of Statutes, Graces, Decrees of Heads, Interpretations of Statutes, and King's

Letters, from the Year 1570, when Elizabeth's Statutes were first given, to the middle of the last Century, made from the Vice-Chancellors' and Proctors' Books, and from the Grace Books, and other Records of the University, and since revised and corrected with some care; signed and written by F. S. Parris, 1735.

This is the valuable MS. already described[a]; and Dr. Parris, the compiler, has already been spoken of as Vice Chancellor, and as best acquainted of any man in his time with the archives of the University. For this knowledge he was indebted to Hare's Collections[b].

These two volumes I have called an Index, and so they are, in most exact chronological order, containing the heads of every chapter in Hare's Collection; but they contain a vast deal more, viz.: the principal charters at large, of the University, from the time at which they are universally allowed to be authentic. So, that the reader will perceive, I

[a] See page 10.

[b] Dr. Francis Sawyer Parris was principal librarian, and chosen master of Sidney College, in 1746. He left at his decease to the College, a very valuable library, together with £.600; and it is not improbable that these volumes have strayed, as valuable books sometimes do, from their proper course. I purchased them of Mr. Barrington, bookseller in the Strand, who informed me, that he purchased them of a bookseller who had left off business.

I suspect, by the mark C. A. subjoined to a short note on the side of the first page, that these volumes afterwards became the property of Dr. Charles Ashton, master of Jesus College. The hand-writing was immediately recognized by a gentleman of that college, well acquainted with it. It is, however, not probable that these books were among the MSS. bequeathed by Dr. Ashton to Jesus College. Had they been so, they must have appeared in some catalogue of MSS. in the library, and must have been known to have been there by the above gentleman, to whom I shewed Dr. Parris's volumes.

At my decease, probably, I shall give them an opportunity of finding, their proper home.

am possessed of some things that might be considered secret, of many that are most valuable, and of all, perhaps, that are worth publicity.

The worth of these volumes is obvious. They are important in themselves; interesting, though it were only from curiosity: but to me, for the purpose of accurate inquiry, they are invaluable; and I have considered them as a balance against many disadvantages, which, in the inquisitiveness and ardour of investigation, I have often seriously experienced, of not being an M. A., and of not being always on the spot to consult archives.

Among my private resources I must now be allowed to reckon my own memoranda, made during my visiting the public libraries in England and Scotland. These are numerous, though discursive, and I often find them of use; and in a work of more scope I should have found them of proportionably greater utility. Accidental occurrences are often replete with the most beneficial information. Conversing with men now no more, (I allude to their writings), and observations made on books during such excursions, in the ardour of inquiry, and novelty of discovery, we are apt to retrace with pleasure. We find, or think we have found, treasures yet unexplored: this too will sometimes unavoidably happen: and no one can be ignorant, though my researches at the time might not have had immediately in view the University of Cambridge, how favourable they might have been to any extended work of bibliographical and biographical inquiry.

Among such resources, too, I must reckon Mr. Robert Smyth's * MS. corrections (together with Additions) of Mr.

* Mr. Robert Smyth was of St. John's College, took his B. A. degree 1720, his M. A. degree in 1724. He was a most industrious English anti-

Carter's History of Cambridge. I have been much assisted by them; and for the loan of them I am indebted to Mr. John Nichols, senior, the indefatigable historian of Leicestershire, editor, and improver, also, of his most valuable Literary Anecdotes, published not long since.

I must conceive it some advantage to this work, that I had, some years since, written the CANTABRIGIANA, in a periodical publication. This latter abridged me of my accustomed desultoriness both of reading and writing, by subjecting me to a series of reading, to habits of reflection, and a course of writing, concerning Cambridge. They were composed with the greatest attention; and, during their progress through the press, for three years, I was assiduous in my visits both to Cambridge and the British Museum.

The Cantabrigiana are not, as ANAS commonly are

quary, and left many things in manuscript; of which the principal were Large Collections for a History of Sheriffs throughout England. A list of his other writings and collections may be seen in "Nichols's Literary Anecdotes of XVIII Century," vol. v. p. 48, 49. It is there added, and I doubt not with truth, that whatever is more particularly valuable in Carter's History either of the County or University of Cambridge (for he published the histories of both), is to be attributed to Mr. Robert Smyth; as, indeed, I conjectured myself, before I read the passage in the Literary Anecdotes.

Mr. Smyth was rector of Spalding, in Lincolnshire; for the History of the Sheriffs of which county, as well as of Cambridgeshire, he had made large collections. He lost his life in pursuit of his favourite pleasure, bathing, Sept. 15, 1761.—Nothing of Mr. Smyth's Collections, at least, nothing that I know of, was ever printed; partly, perhaps, on account of the strange hand he wrote, and partly, perhaps, from the narrowness of his circumstances, which did not allow him to encounter the expence of publishing: and, indeed, it is supposed that his History of Sheriffs, with some other of his papers, was destroyed by an ignorant and foolish brother.

considered, merely extracts from one or more writers: the extracts are very few, correctly distinguished, and always acknowledged. The body of the work consists of my own observations on men, books, MSS. with other articles, deemed interesting respecting Cambridge. There exist reasons for my being thus particular and explicit. It was part of the agreement entered into with the editor, that I should make such use of those papers as I deemed proper, in any future publication of my own: I have accordingly made a little use of them in the present history, though but a little; the principal is, the account given of the MSS. of Mr. Baker and Mr. Cole, and of DISSENTIENTS[a]. Other writers, and I speak with confidence and knowledge[b], have made a freer use of them than I have myself[c].

[a] The extracts made are usually marked Cantab. sometimes M. M. for Monthly Magazine.

[b] The improved edition of the CAMBRIDGE GUIDE was made from the papers of the late Mr. Ashby; and these it has fallen in my way to peruse: in them are numerous references to the Cantabrigiana, for that future use, which is made of them in the last edition of the Cambridge Guide. But I am far from intimating that Mr. Ashby made any other than a modest use of them; his own correct information and immediate resources did not require more. I have, in return, been indebted to that gentleman's papers for some hints relative to Mr. Brown's proposed Improvements in the public Walks of the University, and I have duly acknowledged them. As what appears in magazines is considered usually public property, other writers whom I have not perused may have made as free a use, perhaps freer, than Mr. Ashby.

[c] It is prudent for those who have written much in periodical publications (it has been my fortune to do so) to make, on certain occasions, such declarations; otherwise, they may be supposed to borrow from writers what had been previously borrowed from themselves. No parade is intended by the above declaration, nor any illiberal insinuations against others: but it is inconsistent with honest feelings, and ingenuous intentions, to lie under ungracious suspicions and unjust insinuations.

As to Cambridge itself, among my advantages I must always reckon my personal obligations to gentlemen residing in the University; for I have been indebted to Mr. Pearne, Mr. Smyth, and Mr. Hollingworth, of Peter House, for my access to the archives of that College; to Dr. Turner, Master of Pembroke Hall, for my introduction to Mr. Chevalier, Mr. Aspland, and Mr. Wood, to whom I am indebted for similar favours;—and particularly for the perusal of Bishop Wren's MS. de Custodibus Pembrochianis—to Dr. Torkington, Master of Clare Hall, for an opportunity of inspecting the register of the Fellows of that house: to one of the oldest residing members of the University, and than whom no one is better acquainted with the laws and customs of the University, Mr. Tyrwhitt, of Jesus College, I am indebted for a long acquaintance, which has not only led me to the knowledge of many useful books, but facilitated my access to them; to that, as well as the kindness of Dr. Pearce, the Master of that college, I owe an admission into their library, and the freest use of their college-records. By Mr. Woodhouse, and other gentlemen of Caius College, I have, at various times, been obliged for the liberty of consulting manuscripts in their collections: to Mr. Currey, and Mr. Markby, of Bene't, for my access to Archbishop Parker's; to Mr. C. Farish and Mr. Gosecham, for access to Queen's library; and to Dr. Cory, for the use of books and manuscripts in Emmanuel library, (as I had been to Dr. Farmer before) as well as many other civilities, favourable to my designs in the progress of this work.

Thus, as in the common concerns of life, may agreeable and auspicious circumstances, by an opposite and more powerful influence, overrule those which are unpromising and full of discouragement: and methinks I am

reminded of the Lord Cromwell, who, though not of the University of Cambridge, became its chancellor; and "though a scholar of no college, was trusted by the scholars with the charters and statutes of the University, aiming to reform the University, in order to reform the church[a]."—Not that there exists any resemblance in the two cases (nothing can be more dissimilar), for situation, character, or aim, any more than for substance and solidity in gold and straw: it is the colour only of resemblance, a correspondence in disadvantages and improbabilities; and had not some hints been dropped on the untowardness of my circumstances for these college-exercises, though it is pleasant to acknowledge obligations, I should never have paraded about advantages, though it had only been from prudence.

In undertakings of a liberal or useful character, it is flattering to set out with noble encouragement, and animating to look forward to a sure reward. I have had none of these advantages, I confess. Leland, in exploring the antiquities and libraries of this country, was supported and remunerated by Henry VIII. Anderson, when engaged on his Diplomata Scotiæ, was encouraged with no despicable reward by the estates of the Scottish Parliament. Others may have to muse over melancholy affections, ill-fated patronage, and ludicrous rewards; as, where Erasmus complains of, (I quote from memory,) rerum angustiæ, oculi tremuli, et immatura senectus; or where Hearne tells us of a curious book of his, of which, though he only printed 120 copies, by subscription, and applied to lords and bishops, he could only obtain 20 subscribers' names; or, where poor Weaver

[a] Lloyd's State Worthies, p. 34.

informs us, how, when poring over funeral monuments, in his private, unprotected capacity, he was sometimes in danger of being swept away by the sexton.

But there are cases where the feeling of independence, of uprightness, and of conscientiousness of intention, with a proportionable degree of industry, can do more than the proudest patronage; where obscurity is to be preferred to popularity, and retirement to publicity; and where even poverty might be a better security, and surer earnest, than dangling on the great, and waiting for orders, though to be followed with preferment. Nor are preferments criteria of merit. Independence can move with firmness and composure, or with ardour and celerity, where patronage might debilitate the whole system; and a prospect of preferment might interrupt every generous effort. For my own part, differing as I do from Anthony Wood in principle, I accord with him in spirit. I am pleased to see him turn even his disadvantages to the best account: and I am delighted with that air of self-respect, with which he viewed himself under his weighty occupation[a].

[a] "This work," says he, "had been more proper for a head or Fellow of a college, or for a public Professor or officer of the most noble University of Oxford to have undertaken and consummated, than the author, who never enjoyed any place or office therein, or can justly say he hath eaten the bread of any founder. Also, that it had been a great deal more fit for one who pretends to be a virtuoso, and to know all men, and all things, that are transacted; or for one who frequents much society in common rooms, at public fires, in coffee-houses, assignations, clubs, &c. where the characters of men, and their works, are frequently discussed: but the author, alas! is so far from frequenting such company and topics, that he is as it were dead to the world, and utterly unknown in person to the generality of scholars in Oxon. He is likewise so great an admirer of a solitary and retired life, that he frequents no assemblies of the said University; hath no companion in bed

Had I proportionably availed myself of my advantages, and even my disadvantages (though in industry I will not yield to many), could I with them have commanded more time, had I not been taken off by numerous interruptions, could I have enjoyed some comfortable snug benefice, I might have produced a much greater, and a better work; greater, at least, in bulk, and better, perhaps, in matter: but I am not complaining; nor am I unthankful to that kind Providence, by which I have not been overlooked or forsaken, and I am persuaded never shall be.

But enough:—what is attempted in the following volumes has been laid before the readers. It is for the public to determine of its execution, and how far it is entitled to their encouragement.

or at board, in his studies, walks, or journeys; nor holds communication with any, unless with some, and those very few, of generous and noble spirits, &c." *Wood's Preface to the Athenæ Oxonienses.*

PART I.

HISTORY OF THE UNIVERSITY.

CHAP. I.

OF ITS HISTORY AND ANTIQUITIES.

IT should seem, that in describing a place of literature it is difficult for genuine sons to suppress partial regards. Gratitude is apt to grow overfond, curiosity to become superstitious; and hence men give to antiquity what is due only to truth.

Thus we are told by some, that Cambridge was founded in the year of the world, 4321[a]; by others in 3588, i. e. 375 years before Christ[b]. Then it was, they say, that

[a] The History, &c. of Cambridge, as printed in Mr. Hearne and Mr. Parker.

[b] Hist. Cantab. Acad. Liber primus, Authore Johanne Caio Anglo, p. 4. So Caius states it, *after Gildas*, yet puts to his account, some things never said by Gildas. Nay, the foundation of Cambridge has been placed still higher, at a time in which, says the Assertor Antiq. Oxon, p. 5. nullos adhuc incolas, (nisi forte a gigantibus occupatam contendant) habuisse illam, magno scriptorum consensu constat, viz. anno mundi, 1829.

Cambridge was formed into a seat of literature by one Cantaber, a Spaniard, and from him called Cantabrigia. Very early they introduce into it Grecian philosophers, to give it literature: they people it early with Christian doctors: it is soon destroyed, and soon revives; and in purifying it from heresies, and in promoting astronomy, with the other sciences, they lead us on with a tolerable grace to the year of Christ, 529[a].

Then we are surrounded with a train of sacred testimonies and illustrious patrons; by charters from kings Arthur and Cadwallader, and confirmations by Edward, son of Alfred; by bulls and confirmations from popes, Honorius, Sergius, and John: and thus we are brought down to the year of Christ, 915, the date of Edward's charter.

Yet, after all, we are following an ignis fatuus, a light reflected from a history unsubstantiated by authority, and written by a very fabulous writer. For such is the book appealed to, called LIBER NIGER, or the Black Book, in the archives of the University of Cambridge, and such, in the opinion of all writers, was he, to whom this history is ascribed, Nicholas Cantalupe.

Nicholas Cantalupe, to borrow bishop Nicholson's[b] words, "is *reported*, also, to have penned a general Chronicle of England;" but of such little account was he, that by Bellarmine, whose business was to chronicle these chroniclers, he is never once mentioned[c]. But it appears he was prior of a monastery of Carmelite friars, A. D. 1441. I just notice, in passing, that Dr. Fuller[d] mentions an older

[a] Hist. in Lib. Niger,

[b] English Historical Library, p. 56—128.

[c] De Scriptoribus Ecclesiasticis Liber unus, 1663.

[d] History of Cambridge.

book on the Ancient Privileges, by Thomas Markant[a], Fellow of Peter House, and junior Proctor, A. D. 1417. This book disappeared many years ago; and the book of Mr. Buck, of Caius College, Squire Beadle, in the middle of the seventeenth century, (which latter book was probably founded on the former,) has, I understand, in like manner, disappeared within these few years. And "who can stay what will away?" as merry Fuller has it; for Markant's book strayed three times; which Fuller considered as an earnest that it would never return.

As to the Black Book, the little credit due to that depends, not merely on the assertions, or solitary proofs of Oxford antiquaries. They, indeed, have been as violent in opposing its claims, as some Cantabrigians have been rash in its support. Nor can we wonder, that when one Cambridge orator supported the superior antiquity of his University, by a desperate appeal to this book of fables, that an Oxford[b] orator, the assertor of the superior antiquity of his University, should entrench himself, as it were, within this argument. It was a sort of stratagem of war, and a justifiable one. But bishop Nicholson speaks largely, I had almost said ignorantly, when he affirms, "that the Black Book of Cambridge makes as considerable a figure there, as our old Statute Books at Oxford."

This book is, indeed, the ground work of Caius's idle assertion, for its great antiquity, (though even Caius and Codex differ in their dates,) and of the violent controversy between Key and Twine of Oxford, and Caius of Cambridge. It is introduced, also, at large, into Parker's History of the Antiquities of the University of Cambridge, though he decides neither for nor against its authenticity.

[a] I shall speak of him under Bene't College. He is called by others Marchant.

[b] Assertio Antiq. Acad. Oxon. p. 7.

But the opinion of Hare was decided.[a] "This is said," (he is speaking of the Historiola alluded to above,) "to be taken ex nigro codice universitatis, the Black Book of the University: but it seems to be no better than idle fiction, though the preceding charters, 1, 3, 5, (viz. the charters of kings Arthur, Cadwallader, and Edward) are copied from it[a]." Hare, being a Papist, was probably willing to reserve the Pope's bulls, for the honour and glory of Alma Mater. But Baker[b], our honest and learned Cambridge antiquary, considered these bulls, also, as gross forgeries, for the purpose of fresh impositions. Dr. Ashton, too, a learned man, and well acquainted, as already hinted, with Cambridge antiquities, has prefixed to the Index of the first volume of Parris's Index, his testimony against both bulls and charters[c]: and I take Dr. Parris, from what he says of "the most useless part of this book," to have been of the same judgment.

What Carter's opinion of this Black Book was, is clear enough. He says, without the smallest authority, indeed, "that the first original of this famous university is said to be about A. D. 536, when one Cantaber, a Spaniard, was a governor under Arthur, king of the South Britons:" so unaccountably out of order is he, in his chronology, and so at variance, both with Caius and Codex[d].

To crown all, Mr. Robert Smyth, when remarking, that Mr. William Bokenham was the author of the Historiola, adds, "being part, as it is called, of the Black Book of

[a] MS. Hare's Collection, 1st. vol.

[b] MS. Hist. of St. John's Col. in the British Museum.

[c] Hæ Chartæ Antiquæ una cum Bullis omnino videntur esse fictitiæ. Dr. Ashton's note to Dr. Parris's Index to Hare's Collections. 1st vol.

[d] Hist. of Cambridge.

Cambridge. Therein is the story of Cantaber, whose son, Grantanus, is said to have built Cambridge, called from him, at first, Caergrant:" but of this book, and the legends, Leland has said, too justly, " There are in it a hundred things of the same kind. Truly, I never read any thing in it more vain, nor at the same time more foolish and stupid[a]." If, therefore, our Oxonians pay as much, (and no more) " deference," I use bishop Nicholson's words, " to their old Statute Books, as our best informed Cantabs do to the Black-Book," it is clear, they pay no deference to them at all.

As to the earliest charters, and the bulls, then, contained in this book, their authority will tell but for little. In tracing the birth of some colleges, I have found, if they have not in their chartularies an original charter of foundation, they have, at least, an *attested copy*, which, as it would be valid in a court of law, so would it authenticate history: but, in the present instance, there are neither originals, nor attested copies of originals; and as black books would be no legal evidence, so can they give no authority to history[b].

As little can be said in favour of Cantaber, no such name is once mentioned, either by Gildas or Bede, who are our earliest writers of British history; nor, of course, by succeeding writers, who tread in their steps, as Spelman, in his British Councils, and Camden in his Britannia. And yet, a Spanish prince, settling in this island, founding a seat of learning, and giving name to a part of the coun-

[a] Smyth's MS. in Carter, and Leland, in his notes to Cantio Cygnea.

[b] That the attested copy, made under Pope Martin, A. 1430, was no *original*, see Caius's own Testimony, De Antiq. Cant. Acad. L. i. p. 62, 63.

try, must have been circumstances of notoriety. Had they been true, must they not have been heard of? Had they been heard of, must they not have been recorded? Is it probable, that neither Cæsar nor Tacitus should have heard of such an occurrence? There was a Roman camp near Cambridge. Tacitus was very curious about the Britons, and prepared to do them justice, as may be fully seen in his Life of Agricola. Indeed, he expressly observed, that some of the Iberi, an eastern people of Spain, passed over to the western part of Britain: and had the northern inhabitants of Spain, the Cantabri, settled in the eastern parts of Britain, is it not as likely he would have mentioned, also, that? I say *the Cantabri*, so the Biscayans were called: for, had there been any foundation for this report, they should rather have been some *Cantabri*, a gentile name, than *one Cantaber*[a], a *proper* name of an individual.

As neither Tacitus, nor Gildas, nor Bede, nor any contemporary writer, mention the circumstance, neither does Richard of Cirencester, in his Account of the Province of Flavia, where Camborico was, as it occurs, stated by him, in the Fifth Iter of Antonine's Itinerary[b].

But enough of black books and bulls, and dreams of charters. The truth is, many circumstances have combined to disturb the repose of our University records, and public libraries. Ancient writers speak of the Danes as having made a complete desolation of every monument of literature and religion, in these parts: and the Saxons had

[a] Caius calls him, comically enough, (p. 4. Hist. Cant. pars 1.) a king's son (homo genere nobilis, Hispaniæ Regis filius); and yet speaks of him as a sort of schoolmaster.

[b] Ricardus Corinensis de Situ Britanniæ, Cap. vi.

been here before, and came at first, not as revivers, but destroyers: and whatever honours popery may claim, in subsequent periods, by her new creations, yet, our alterations from popery to protestantism introduced much disorder and confusion. Eighty years after the foundation of duke Humphrey's library, at Oxford, not a single book remained of the old library[a]. Caius, who has preserved the titles of the books left in the two public libraries at Cambridge, in 1574, confesses they had been plundered of a great part; and, though he speaks of privileges, granted by ancient kings, he appeals to none directly, nor could he, to any authentic, higher than Henry III. Fuller, in his History of Cambridge, has given, after Caius, an account of the furious disputes about privileges that had subsisted long before, between the townsmen and scholastics of Cambridge, together with the intire destruction made of the University records, by the former; and such records as the scholastics would have been most willing to preserve, the townsmen would have been most eager to destroy. Some of our most flattering testimonies, therefore, must have been made up of conjectures, traditions, and ancient histories, accessible to every one, or of impostures, and fragments of no account.

I have included ancient histories, because, in questions of this kind, it is no uncommon thing for men to speak of old archives, which, while they do reach to later occurrences, do not to such as are remote. Here they take up with ancient authors; but where are their archives?

The first public instrument, relating to this University, that can be spoken of, as undoubtedly authentic, is the 13th of Henry III. A. C. 1229.

[a] Reliq. Bodleianæ.

Splendid, therefore, as our history might have appeared, if introduced with a Spanish prince, brought into this island by our own king, Garguntius, and founding a British University, and decorated in front, with the names of kings and popes, I leave these uncertainties for others to shape into what form they please, as also to Oxford historians, to manage their tale of Greek philosophers coming into this country with king Brutus, and instituting an academy at Greekland, near Oxford[a]. For I cannot help observing how pleasantly the Oxford assertor, after convicting the Cambridge orator of having trifled, sets about trifling himself. But enough of these trifles; for stultum est absurdas opiniones accuratius refellere; "It is foolish to aim at too much accuracy in confuting absurdity."

Though I have, then, been using my eyes before I expected light, I pretend to have made no discoveries; for we can lay little stress on any literary occurrences in this ancient town, till the time of Sigebert, which, according to the venerable Bede, was about the year 637. Though even Bede says, only, that Sigebert founded, among the East Angles, (in which Cambridge lay,) a school for the instruction of boys[b].

[a] Oxoniensis Historiola ex libro procuratorum—so, also, in the Assertio Antiquitatis Oxon. Academiæ. "Nam eo tunc loci fuisse non incelebrem philosophorum scholam a Græcis olim philosophis ortam, qui cum Trojanis duce Bruto in hanc insulam appulerunt, cum ex aliis plerisque, tum ex nostra colligitur Historia." A book, probably, of equal authority, and no more, with the Black Book of Cambridge.

[b] This word, *pueri* Alfred translates ȝeonȝe menn, in his Saxon translation of Bede's History; and that the word, puer, as well as infans, means often, in ancient writers, young persons, *minors, infants in law*, is certain. See Robinson's History of Baptism, chap. xix. of Infant Bap-

All that essentially belongs to the present question lies, I think, within a small compass. All beyond rests on conjecture, or on inference, or on supposititious writings; so the whole passage from the venerable Bede shall be laid before the reader.

"In those times of the kingdom of the East Angles, after Earpwald, the successor of Reduald, Sigbert (Sigebert,) his brother, was king, a good and religious man, who, while flying from the enmities of Reduald, he became an exile in Gaul, received the laver of baptism, and returning to his country, where he enjoyed the kingdom, soon desiring to imitate those things which he saw well disposed in the Gauls, instituted a school, in which boys might be instructed in literature, with the assistance of bishop Felix, whom he introduced from Kent, (Cantia,) supplying them with pædagogues and masters, after the manner of the people of Kent[a];" and this is all he says upon the subject.

It is worthy observation, that when the abbot Adrian, and Theodore, afterwards[b] Archbishop of Canterbury, were sent into this island by Pope Vitaleanus, for the purpose of giving religious and literary instruction, no notice is taken of this great University. Both of them, we are

tism: but still I must not omit to notice, that the word, pædagogus, used by Bede, seems to limit the passage to boys, as much as the correspondent Greek word used by Xenophon, in his Cyropædia. But as to Dr. Fuller's argument (Church History, p. 76.) from St. Paul's calling Christians παιδια, little children, and their instructors, as παιδαγωγους εν χριστω, instructors in Christ, explaining the *literal meaning* of a word by a metaphorical application, that evidently proves nothing, one way or the other.

[a] Eccles. Hist. Gent. Angl. lib. 3. cap. 18.

[b] Ibid. lib. 4. cap. 1, 2.

told, were well instructed in the Greek and Latin languages. This was in the year 668[a], some years after the foundation of Sigebert's school. They are described as delivering out to their hearers the metrical art, astronomy, arithmetic, and ecclesiastical discipline, and by way of proof, it is added, that to this very day, there remain some of their scholars, who know the Latin and Greek language full as well as their own, in which they were born. They also taught them the singing or chaunting in the church, which was adopted in Kent, and was thence derived to all the churches of the English. They also instructed them in the Catholic, or monastic life, and ordained over them bishops. Now, not to insist that this school of Sigebert's is not mentioned as being at Cambridge, yet, admitting it was, as being among the East Angles, and one of the twenty-eight British cities mentioned by Bede, yet is it probable that no notice should have been taken of it by those, whose objects were literary, if it had been such a transcendent institution as an University is supposed to be? It was always of the genius of such reformers, and revivers of learning, to single out such institutions, to distinguish them by their eulogies, or to propose some improvements.

A word or two, previously to our proceeding on the name of the place.

Our British and Saxon ancestors used often to derive the names of their principal towns from the rivers on which they were built. Cairgrant was the town (fortified with a castle called, in British, Cair) on the river Granta: and it having been the custom of the Saxons to change the British to corresponding ones in the Saxon, Cairgrant was naturally enough converted into Grantacester; the town

[a] Turner's Hist. of Anglo Sax. Vol. ii. b. 12. c. iv.

fortified with a castle on the river Granta, as it occurs in the Saxon Chronicle; Grenta, in Doomsday Book, is the same word. For, as a Saxon gave in the name, and a Norman wrote it down, the Saxon Granta would sound the Norman Grenta; beside, that the Normans were wont industriously to pervert the Saxon language. These words are used indiscriminately, and sometimes by the same writer. However, the British Cairgrant, the Saxon Grantacester, and the Norman Grentacester, were, without doubt, the same town.

But the opinion which respects the name, Cantabrigia, and the modern Cambridge, is not so readily adjusted, some maintaining it is the ancient Cairgrant, or Grantacester; others, that as Cambridge and Grantchester, are now, so that they ever were, two distinct places.

Those, who insist, that Grantchester and Cambridge were the same place, say, that the principal part of the town lay, formerly, on the north side of the river, extending northward, towards Girton, through a village called Howse, of which Hows House still retains the name: and to the south, towards Newnham, and to what is now called Grantchester, along which, they maintain, as proofs, that anciently were found monuments of its past celebrity, some of which still remained; and, that as the town gradually extended itself to the south, Newnham and the village now called Grantchester, fell into decay, till, at length, both remain as fragments, broken off from the ancient town. Of this opinion was Dr. Caius[a].

[a] Ad Neunhamiæ vicum, ultra molendinam, qui se longius promovebat versus Granticestriam, veteris Cantibrigiæ, seu Granticestriæ reliquias adhuc superstites, et antiquæ urbis nomen referentes. Caii. Anlis Hist. Cant. p. 7.

Henry of Huntingdon, a writer in King Stephen's reign, expressly says, that Granteceastria was then called Cantebrigia, the name being compounded of Granta, which he calls a river of Cantebrigia[a].

Others, and those Cambridge historians, seem to think that the town now called Grantbridge, or Cambridge, rose out of the small village called Grantchester, and the Oxford antiquaries resolutely maintain, that Grantchester and Cambridge were two different places; that there was a royal palace and tribunal of justice at Grantchester, together with two fortified castles, and houses of scholastics.

However we adjust these matters, still it remains to ask, whence the modern name Cambridge?

As in matters of uncertainty, we choose to indulge our fancy, I remember once indulging mine upon this subject, conceiving we might refer for the origin of this word to alteration of similar or cognate letters, the abbreviation of syllables, as occurring in ancient manuscripts, and to the similarity of their sounds in ordinary conversation[b], being aware, at the same time, that Cam is still called a winding river, in the Welsh language.

[a] Lib. i.

[b] *The following pages are thrown into notes, to prevent perplexing the text.*—

Indeed, this turn for abbreviating, led men to change, as well as to drop, letters and syllables: thus, Cambodunum, Camelodunum, Campordum, for Almondbury, in Yorkshire; and Lindecollena, Lidecollena, for Lincoln city, &c. By a change not more violent than these, might Cantabrige give Cambridge; and close to Cambridge we have now Granchester for Grantecester, Milton for Midleton.

Every one must be aware of the tendency in our language to abbreviations particularly of the names of towns derived from the Saxon: thus, Oxenford, Oxford; Madwaystown, Maidstone; Dorubernia, Dofer,

But whatever we make of poor Cam, Bridge is clearly Saxon (BRIGA), and Grantabrige and Cambridge, both

Dover; Circencester, Ciceter; Cātwarabyrig, Canterbury. See Lambarde's Perambulations of Kent, p. 174. In like manner, Cantabrigia, as we find it in Bede and Gildas, Grantabrigia, as in the Saxon Chronicle, and Grentabrigia, as in Doomsday Book, might shorten itself into Cambridge;—for C and G very commonly interchange, and we still abbreviate, in pronunciation, names which we lengthen in writing; thus, Woster, Worcester; Toster, Towcester; Ciceter, Cirencester.

This turn for abbreviating was expedited in manuscripts, thus: Cātuaria was Canterbury; Islād, Island; Grātabreg', Cantebreg, Cābridge, for the hyphen supplied the place of n as well as m, and Cābrigia, *Cantabrigia*, might, perhaps, bring out Cambridge. But as I am not aware that others have hit upon this device, I do not insist upon it, but present the other side of the argument, in Camden's words: Quæ nempe Cantabrigia, a Cambridge antiqui Camboriti vel pars vel proles fuit, adeo et situ et nomine est confinis. Nec facile crediderim *Cam* a Grant deflexum, utpote duriuscula videatur hæc deflexio in qua præter unam omnes literæ absorbentur. Existimarim potius vulgus antiqui nominis Camboriti vel Cami fluvii vocabulum retinuisse, licet scriptores Saxonico nomine Granbridge sæpius usi fuerint. Britan. p. 431, ed. 1600.

To carry this matter a little further than Camden: in *bridge*, uniting with the river, the analogy is exactly the same (both in British and Saxon) as in many other towns; for as Caeresk (British) was Exeter, exancerter (Saxon) Caermedweg (British), a town on the Medway, or Medwaystown (I do not mean Maidstone); so was Caer Grant, a castled town on the Grant: and Cambridge is exactly the same as Tonbridge, the bridge town, or the bridge in the town; and so Beaulbridge, from the small brook called Beaul. And as I here allude to Kent, I am reminded, out of Lambarde, the famous river Medway has taken its name insensibly from crossing the county, and dividing the two bishoprics of Canterbury; for otherwise, he observes, the river itself is properly called Egle, or Eyle, of which both the town of Ailesford, and the castle of Alington (or rather Eylington), do take their name. So Grant, as we have seen, was the British as well as the Saxon name, afterward; and it might insensibly take the name of the Cam, or the Winding River, for the river was much more winding hereabout, before its course was altered.

in that word, follow the analogy of our language. As to Granta, that was unquestionably the name of the ancient

It should not, however, be passed over, that in the 5th Iter of Antonine's Itinerary, we meet, as already observed, with Camborico. This word is more generally translated Cambridge: Camden thought it was Cambridge, as did also Burton.

Burton's manuscript Commentary on Antonine's Itinerary is of the greatest authority. In speaking of Camborito, as Cambridge, Camden had his eye on this commentary: the editions of Semlerus, Aldus, and Sureta, that is, the best editions, read it Camborico. Langolius has it Camboricum: but Burton's manuscript has it Camborico. Camden, and the rest, were evidently mistaken in the letter, t and c being scarcely distinguishable in ancient manuscripts: and Camborico is certainly more to the purpose of those who derive Cambridge from it.

Cam, in the old British, as still in the Welsh, signified a winding river, and Rith, a ford; which the very nature of the place seems to shew, as Burton observes, for it was in the καμπη του ποταμου, in the very winding and compass of the river, as Ptolemy speaks of the Euphrates: "so that it was called Grant-cester by the Saxons."

Let it, however, be observed, that the etymological meaning of Granta, as deduced by Camden and Burton, from the Saxon word Gron, a marshy ground, does not correspond to Cam, which, as before hinted, signifies winding. Add to this, after all, it is not clear that the ancient Camborico, in Antonine's Itinerary, is Cambridge. Dr. Fulke, a Cambridge antiquary of some note, makes Camborico, or Camboricum, Comberton, three miles from Cambridge; which, however, on the face of it, cannot be true, for the Roman road did not pass near Comberton. Others, as Dr. Stukely, still maintaining, that Cambridge and Grantchester are different places, call Camborico Grantchester. Burton does not affirm his positive belief that it was Cambridge: Cambridge (says he) esse *puto*, nec *affirmo*. Burton's manuscript Commentary of Antonine's Itinerary is in the Library of Caius College, Cambridge.

But I leave these matters for the learned to decide. For myself, I conclude, with Mr. Lambarde, in his Perambulations of Kent, in a similar case—"If I fail in this derivation, the fault is, for the first part, his, who made the chart of this shire, and then the folly is mine, that follows him."

After so much said on the name of Cambridge, I cannot forbear no-

river; and, to speak freely, I incline to the opinion of Leland, though it is against that of our own antiquary.

Olim Granta fuit titulis urbs inclyta multis,
Vicini a fluvii nomine nomen habens:
Saxones hanc belli deturbavere procellis,
Sed nova pro veteri non procul inde sita est;
Quam Fælix monachus Sigeberti jussa secutus,
Artibus illustrem reddidit atq. scholis.
Hæc ego perquirens gentis monumenta Britannæ
Asserui in Laudem, Granta, diserta, tuum.

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ticing an inscription, mentioned by Mr. Blomefield, as being, in his time, in St. Clement's Church, on a stone, with a double circumscription: it was broken in pieces, part lying in the nave, and part in the south isle: ICI : GIST : IOVN : De : HeLVSINGHAM : CLeRK : IADIS MeVRe : De : CAVNBRIDGe, &c. That is, Here lies John of Helysingham, formerly mayor of *Cambridge*. The inscription is Norman French, the date 1329.

CHAP. II.

UNIVERSITY AND TOWN.—DISSENSIONS.

THUS, then, as a sort of starting-place, we shall place Sigebert at the head of our Academia, in the same manner as Oxford has been accustomed to place Alfred, though, as a modern historian of the latter University correctly observes, "the illustrious monarch, who was formerly supposed to have founded or restored it, had really no share whatever in its establishment[a]:" We observe in Leland's lines the word Scholis (schools), not Schola (a school, or academia), as the word reads in Bede. A reasoner, therefore, might ask, on the one hand, what authority can we have for supposing, that in Cairgrant, one of the most celebrated towns in Britain, and the residence of the ancient British kings, there was no school till the time of Sigebert? Cairgrant was even called "the land of scholars;"—and, on the other, what for applying the word *schola* here, to a university, a Studium Generale, by royal charter?

In the former case, might we not begin our schola too late? In the latter, should we not begin our university too soon? The word schola, indeed, does occur both in classical and ancient ecclesiastical writers, in a more enlarged sense; but Bede's words, already referred to, seem to fix on Sigebert's schola one more restricted.

In matters of great antiquity we must often be content with incomplete information. Our great literary esta-

[a] Chalmers' Hist. of the University of Oxford. Pref.

blishments, such as universities, were not of immediate origin: they were the result of gradual advancement and successive improvements. Operum fastigia cernuntur; fundamenta latent: and it often is from small beginnings we rise to great establishments.

The word university was used in a metaphysical and philosophical sense by ancient writers [a], long before it was taken in an ecclesiastical or monastic sense; and by ecclesiastical and monastic bodies, before it was introduced into an academical society: a mother cathedral church, with its officers, and dependent churches; as well as a mother abbey, with its dependent religious houses, was called universitas [b].

Strictly speaking, a university and colleges, as we now use the words, are different bodies, having their distinct laws and members. We might be members of a college, without being members of the university, and vice versa. Alma mater universitas, indeed, receives into her embrace a collection of colleges, as her adopted children, brings them under her regimen, invests them with rights, allows them to share her officers and professors in the various branches of science, and as a public, political body is distinguished by peculiar privileges, its appropriate jurisdiction, and royal charters. This seems to be the modern sense of the word university. As to the word college, that also, as every one knows, is a Latin word, used both by classical and all ancient writers [c], for a collection of men or women, brought under one regimen, of almost any description, and for almost any purpose. We in-

[a] Aristotle Metaph. L. 4. Ολοτης.

[b] Hence, in ancient writings, the use of Universitates Vestræ.

[c] Ambubaiarum Collegia, pharmacopolæ. Hor.
Συστηματα των παρθενων. Ignat. Epist. ad Philip.

deed retain the word from monastic schools and institutions, and as almost all our buildings, so the very words, and habits, used in our colleges, are of monkish origin: and though we now consider universities as literary institutions, they were formerly considered as ecclesiastical, and they derive all their peculiar language from religious houses.

Without pretending to fix the precise time when this word university was first applied to these learned institutions, and without referring to our fictitious charters, in which this word appears too prominent and glaring, I shall only say, we find it in the records, where our first authentic charters begin, in the reign of Henry III.; and that it occurs in ancient writers much sooner. Who so applied it first is no object in our inquiry; nor, perhaps, would it be easy to ascertain.

As to the beginning then of our university history, as both Leland and Sir Simon D'Ewes seem disposed to set out from Sigebert, we cannot do better than set out from him too. For thus we shall go hand in hand with both Oxford and Cambridge antiquaries; we shall begin with a king as our patron; we shall have clerics as our guides; and what can a Cambridge man wish for more?

It is said, then, that Sigebert, on his return from Gaul, formed a plan, from what he saw there, for his school; and we suppose, it being most probable, that this school was at Cambridge, though this is not asserted by Bede. In addition then to what has already been observed of Sigebert, it may be further said to those prepared to receive him as the founder of our original schola, that Sigebert was raised to the supreme authority over the East Angles among whom Cambridge lay, A. C. 630, and as he succeeded Eardwold he was the sixth king of the East Angles. He only reigned two, or, at most,

three years, when, resigning the ensigns of royalty, he became a monk.

It is mentioned, by the Assertor of the Antiquity of the University of Oxford, from the Archives of University College, though of what date or authority he leaves unnoticed—that Alfred endowed Oxford Academia with no lands, but paid it a certain annual sum of money for a large number of students; and that so it was supported by the Saxon kings, and that the first purchase of lands was made by money left them by Henry III. This is probably *near* the truth, with respect to both these ancient institutions: for Henry gave both of them charters, and in nearly the same terms. In Doomsday Book there is a distinct and minute account of the possessions of land of each person and religious house in Cambridgeshire; and in the Saxon Chronicle, the form of conveying great possessions to the church, in different counties; but the name of neither university appears in these records.

Though our history professes to be only that of the University, yet the town and schools, in these early times, were so similar in their fortunes, that they cannot be well considered apart: and we are furnished with few or no materials for regular academical history. For the town, as being one of the most distinguished in Britain, had been liable, in early times, and in distinct periods, to experience great commotions, and to undergo a variety of changes. Very early, when it became Christian, it felt the effects of the Dioclesian and Maximilian persecutions. Then followed the ravages of the Danes and Saxons: the most entire is said to have been that of Swayn, King of Denmark, about 1010, when terrible devastations were made among the East Angles, in whose

kingdom Gransburgh or Cambridge lay. And in all these reverses of fortune the Monks and Scholastics had their full share.

When William the Conqueror had greatly subjected England, he still met with much resistance in these parts, more particularly from the monks of Ely. He retired for a time to the Castle (Cambridgeshire being then the seat of war), and the Ely monks being subdued, he repaired, or rebuilt it. But we may be sure, that till he had subdued the spirit of the place, he would give no support to its literature.

I say repaired or rebuilt the castle; because Cairgrant being one of the most distinguished towns in Britain, had a castle, as the name imports, and as other British towns so characterized possessed from time immemorial. But William's object being to keep down the monks of Ely, and all the monks in Grentabrige, enlarged and more strongly fortified this castle. There were at the time 387 houses in the town, of which he destroyed 27, in order to take wider compass for his castle.

Cambridge was in the king's hands, and rated as in Doomsday Book, till Henry I.'s time, the sheriff answering for the annual profits to his Exchequer: but Henry, at the townsmen's desire, granted it in fee-farm to his Burgesses of Cambridge (though as yet they were not Mayor, Bailiffs, and Aldermen), who held it of him in chief; and who, therefore, paid into his exchequer the same, as the sheriff used to do[a]; and for this Henry I. gave them a charter[b]: he also gave them

[a] See it in Bloomfield's Collectanea, p. 221.

[b] H. MS.

other privileges. King John granted them a merchant's guild,[a] and they became a corporation by charter, which charters were confirmed and enlarged by Henry III. and Edward I.

With respect to Henry I. who was the youngest son of William the Conqueror, and who bestowed so much regard on this town, we presume he had strong predilections for the place, he having, it is said, been educated at Cambridge; and for his literary attainments was entitled Beau-clerc. Dr. Fuller says, that out of gratitude, he endowed it with *several readers of languages.* And to this circumstance Leland's lines allude:

> Quid quod Granta novem dicata musis,
> Henrici pietate literati
> Tersis prænitet erudita linguis.

Though Dr. Fuller thinks, that primarily they alluded to Beau-clerc junior, as he calls Henry VIII. But though Henry I. bestowed a charter on the town,[b] there is no mention that he bestowed any on the university; and beside the charter just alluded to, he ordained, by another charter, that no vessel should unlade nor pay toll for its goods any where but in Cambridge. But it was not till 1231, (under Henry III.) that the government of the town took the name of mayor, aldermen, and bailiffs.[c]

In these early times religious houses were very numerous in the town: as to the students in the university,

[a] An. 1201, H. MS.

[b] An. 1381. "For an outrage done to the university the town lost all their charters; and to have them again, consented to pay the crown 105 marks, or £10. per annum for ever." Dr. Parris MS. note on 4th vol. of H. MS.

[c] An. Reg. 52. Lit. Patentes, &c. H. M.

they did not live in colleges, as now, but in private houses, as they still do in Germany and Italy. These, at first, were most of them hired of the townsmen, and the rent fixed by censors, or arbitrators, called taxers, taxatores, two of whom were scholars, and two of the town. These houses were called halls, hostles, or inns, hospitia studiosorum: principals were the persons presiding in them; the magistri were the tutors, and all the rest were scholares, scholars or students: the chancellor, who was only pro tempore, and a residing member of the university, was called rector.[a]

These halls and hostles were also numerous, and for reasons hereafter assigned, far more crowded, than our present colleges, with students. The principal houses were those of St. Mary, St. Barnard, St. Thomas, and St. Augustine, assigned to Artists, who studied the liberal arts; and St. Paulinus, St. Nicholas, St. Clement, and Hovens, to Jurists, or students of the civil and canon law. The names, and changes of them all, as they afterwards became appendages to colleges, may be seen in Dr. Caius,[b] and Archbishop Parker.[c]

Several of these houses were, at length, deserted and sunk into decay; others, being purchased in succession by patrons of literature, and obtaining incorporation, with right of mortmain, became permanent rich endowments, of which more in the proper places.

[a] Mr. Baker in his MS. Hist. of St. John's College, observes, that the first time he reads of a chancellor of the university, is in 1246. It does occur then; but it also occurs sixteen years before, 15 Hen. III. H. MS. When it was first given, I know not, perhaps about this time.

[b] Hist. Cant. l. 1, p. 46.

[c] Hist. &c. de Schol. Pub. p. 5, 6.

Though institutions for the purposes of study may require above all others tranquillity, yet Cambridge seems to have been doomed to perpetual disquiets.

In the year 1215, during the contentions between King John and his barons, the latter laid waste a great part of Cambridgeshire, and the town of Cambridge itself. In the following year they took the castle with twenty knights who were lodged there.*

In the year 1259 there broke out between the scholars and townsmen violent dissensions, which had been long brooding, and which were frequently repeated.

The same year Henry III. and his nobles were involved in a civil war on account of the king's partiality towards his French subjects, who came in swarms into the country the preceding year, at the time it was oppressed with great scarcity. Henry Hastings, the Earl of Huntingdon, had seized the Isle of Ely; King Henry led an army to Cambridge; and after fortifying it went to London to oppose Gilbert, Earl of Clarence. During his absence, Hastings having broke into the town of Cambridge, laid great part of it waste. These commotions, must of course, have much disturbed the quiet of the clerks.

The disputes between the scholars and townsmen manifested themselves in the most outrageous form by the former rescuing one of their own order who had committed murder, though they did not originate in that source.

Other contentions also had much distracted this seat of learning very early, viz. first, between the Bishop of Ely and the clergy, and scholars of the university; se-

* Caius de Antiq. Cantab. p. 43.

condly, between the University and the hospitallers, or those, whom we have mentioned as letting houses to scholars: thirdly, between the University and clerks, who were not scholars: fourthly, among the scholars themselves.[a]

These contentions among the scholars took a most violent turn, by county rivalries, and academical frays; till a south countryman and north countryman, both scholars, having amidst these disputes proceeded from words to blows, all the south countrymen now siding with the disputant of the south country, and the north countrymen with him of the north, the fray soon became general. The chancellor interposed; but academical authority was too weak. He called the townsmen to his aid; but this was throwing oil into the fire; gownsmen fighting with gownsmen, and townsmen intermingling with all: the university and town all was confusion, and gownsmen all up in arms.

Public plunder, burning of records, and every species of horror ensued. The king sent down to Cambridge a delegate to inquire into these disputes, and to have summary justice executed on some delinquents. Sixteen of the townsmen were hanged, others both townsmen and gownsmen fled for asylum to religious houses, or were committed to the town goal. The peace was again restored, though it terminated in many of the scholars retiring to Northampton, and forming themselves into a literary society. This *University*, however, of Northampton lasted only four years. For in the 45th year of his reign, Henry III. empowered certain mas-

[a] Provision was made against each of these troubles in Henry 3d's reign. H. MS.

ters and scholars to exercise scholastic discipline at Northampton, as at Oxford and Cambridge, and in the 49th he ordered them all to return[a].

Another circumstance, which increased the tumults of the place, was the practice of having tournaments, (hastiludia, avantura, single combats) those fashionable barbarities which characterized the chivalrous ages. They were first contrived by the Gothic and Lombard kings; but introduced into this country by the Saxons or Normans. Richard I. appointed five places for these barbarous military legalities. For when duly licensed, these combats determined causes criminal as well as civil.[b] Cambridge seems to have been one; for these amusements, being performed annually, brought together all the idle fashionable brutes (and they were very numerous) in the county to Cambridge; and there was left behind not only a reckoning of bloodshedding at the time, but of bickerings and tumults, which lasted through the year. Accordingly, Henry III. issued letters patent, which were confirmed in the seventh year of Edward II. that there should be no tournaments within five miles of Cambridge.[c]

But the principal evil under which Cambridge groaned was the swarms of students and monks. The Scotch historian, Major, tells us there were 4, or 5,000 scholars in his time. Caius says there had been twenty hostles, of which seventeen remained in his time. To some of these hostles the monks were accustomed to retire, to study literature: and various other religious houses,

[a] Hare's MS. Index, vol. 1.

[b] Sir Robert Cotton's Posthuma, p. 67.

[c] Hare's MS. Index, vol. 1. p. 12.

exclusively for monastic purposes. Many of these were mere swarms of drones, who had nothing to do but read masses, pray for the dead, and invent legends, and dreams, and lies. They were independent too of the townsmen. The monastery of St. Giles was supported by tithes, strained out of twenty-three villages in the county. Add, too, these people had *ecclesiastical liberties*, and were exempted from the civil courts.[a] These people were the great weight, and no doubt the townsmen groaned under the burden.[b] And yet our Cambridge historians, who allude to this circumstance, do not mention it, though indeed it was the principal cause of the tumults of the place, but rather as matter of glory. Better had it been for these times, if, instead of making laws against students settling at Northampton and Stamford, kings had allowed them letters patent for forming academies wherever they pleased.

[a] Rex. Vicecom. Cantabrigiensi salutem. Quoniam, ut audivimus, plures nominantur Clerici apud Cantabr. qui sub nullius magistri scholarium sunt disciplina, et tuitione, sed potius mentiuntur se esse scholares cum non sunt, ut tutius, et fortius, (visâ ad hoc opportunitate) queant malignari, tibi præcipimus, quod assumptis tecum probis et legalibus hominibus de comitatu tuo, accedas ad villam nostram Cantabrigiam, et per totam villam clamari facias ex parte nostrâ, quod nullus clericus moretur in villa, qui non sit sub disciplina, vel intuitione alicujus magistri scholarium. Et si aliqui tales fuerent in villâ illâ, eâ exeunt infra quindecim dies, postquam hoc clamatum fuerit. Et si ultra terminum illum inventi fuerint in eâdem villâ, hujusmodi clerici capiantur, et in prisonam nostram mittantur. Teste meipso apud Oxon. 3 Maii, anno regni nostri 15. Fuller's Hist. of Cambridge, p. 10.

Literæ Regiæ, quod vicecomes clamari faciat contra clericos dicentes se esse scholares, 15 Henry III. Hare's MS. Index. It appears these clerks, whether in orders, or only considered as students, were not scholars, members of Hostles.

These evils were still further increased by what Dr. Fuller calls, "Pretenders to Scholarship." These, too, were *considered as religious;* but were properly under no scholastic rules: hence they could trespass more covertly, and with less danger. When summoned to appear in the vice-chancellor's court, they pleaded exemption from his authority, as not being *scholars:* on other occasions, they pleaded to the character both of scholars and clerics, to claim *ecclesiastical liberty*, or exemption from the civil power.

This description of men, "clercs-no-clercs," as Fuller calls them, formed so great a feature of the character of the place, that I shall copy into the notes the king's order, directed to the sheriff, for suppressing them[a].

It appears by a letter of Henry, that the disputes between the hospitallers and scholastics related to the impositions, which they put on the scholars, in letting their houses: in consequence of which, as the letter states, the scholars were meditating to leave the place. It was to remedy this, that two *masters* of the university, and two townsmen, *probos* et *legales homines*, had been appointed taxors. Other causes also increased the irritation.

The domineering insolence of the clerks and monks, together with the disturbances between the scholars and townsmen, which had existed in different forms, and in different periods, for a course of years, opened the door for those great privileges, granted to the university from the time of Henry III. for here the current of our academical history begins to run regular and clear. These privileges were obtained under the plea of more ancient

[a] See p. 64.

ones, and, whether founded on forged or genuine charters, and bulls, carried their weight with succeeding potentates; for, as all power has a tendency to spread, these privileges were still further increased under the same plea.

Foremost among the public instruments of Henry III. relating to the university, are, beside those already mentioned, the following—the king's letters to the *sheriff*, authorizing him, at the signification of the *Bishop of Ely*, and the discretion of the *chancellor* and masters, to suppress the insolencies of clerks and scholars, and to imprison or banish them from the university—the king's letters to the *Bishop of Ely*, that clerks contumacious, and rebellious against the *chancellor*, should be *imprisoned* or *banished* from the town—the king's letters, that the *sheriff* should imprison *clerks*, who were malefactors, at the command of the *chancellor*, in *defect* of the burgesses, and should cause them to be liberated, on the request of the chancellor, and not before—other letters from the king, ordering the sheriff to abstain from *apprehending scholars*, notwithstanding his *former* letters—the king's letters for preserving *the liberties of the university*—the king's brief, to suppress discords, between the university and people of the town—and, that the king's justices should not introduce themselves, to settle offences and disputes between *scholars* and *laics*.

CHAP. III.

CHARTERS, PRIVILEGES, AND VARIOUS REGULATIONS.

AMONG the public instruments, in Henry III.'s reign, was the famous Composition* between the scholars and the burgesses, confirmed by royal authority, ordaining, that before the masters resumed their lectures, a certain number of the scholars and the townsmen should be bound by oath to take the names of all the principal houses in the town, and of those who dwelt in them; so that no person should be lodged therein, who could disturb the public peace; and the privileges of the University were all under such provisions as might secure the performance of the said Composition; or, in the last resource, the violators were denounced before the king and his council.

Henry, after these provisions for the public order of the University, did it the honour of a visit, (A. R. 54,) when some other regulations were introduced. Among the archives of the University is a short history of this royal visit.

In Edward I.'s reign, the University obtained a confirmation of its privileges. In this *charter*, the letters of Henry III. (21, 22, 23, and 25.) and the Composition, are recited and confirmed. They, also, had conferred on them some new privileges, among which one was, that no one,

* A. D. 1270. Hare's MS. Index. Compositio inter scholares et burgenses Cantabrigiæ auctoritate regia confirmata.

imprisoned by order of the chancellor, should be liberated by the mayor and bailiffs, under pretext of a king's brief, formerly issued.

There is occasion to say less on the concessions of Edward II. they being, principally, confirmations of former charters and privileges. This prince, however, granted some new privileges, among which, the one entitled, Charta omnium amplissima, (as Hare describes it[a],) with the addition of new privileges, was confirmed by Edward III.

The University had now obtained power to punish regraters and forestallers, and to deliver scholastics and clerks from prison; and all causes in which they were concerned, relating to taxes, letting of houses, hiring of horses, selling provisions and clothes, were cognizable before the vice-chancellor, or his commissary, as in 1 Eliz. all which matters were to take their due course in the chancellor's court, as a court of record.

The assize of bread, wine, and beer, together with fines and punishments relating to them, were exclusively lodged in the University, with the supervision of weights and measures; all which had formerly belonged to the mayor, bailiffs, aldermen, and burgesses: and for these privileges the University were to pay into the exchequer, a yearly tribute of ten pounds; and the mayor, bailiffs, &c. were, in these several particulars, only to assist the chancellor, his vicegerent, or commissary, parere humiliter, et intendere, ut decet.—This charter is introduced with greater formality, than any of the preceding, and was given in full parliament[b].

[a] 10 Edward 2. Hare's MS. Index. 1 Edward 3. *Ibid.*

[b] 5 Richard 2. Hare, vol. i. f. 210.

This charter was given, on account of the mayor and aldermen having been negligent in the discharge of these several duties, which formerly belonged to them; and, accordingly, the king having heard of false weights and measures having been used at Stursbridge fair[a], issued letters patent to the University, informing them, that if they did not perform their duty better, they, also, should lose their privileges, in like manner.

In Edward III.'s reign, letters patent had set aside former king's briefs, in favour of the present power of the vice-chancellor for the imprisoning and punishing of scholars. The mayor and bailiffs of the town were sworn every year, before the vice-chancellor, to keep the peace of the University—while, on the one hand, petitions were presented to the king and council, by the burgesses, against some of the privileges of the University, as being contra jusq. fasq. et contra chartas burgensium, concessas et confirmatas[b]; and, on the other, the University presented petitions to the king in parliament, against the mayor and bailiffs, to have their privileges and liberties enlarged:—but, quibus datum nullum responsum[c].

If I professed to go into minutiæ, I should notice several things that related to the police and discipline of the place, such as paving the town, provisions against public women, &c. But these matters we must pass.

By charter of Richard II. A. Reg. 7. the assize of bread, wine, and beer, in the town, the superintendance of weights, candles, and firing, and the supervision of measures, the butcher and fish market, the regulation of Stursbridge fair, licensing of vintners and brewers, and of determining all fines against offenders, is still further

[a] Properly, *Steresbridge.*

[b] 11 Edward 3. Hare MS. [c] 57 Edward 3. Hare.

confirmed to the vice-chancellor, in short, he, with his officers, was to take cognizance of all personal pleas, and all causes where a clerk or scholar was one of the parties, except in mayheim and felony.

I must not forget to observe, that An. 1318, the University had the honour, if not of receiving a visit, at least, of receiving two bulls, in confirmation of all her privileges, from Pope John XXII. a predecessoribus suis et Angliæ regibus olim concessorum[a]; and these were followed, six years after, with a declaration from the same pope, relating to *some constitutions* of his to be read in the schools, as the other *decretals*[b].

Of the privileges formerly granted, I find no trace in Hare, except those spurious bulls already commented on, and I suspect none are to be found in the archives of the University.

The charters of foundations and deeds of mortmain all bear the regal authority. Had there, indeed, been any old musty bull, founding colleges at Cambridge, doubtless, Mr. Hare, a papist, would have produced them: I therefore, suspect none are in the University, and, perhaps, never were, before this period.

The monasteries and churches in England were, in religious matters, from the time of Augustine, under the authority of the pope. But the kings of England were, in their civil capacities, under no vassalage to

[a] The first of these two bulls may be seen at full length, in Ayliffe's History of Oxford, vol. ii. Appendix, p. 16.

[b] Bulla ejusdem Johannis ad Universitatem transmissa de quibusdam constitutionibus in scholis suis legendis, sicut cæteræ decretales. Hare's MS.

Rome, as the other kings of Europe were [a], and schools and colleges of literature, insignificant as they may be thought, depended, I suspect, on them for their foundations.

It seems, by the archbishop of Canterbury's letter, A. 1309, that the University was subject to his visitation [b]; and, as the kings of England had the investiture of bishops, and the power of suspending or bestowing church livings, (quia reges Angliæ unguuntur in capite,) so were the archbishops of Canterbury considered, tanquam alterius orbis papæ [c].

I do not deny that there are indulta in the black book: but I suspect there are no such *bulls* relating to the foundation of the University, in the archives; and yet, as we have seen, an university of schools, under a rector and masters, existed long before.

It seems, then, and I am willing to believe it, that alma mater, considered as the fruitful mother of literary-civil societies, was rather an elève of our kings, than of popes. Kings gave the charters of foundation, with deeds of mortmain, and their founders, generally, or some one acting under their authority, gave statutes. And if popes thought themselves entitled to bestow on them any privileges, yet, if those privileges became oppressions, the king, with his parliament, could remove them: and we accordingly, find, in the famous dispute between the Universities of Oxford and Cambridge, on the one part, and the four orders of friars mendicant on the other, an order of Edward III. Nostre seignur le roi en parlement, com-

[a] Sir Robert Cotton's Posthuma, p. 76. Precedency of the Kings of England.

[b] 2 Edward 2. Hare.

[c] Cottoni Posthuma.

manding the friars to renounce and suspend the execution of all papal bulls*. As to *constitutions* and *decretals*, of which more in another place, if one prince might think it a privilege to have them read, a royal order could also set them aside; and as a matter of authority, they had none, but so far as they were consistent with the law of the land, and in our common law courts, they had no power at all; non currit lex.

But the pope had ecclesiastical authority here, certainly; and, as by that he exempted the University of Oxford from the jurisdiction of the bishop of Lincoln, in whose diocese Oxford lay, so did he the University of Cambridge, from that of the bishop of Ely. The affair was referred to the decision of pope Martin V. who gave it in favour of the University, the spurious bulls of Honorius and Sergius, A. 624, and 699, being produced on the occasion, and the exemption was confirmed by pope Eugene IV.

In the year 1288, as stated in our histories, (and this might have been mentioned before,) Peter House was founded; and as my limits do not admit of a regular history of the University, when I come to treat of particular colleges, I shall speak of several things that properly belong to this place. I must content myself, as I have all along, with being very general now.

* Et auss voet le roi, que l'execùtion de touz les impetracions des bulles & proces, faitz ou pursuite, ou affaire ou pursuer en temps avenir en la court de Rome, et aillours par les freres des ditz ordres, ou nul persone singulere de ycelles en general ou especial, countre la dite Universitie, ou ascune persone d'ycelle, puis la fesance du dit estatut, cesse de tout, et soit mys a neant. Parl. 40. Edward 3. 9, 10, 11. This remarkable order may be seen, too, at large, in the Appendix to Ayliffe's History of Oxford, p. 22. It is in Norman French.

In the first year of his reign, Henry gave them *a most ample charter*, reciting and confirming the principal charters of Edward II. and letters patent of Edward III.

In the year 1401, the second of Henry IV. the archbishop of Canterbury, as the alterius orbis papa, though with power from the crown, made an official visitation of the University, and, by commission, to the distinct colleges; inquiring, whether the statutes of the University had been observed, and the college chests carefully kept; whether the scholars were obedient to the chancellor, and peace preserved in the University; and as an important branch of his authority, whether there were any suspected of holding Wickliffe's opinion, or any other *heretical pravity;* ordering, that no book of Wickliffe's should be read or taught, that was not first approved, by either of the Universities[a]. But provision was made, that the visitation of the archbishop being an appeal, the jurisdiction of the University should be preserved.

Archbishop Arundel was this visitor; but he acted under the king, not the pope: so, at least, I apprehend, and for the following reasons.

A University, as judge Blackstone correctly observes, is a civil, not an ecclesiastical corporation. And several years before this period, we find an English king, in his PROHIBITION, *relating to archbishops* &c. *visiting colleges*, several years before, at Oxford, speaks of those opposing that visitation, as opposing *his right and crown*, (sunt nonnulli nitentes *jus nostrum regium* enervare, et *coronam nostram* in hac parte enervare, &c.[b]); and we

[a] Anno 1408. Hare's Collections.

[b] Pat. 17. Ric. 11. The Prohibitio Regis, &c. may be seen at length in Ayliffe's History of Oxford, vol. ii. p. 24.

find, that, though Arundel, who exercised this office of general visitor, was an ecclesiastic, the next, lord Cromwell, under Henry VIII. was a layman[a].

I must not forget to observe, under this reign, that Henry gave them a MOST AMPLE CHARTER, viz. one, which confirmed former privileges, and recited the principal charters and letters patent of Edward III. nor that famous, rather infamous act, passed in this king's reign[b], de Heretico Comburendo, it being connected with this power of the archbishop, to punish religious opinions.

[a] It is not meant to say, either here, or elsewhere, that the pope did not claim power to grant privileges to monks, and to the schools, in their monasteries: and that some of the Saxon and Danish kings did not so humble themselves as to receive powers from him, in respect of schools, abbies, and churches. Thus our Danish king, Canute, obtained power of the pope, and paid him for it, to found a *free* school, that is, one endowed with ecclesiastical privileges. *Chronicon Joannis Abbatis sancti* de Burgo: and, on another occasion, we find our royal saint and monk, Edward the Confessor, obtaining *authority* from pope Nicholas II. in these memorable words: Vobis verò, et posteris vestris *regibus* committimus advocationem et tuitionem ejusdem loci et omnium totius Angliæ ecclesiarum, et vice nostra, cum concilio episcopi, ut abbat. constituatis ubiq. quæ justa sunt. But, whatever superstitious princes might concede, or popes grant, our English kings laid claims, in their own right, to such power in ecclesiastical matters, as the Roman emperors possessed before the fall of the empire, by dividing bishoprics, granting investitures, and making laws, both ecclesiastical and civil. Laws were made against papal encroachments, in Edward I. and Edward III. and Richard II.'s reigns, with respect to investitures, and the pope's bulls had no legal authority without the king's licence. The pope, however, would be still, often presuming on his authority. But the matter was brought to issue, in Henry VIII.'s reign, in favour of the ancient rights of the kings of England, in the important cases of investiture, appeals, legates, and other articles of the papal usurpation, as clearly stated in *Bishop Burnet's History of the Reformation.*

[b] Rymer's Fœdera.

In the ninth year of Henry V. the University obtained two remarkable privileges: one was, a *statute* of the kingdom, that no one should practice the art of medicine but those admitted in the Universities, and approved by them; offenders were to be punished at the discretion of the privy council: and the College of Physicians in London sympathizes with this principle so far, still, that though they authorise others to practice medicine, as licentiates, they admit none to be fellows of their college, but graduates of Oxford or Cambridge. The other privilege was obtained by a mandate of the archbishop, with the consent of his brethren, and prelates of his province, that patrons should bestow ecclesiastical benefices only on graduates and students of the University[a].

I might enumerate disturbances under Hen. VI. For, as in former reigns, there were commotions between the townsmen and gownsmen, so were violent disturbances excited in this, by some Irish members of the University. In consequence of these, the communitas Angliæ presented a petition to parliament, and by a statute of the realm, it was ordained, that Irish scholars should not reside in either University, but as subject to certain regulations[b].

In this king's reign (A. D. 1430 and 1431,) the University obtained those two most important public instruments, entitled, PROCESSUS BERNWELLENSIS, and Bulla Papæ Eugenii IV, by which the jurisdiction of the

[a] Hare's Collections.

[b] Statutum Regni de Hibernis ob impia scelera sua ex Anglia ejiciendis, et quod scholaribus Hibernicis in utraq. academia adhuc morari licet sub certis conditionibus. 1 Henry VI. Hare's Index, vol. i. p. 41. The petition expresses it, impia flagitia Hibernorum, Scotorum, et Wallorum, tam in villa et comitatu Cantab. quam alibi perpetrata.

Chancellor was confirmed, and an exemption from all others fully settled.

Several matters, relating to particular colleges, are purposely left out, until I come to treat of those colleges: but, as the famous Composition between the University and King's College, relates to both, it shall be mentioned here. This Composition, then, settled the manner, form, and extent of the jurisdiction to be exercised by the provost of King's, towards his scholars, and by the chancellor, towards the same provost and scholars.

The COMPOSITION was approved by the king, A. D. 1456. "It is agreed, by this, that the provost of King's shall have the probate of wills, and cognizance of causes within his college, even though the plaintiff be a scholar of the University, but not if the defendant be so."

The last public instrument, relating to the University, in this reign, is, letters patent, that the chancellor should have power to correct nuisances in the University, and to banish loose women to within four miles of Cambridge. These were recited and confirmed in the first year of Edward VI.'s reign.

There is not much, during the reigns of Edward IV. and Richard III., or *crook-backed Richard,* in our University annals, except, indeed, what will more properly belong to the history of private colleges: for what concerns the foundation of particular colleges is of that place. It must suffice to observe now, that, notwithstanding archbishop Arundel's *constitution,* in Henry IV.'s reign, and the king's commission in Henry V.'s, Lollardism continued to spread: for, though bishop Grosthead, doctor Wickliffe, and archbishop Bradwardain, its great advocates, had all been of Oxford, the credit of their names passed to Cambridge. But popery still had the

sanction of public authority, and if the prayers of the faithful had prevailed, would have preserved it still: but the prayers of the faithful might have been better directed, than in favour of one, who was as deformed in mind as body[a], one guilty of murder and every species of vice. The only public instrument mentioned by Hare, in his Collections, during Richard III.'s reign, is a "Decree of the University, on the manner of celebrating and praying for the happy state of the most *pious* king, while he lived, and for his soul after his death[b]."

Memorable is the literary history of the University, in the middle of the fifteenth century, the epoch of the invention of printing. The first University printer's name, if I mistake not, was Sebert, but it is not easy to ascertain the first book printed there[c]; the University, for some time, printing their books in London, where Caxton had a printing press, and began to print books in 1474. The Clarendon press of Oxford has, of late years, unquestionably surpassed Cambridge, in the number and grandeur of its printed books. But lord Coke has observed, "that Cambridge enjoyed, before

[a] Hume.

[b] Decretum Universitatis de modo celebrandi et orandi pro felici statu piissimi regis, dum vixerit, et pro anima ejus post mortem. A. D. 1483.

[c] It is not easy to ascertain the exact year of the earliest printed book, the first experiments having been made on immoveable blocks, and the books, like our most ancient MSS. having no dates. The first printed book was, probably, the Bible. The oldest known with a date is the Codex Psalmorum, 1457, which is in the emperor's library at Vienna; the next, Rationale Divinorum Officiorum, Mentz, 1459. The Catholicon the next, printed on wood first, and with moveable types, 1460. Tully's Offices, printed in 1465, is in the Cambridge public, and in Emmanuel College libraries.

Oxford, the privilege of printing omnes et omnigenas libros, all and every kind of books[a]."

Thus it is, that bodies gradually take their peculiar forms, and rise to great account; for the University, through the charters and privileges above stated, rose, at length, to be a court of record, with commissaries, surrogates, proctors, and other officers, as it now appears, with exemptions from the ecclesiastical jurisdiction of the bishop of Ely, which, as a literary civil institution, it ought to possess, but with a jurisdiction of its own, inconsistent often with the municipal powers of the town, a sort of imperium in imperio, res dissociabiles miscuit, *principatum* et *libertatem*[b].

I have not thought it necessary to give a minute detail of those contentions, between the University and the town, that led to many of them; but I cannot forbear noticing their secret causes.

Public instruments, and partial histories of Cambridge, ascribe these dissentions to the neglect, and insolencies, and impositions of the townsmen; and there might, no doubt, be frequent examples of impositions on the side of the townsmen; but the great evil lay on the other side: and impartiality must ascribe them to the circumstances of the times, and the condition of the different inhabitants of the place.

The religious houses swarmed with monks, who mistook dreaming for piety, sloth for wisdom, and insolence for authority[c]. The hostels were also overcrowded with

[a] Caii Hist. Cantab. Acad. lib. ii. p. 127.

[b] Tacitus.

[c] As late as the time of John Major, the Scottish historian, if his account be correct, as it most probably is, the number of students in the

scholars, who, making learning a plea for power, assumed to themselves the pert, pragmatical airs of a privileged order.

They of necessity must have been a burthen to the inhabitants, like locusts devouring the land. Several hostels at Cambridge were full of monks; for the novitiates of different monasteries in Britain were sent to study in our Universities, before they assumed the habit of their order; while the chantry-priests, who were in many of the Cambridge churches, and its neighbourhood, increased the stock. There were no less than thirty hostels, and six religious houses in this place. Would it not have been wise in the University, instead of procuring letters patent against their scholars settling at Northampton and Stamford, where, on account of disturbances at Cambridge, these were disposed to settle, they had procured for them permission to continue to reside there still? They would have proceeded with more wisdom, and have provided, so far, with more certainty, for the relief, both of the University and of the town.

But this spirit of tumult was assisted by the taste of those times for justs and tournaments, those avantura, barbarous military sports, which sometimes originated in private malice, or settled into domestic feuds; and to say the least that can be said against them, they brought together a great assemblage of people, to the great disturbance of the public peace, as may be seen in the celebrated old ballad, entitled the "Tournament of Tottenham." These hastiludia, or aventura, became very common at Cambridge.

University was between 4 and 5,000. Major resided at Cambridge some time, and attended the lectures in Christ's College, as he tells us in his History de Gestis Scotorum.

Besides, we have seen the clercs-no-clercs giving the University much trouble; and the scholars sometimes quarrelling among themselves, urging, at the same time, the townsmen to take part in their quarrels; and even the higher powers themselves, at variance about privileges. Let all the circumstances be taken in to settle the account; and each party take its proper share of blame. However, we wish alma joy, in the possession of all her privileges that are truly good, and that she may make a liberal, humane use of her power.

The principal occurrences in Henry VII.'s reign may be comprized under letters patent, confirming the letters of Henry VI., concerning, banishing disorderly women from the University, and other obnoxious matters. A licence to lady Margaret, countess of Richmond, and mother of Henry VII. for a perpetual lectureship on theology. A bond for five hundred marks, given by the town to the University, to abide by the award of certain arbitrators, agreed on by both parties, to admit several contested privileges. The award made between the University and town of Cambridge, by arbitrators, in the presence of the lady Margaret, countess of Richmond, touching their privileges, on both parts. The indenture of composition on the same subjects, by both parties, after the award made by the arbitrators [a]. The founda-

[a] This award was made anno 1502, by John Fisher, justice of the common pleas, Humphry Coningesby, and Thomas Frowycke, serjeants at law, chosen by consent of parties, for that purpose, at the instance of lady Margaret. It is made in conformity to the ancient privileges of the University, and, of course, strongly inclines to its favour. So far as relates to the University it relates to all *privileged* persons, that is, members, or students of the University, with their menial servants, *dwelling* and *retained* with *any scholar in wages*, as well as bedels of the University, and manciples, cooks, &c. apothecaries, stationers, &c. in the service of the University.

tion of the lady Margaret, concerning one public lecturer in sacred theology, with the statutes on the foundation. The agreement of the abbot of Westminster (or abbot of Barnwell) to paying the stipend for the said lecture. A licence for instituting one chantry for one preacher, in the University. A grant of the University of ten pounds, for suffrages (commendations or prayers) to be yearly sung for the king, queen, &c., for ever. An edict of the University, against the disturbers of its peace: by this, a non-graduate, worth five pounds per annum, was not to carry arms, by night or day, or disturb the peace of the University, under a penalty of twenty shillings [a].

[a] The decision of all future contests for privileges, was, by this award, to be determined by the lady Margaret, or by such persons as she should appoint, and on her decease, by the chancellor and treasurer of England, and the chief justice of the King's Bench and Common Pleas, for the time being, or any three, or two, of them. And, by the same award it was settled, that all future disputes, between the town and University, was to be decided in the same way. The whole of this long award is in *Hare's Collections.*

CHAP. IV.

TRANSACTIONS IN THE UNIVERSITY, DURING HENRY VIII. EDWARD VI. AND MARY'S REIGNS.

HENRY VIII.'s reign is a remarkable epoch in the annals of the University, as well as in the general history of the country: for, though there were not so many public instruments, relative to the University, as in some other reigns, (lord Cromwell, the public visitor, having settled many matters by his visitatorial authority,) those given were of the greatest account. They related to the establishing of Sir Robert Read's foundation of three public lectures on humanity, logic, and philosophy, commonly called Barnaby's Lectures, to be read in the schools in term time.—Articles of complaint, against the University, exhibited by the town of Cambridge.—The University's answer, with a declaration made on it, by the lord chancellor, the archbishop of Canterbury, and the duke of Norfolk (1534), their jurisdiction having been settled by the Lady Margaret.—The king's letters patent, that the chancellor, or his vicegerent, with three doctors, shall have lawful authority to choose three stationers, or printers of books[a].

Memorable also was the act, 27th Henry VIII. by which the lands of the two Universities, and of the colleges of Eaton and Winchester were discharged from

[a] Et eorum quilibet omnimodos libros ibidem vendere, &c. 26 Hen. VIII. Hare's Collections, vol. iii. p. 70.

payment of first fruits and tenths, for ever, and the act 35th Henry VIII. for paving the town of Cambridge. This appointed a paving leet, to be held every Easter and Michaelmas, by the vice-chancellor and mayor.

But the most memorable and important of all were, the royal injunctions, transmitted through lord Cromwell (appointed general visitor by Henry VIII.), in which, among other things, members are forbidden to graduate in canon law; and sundry articles, conformable to them, were delivered by Dr. Leigh, surrogate to lord Cromwell. Copies of these important instruments may be seen in Dr. Fuller[a]. Among other things, every college is ordered to send in all its grants, charters, statutes, and bulls, with a rental of its estates, and inventory of its goods. After due inquiries, by royal authority, into the public and private business of the University, the charters were returned; but, the intention being entirely to suppress the pope's authority, it is doubted whether the bulls were ever restored, and it is most reasonable to suppose they never were. This was in the 27th year of Henry VIII.[b] About the same time, archbishop Cranmer was employed in visiting the monasteries.

Lord Cromwell was the greatest theological politician of his age: raised from humble life to be made secretary to cardinal Wolsey, he became, at length, master of the jewel house, secretary of state, baron, vicar-general, master of the rolls, knight of the garter, keeper of the privy seal, lord high chamberlain, and earl of Essex. His employment at Cambridge is thus described, by a shrewd writer:—"His conscience inclined him to the church's

[a] History of Cambridge, p. 109, 110, &c.

[b] Hare's MS. Index.

reformation, his interest complied with the king's: he unlocked the secrets of monasteries by his spies, and put the king upon destroying them by his power. The University of Cambridge made him chancellor to save itself, where, though he did no great good, yet his greatness kept others from doing harm, in an age wherein covetousness could quarrel a college, as well as an abbey, into superstition. He was trusted by the king with the rolls and records of England; and by the scholars, with the charters and statutes of the University. He reforms the University, in order to the reformation of the church; enjoining the study of the scriptures and tongues, instead of school divinity and barbarism; recommending Aristotle, Agricola, Melanchton, to their reading; and the doctrine, which is in spirit and truth, to their faith; and razing the pope's bulls, to make way for the king's favours [a].

Though Henry VIII. is of great account in our University, and college histories, he made some of its most learned members disgrace themselves; and some, the most distinguished, he destroyed, whether catholic, or protestant, as suited his lust; and is justly characterized, as a king with a pope in his belly [b].

In Edward VI.'s reign we have letters patent, in which are recited and confirmed, various letters patent of Edward IV. Henry VI. Richard II. and Henry VII. Edward also, or rather his commissioners, gave statutes to the University, April 8, 1549; and July 2, 1549, injunc-

[a] Lloyd's Statesmen and Favourites of England, p. 34.

[b] See the first part of Burnet's History of the Reformation; Lloyd's State Worthies; articles, Cranmer, and Sir Thomas More, and the account of Bishop Fisher, among Mr. Baker's MSS. in the *British Museum*.

tions were established, by his visitors having an unlimited power of reforming both persons and things, as to them seemed expedient. There were also introduced certain ordinances "de tollendis dubitationibus ex statutis ejusdem ortis:" the visitors having previously given solutions of certain doubts that had been formerly proposed to them.

In this reign, the disputes between the gownsmen and townsmen broke out again, but were settled in reference to ancient privileges: an extraordinary act was kept in the schools of the University, before the Commissioners, on Transubstantiation: the papists were discountenanced: Gardiner, Bishop of Winchester, was deprived of the Chancellorship and Mastership of Trinity Hall, and sent to the Tower.

When Mary ascended the throne in 1553, Gardiner was recalled to his former honours, as bishop of Winchester and chancellor of the University of Cambridge. Those Papists, who resided abroad in Edward's reign, were called home, and had conferred on them the first offices in church and state. The *fire* of persecution, however, was not kindled at Cambridge, though some, who had been its most distinguished members, suffered elsewhere, and eleven Protestant Masters of Colleges were ejected, to make room for Roman Catholics.

One of the most eminent characters of this reign was Cardinal Pole, an English prelate, a very amiable and

[a] It is remarkable that Cardinal Pole's works were not published till nearly two centuries after his death. They were at length edited by C. Angelo Maria Quirini, Bishop of Brescia, at his own press, in four large volumes. Since Quirini's death, a fifth volume was added. See Beccatelli's Life of Cardinal Pole, with Notes, by his Translator, Benj. Pye, L.L.B. p. 167.

learned man, who had resided abroad for twenty years. Being called back to England by Mary, he was made Archbishop of Canterbury. He had been educated at Oxford; but, in succession to Gardiner, he was now made Chancellor of the University of Cambridge, in 1555, and appeared there as Visitor in 1558.

With the exception of removals, and such changes as were connected with the change of religion, I am not aware that any material alterations were made in the privileges of the University. The draught of a plan for revising or altering the statutes of Trinity College certainly never passed the seal[a], and were never signed by Mary, but was finally settled by Queen Elizabeth.

On the arrival of the Prince of Spain in England, to espouse Queen Mary, he was addressed by the University, in a handsome letter, to which Philip returned a most gracious answer[b]; and, in expressing respect for the honours of the University, he could not fail mentioning its antiquity, and descent from a Spanish prince: this answer, by some, has been thrust into the arguments in favour of the University's foundation by Cantaber!

[a] See the Preface to a Sermon preached in Trinity College Chapel, by the Rev. Mr. Garnham, one of the Fellows, 1794.

[b] Hare's Collections, vol. iii. A. 1554.

CHAP. V.

QUEEN ELIZABETH — CHARTER — UNIVERSITY STATUTES—QUEEN'S VISIT.

BUT the most remarkable, according to some the most glorious, and certainly to us the most interesting periods, in our University history, are the reigns of the Virgin Queen and James I.

Elizabeth was a learned princess, and had a predilection for Cambridge. Her early tutor, Roger Ascham, was of this University; and thence she chose, with no little discrimination, some of her most eminent ministers. In the public library of the University are some good specimens of her majesty's classical abilities, Latin Epistles on different subjects, and a Translation of Xenophon's Dialogue, entitled Hiero, from the Greek[a].

A new state-religion now over-shadowing the old, state-policy required that our universities should follow the order of the change; and, accordingly, since eleven Protestant Masters of colleges were obliged to give way to as many popish, of Queen Mary's reign, an exact

[a] A paper book, in 4to. "A Dialogue of the Royall and Privat Lyffe between King Hiero, sometymes a privat Man, and Simonides." This Translation (says the author of the last catalogue of MSS. Mr. Nasmyth) is ascribed, in the former catalogue, to Queen Elizabeth, and rightly, though her name does not appear in the MS. See, further, Walpole's Royal and Noble Authors.

Among the Bodleian MSS. at Oxford, is a Latin Exercise Book of Elizabeth's, when she was very young.

proportion of ejectments, and a similar rule in supplying the vacancies, took place in Elizabeth's[a]. This was a most significant memento to the Catholic party. The change was conducted by Cecil, afterwards Lord Burlegh, the new Chancellor, with other commissioners, who, with all the formalities of royal authority, made a visitation of Cambridge, in the beginning of this reign.

In the third year of her reign Elizabeth gave her famous charter, which with all the charters from Henry III. downwards, were ratified by the Act of Parliament[b] for incorporating the two universities, the *Mayor, Bailiffs, Burgesses, being left to enjoy such liberties, freedoms, and immmunities,* AS BEFORE THE MAKING THIS ACT.

The charter may be perused at length in Hare's Collections. It contains the recital and confirmation of Henry III. and Edward II.'s charters, with some new privileges. The most prominent points in it are—that the Vice-chancellor's court is made A COURT OF RECORD, from which there is no appeal; with power in all causes before-mentioned, of determining actions as well ex officio, as at the suit of a party: That the justices of the courts of King's Bench and others should, without difficulty or impediment, give allowance (allocationem faciant) to all their pleas; and that no judge or magistrate should interfere in their pleas, or call any of their parties to answer before them.—The charter runs thus: *Coram seipsis* habeant cognitionem omnium et omnimodorum Placitorum, personalium, &c. quam Transgressionum contra Pacem, &c. infra *Villam prædictam,*

[a] Fuller's Hist. of Camb. pp. 134, 135.

[b] 13 Eliz. cap. 29.

&c. Mahemio et Felonia exceptis. (Hare's Collect. Vol. iii. f. 122) ubi, et quandocunq. aliquis magister, vel scholaris, vel serviens scholaris, aut communis minister Universitatis unus Partium fuerit.—That the University are forgiven all former non-use or abuse of their privileges; that all members and scholars, their officers and servants, are exempt from all musters of the militia; that their horses shall not be liable to be taken for the king's use; that the Chancellor, Masters, and Scholars of the University, are made Clerks of the Market, in Cambridge, and the suburbs, and the fairs at Barnwell and Sturbridge; with power of inquiring after and punishing, forestallers, &c. That they shall have authority to inquire after, and punish (as before), loose women, &c. That the University shall have power, under the seal of the University, of appointing twelve preachers, to preach through the whole kingdom of England and Ireland, without any licences from the ordinaries of the places. That Graduates and Scholars, together with their officers and servants, should be liable to no subsidies, reliefs, taxes, or contributions, of any kind, except the yearly tax to the crown of ten pounds, for the assize of bread and other victuals; and that the suburbs of Cambridge should extend one mile all round the town.

The most remarkable part of this charter is that which empowers the Chancellor, or Vice-chancellor, by his Steward (Seneschallus), to claim a *privileged person* indicted before any judge, and imprisoned, for any *treason* or *felony*, done within Cambridge, or the suburbs, and under certain regulations, according to which the person is to be tried by one half who are privileged

persons, and one half who are not, to proceed against him at the Tolboothe, according to the common law, and *the customs of the University*[a].

So much, in general, for Queen Elizabeth's famous charter: no less famous are her statutes. They are the rule for the present discipline of the University, literary as well as official.

These statutes are too vast a subject to discuss properly here; and, in a manner, I am forced to keep my distance; for, though my relation to this learned institution is but humble, my affection to it is proud; and as strong affections are apt to call forth strong language, without dealing in invective, I might be tempted to some freedom of remark; to imitate the conduct of a person, who, in one of the Charles's reigns, styled himself "a member out of parliament;" and who, not having the power of speaking in his proper place, used the greater liberty of speech in his writings[b].

But there is one general observation to be made here, not undeserving the consideration of gentlemen in both universities; that, though Elizabeth's charter, and all the charters from Henry III. were confirmed in Parliament, by the Act for Incorporating both the Universities (13 Eliz. 29), as already observed, yet her statutes, though under her broad seal, never were: an observation which applies also to the Literæ Regiæ (Royal Letters of James I.)

[a] Mr. Serjeant Miller asks, with great propriety, (Account of the University, &c. of Cambridge, p. 91) how this agrees with the article in a former award: "That if any scholar do any felony or murder, he is to be punished according to the common law:" according to the *customs of the University*, felony and manheim had always been excepted.

[b] Rushworth's Historical Collections.

In all questions on academical reforms, a due respect should be paid to this consideration. The consciences of University-men have not here to grapple with an act of Parliament. Elizabeth acted, indeed, in the character of our old British heroines, who knew how to govern as well as men: but she adopted the language of the Roman law, which does not breathe the pure spirit of British liberty[a].

These statutes are accordingly considered by many as of doubtful authority. If they were ever duly acknowledged, they have never been uniformly acted upon, nor, indeed, can be. Many of them pass, therefore, into silent neglect: but though the statutes leave the University still possessed of internal authority, and a power of occasional interference; nothing, perhaps, but the interference of the legislature would be an overmatch for a Princess's authority.

But let it be observed, whatever I may think of some of these statutes, I do not say that the royal authority does not extend to making statutes: the University and all corporations derive their rights and privileges from that authority; and I recollect the interference of Charles I. in the election of the Duke of Buckingham, when his Majesty so resolutely asserted that prerogative by message, and when the Commons avowed, to use their own words, "that they did not intend to enlarge their own power and jurisdiction, to the diminution of his Majesty's right and prerogative[b]". But I do say,

[a] *Mandatum necessitatem facit.* Proœmium ad STAT. Elizabethæ.—*Mandamus specialiter* ut ipsi nostra auctoritate, &c. Proœmium ad JUSTINIANI INSTITUTIONES. Indeed it is evident that the latter proœmium was the exemplar of the former.

[b] Rushworth's Historical Collections.

that the royal authority has no power to establish any thing contrary to the law of the land, nor in contempt of Parliament; that the laws of corporations—in which light University statutes must be considered—cannot supersede or contradict a legislative act: and I mean to say, if letters and statutes with royal authority have a force to bind a university, an act of Parliament having the whole strength of the Legislature, would have greater; and, consequently, in any case where the University should deem itself aggrieved, and any thing be imposed by royal authority, contrary to the law of the land, they have a right to address, and to pray the interference of the Legislature[a]. Constitutionally, no prince can change a law, nor make a new one, without the agreement of the whole realm in Parliament. Neque Rex ibidem, per se, aut ministros suos, tallagia, subsidia, aut quævis onera alia, imponit legiis suis, aut leges eorum mutat, vel novas condit, sine concessione, vel assensu totius regni sui in parliamento suo expresso. FORTESCUE, DE LAUDIBUS, L.L. ANGLIÆ. CAP. 36. In Henry VIth's reign.

Mr. Serjeant Miller says, "The statutes were confirmed, together with the charters, &c. in the lump." But, with submission to the learned gentleman, this is

[a] On this principle, Mr. Serjeant Miller acted rightly. He resided, as he informs us, many years in the University, and in 1717 published his "Account of the University of Cambridge." The learned gentleman has not, I think, taken sufficiently into consideration the royal prerogative in universities and all corporations; but he acted rightly, in proposing to both Houses of Parliament, his few "Natural and Easie Methods," how the Legislature may for the future fix that (Cambridge) and the other great nursery of learning, *in the true interest of the nation, and Protestant succession.*

not quite correct. The former charters, and the letters patent 3 Eliz. are included; but not the smallest notice is taken of the statutes 12 Eliz. So that Dr. Parris (note to MS. Index to Hare's Collections) is perfectly correct, in saying, "under the broad seal, but not confirmed by Act of Parliament, as most of our charters are."

But whatever difficulties may exist as to the powers of this learned body for altering the *weightiest* matters of these statutes (from which those statutes preclude them), they are left possessed of full authority to remedy any lighter inconveniencies. The code, to say the least, requires revision. It might be wished, where obedience is required, that the injunction should be practicable; where punctuality is indispensable, that the form should not be revolting. Let us not omit to add, that where statutes are become obsolete (and some are become so) or impracticable (and, in the present state of society, some really are), or liable to be passed by; (and through inadvertency, some easily may, and necessarily must) the Vice-chancellor has a dispensing power; it being his custom, at the end of every term, to pronounce absolution in the following words: "By the authority committed to us, we absolve you from all small negligences, or transgression of the statutes, privileges, and customs, and restore you to God, and the sacraments of the church, in the name of the Father, Son, and Holy Ghost."

The celibacy of the Fellows of colleges has been lately controverted by some members of the University[a];

[a] A Letter on the Celibacy of Fellows of Colleges. Johnson. 1794. Reflections on the Celibacy of Fellows of Colleges. Cambridge. Deigh-

for though on one side it has been insisted, that as ecclesiastical bodies, these societies were, in ancient times, prohibited from matrimony; that on particular colleges the law of celibacy was imposed by the founders; and that Elizabeth's statutes make it obligatory on all; it has been as seriously maintained, on the other, that the old laws of popery should not bind protestants; that a mere statute forbidding Fellows to marry cannot be set against an act of Parliament of Edward VIth's reign, authorizing priests to marry; that Elizabeth's statutes were forced on the University, against their consent; that they were never duly acknowledged, and could not be legally enforced; and that "though formerly colleges were considered as ecclesiastical corporations, yet that our lawyers do now, generally, consider them as lay[a]".

Let it be noticed, that the old statutes, by using the word ecclesiasticos, ecclesiastics, as effectually barred the heads of houses from marrying, as Fellows. Cranmer, in the old statutes, pared down the word *ecclesiasticos* to socios, leaving the door wide enough for masters to enter, though too narrow for Fellows: still the authority, even for the marriage of the Masters, was not positive, but left room for dispute. The cause was agitated; and, in 1575, the Masters triumphed, in the person of Dr. Goad, and on the ground, that Queen Elizabeth's statutes said nothing on the subject.

ton. 1798. Toleration of Marriage in the Universities, &c. By Charles Farish, B. D. Cambridge. Hodson.

[a] Blackstone. Comment. B. i. C. 18. It has been shewn, that our present colleges, though in their discipline, in some sort monastic and ecclesiastical, yet, for their foundations and *essential* powers, are derived from royal charters.

A *wiveless priesthood* was one of the first articles of complaint made against the clergy, by Melancthon, in a curious Latin letter to Harry VIII.[a]. Notwithstanding this, and, though as the Reformation advanced, it was still more cried down, our Virgin Queen rather favoured it: and though under shelter of her own articles (by receiving socios, instead of ecclesiasticos), heads of houses married, she was determined to keep a sharp look-out on their wives. Thus a letter of her's runs, dated 1561.

"The Queen's Majesty, considering how the pallaces "and houses, as well of cathedrall churches as of col- "leges of this realm, have been both of auncient and "late time, bilded and enclosed in, severally to sustain "and keep societies of learned men professing study "and prayer, for the edification of the church of God, "and so consequently to serve the commonwealth; and "understanding, of late, that within certain of the same "houses, as well the chief governors, as the prebenda- "ries, students, and members thereof, keep particular "households, with their wives, children, and nurses, "whereof no small offence groweth to the intention of "the Founders, and to the quiet and orderly profession "of study and learning within the same, &c. There- "fore her Majesty expressly willeth and commandeth, "that no manner of person, being *either the head*, or "member of any college, or cathedrall church, within "this realm, shall from the time of the notification "hereof, in the same college or cathedral church

[a] There is as curious an English Translation of this in the public Library at Cambridge.

" within this realm, from the time of the notification " hereof in the same college, have, or be permitted to " have, within the precincts of any such college, his " wife or other woman, to abide and dwell in the same, " or to frequent or haunt within the same college, upon " pain, that whosoever shall do contrary shall forfeit all " ecclesiastical promotions in any cathedrall or colle- " giate church or college within this realm."

This royal letter now sounds like barbarism. Heads of houses not only marry, but introduce, without scruple, their wives, and have their households, in college: nor is there danger that any university-regulations, or some act of the Legislature, should revive this musty letter, or make new statutes, to interrupt their domestic economies.

In the sixth year of her reign, her Majesty did the University of Cambridge the honour of a visit, an exhibition never witnessed by them before or since; a virgin Queen, appearing before this learned body, addressing them in the language of a scholar, but with the tone of a sovereign. PRINCIPUM DICTA LEGUM AUCTORITATEM APUD SUBDITOS RETINENT. *The words of Princes have the authority of laws with their subjects*[a]. Dixi: I have said.

Merry Fuller says, all were pleased with this visit. Sure I am, and subsequent events, and his own words, prove it, they could not be all pleased: and no English university, I trust, would now be pleased to be dictated

[a] The very words quoted by Sir John Fortescue, to shew the superiority of the common law of England over the civil. De Laud. Ang. c. ix.

to in the very language of the civil law, by an English queen, however learned. The Catholics were not pleased; the Puritans could not be pleased; and many of the University, who wore the smile of approbation, were surely not inwardly pleased.

The spirit of theological controversy was very busy in this reign; first, on points of church discipline, between Dr. Cartwright, Lady Margaret's professor, and Dr. Whitgift, Master of Trinity College, and Vice-chancellor, afterwards Archbishop of Canterbury: next, on some hair-breadth distinctions upon the love of God, and justifying faith, between Dr. Baro, Margaret professor, and Mr. Chatterton, Master of Emmanuel College. 3dly. By a Concio ad Clerum, involving some niceties on the points delivered at St. Mary's Church, by Mr. Barret, Fellow of Gonville and Caius College. The first was settled by the deprivation and expulsion of Dr. Cartwright; the second by Dr. Baro's being ousted of his place; and the last by a pusillanimous and ignominious recantation of Mr. Barret. To say nothing of the dispute on church discipline, it is most evident, from the others, that the favourite doctrine in the University at this time was Calvinism.

CHAP. VI.

JAMES I. HIS REGIÆ LITERÆ, AND INJUNCTIONS—GRACES OF THE SENATE.

JAMES VI. of Scotland succeeded to the English crown in 1602; and in his way from the north to the metropolis, stopped at Hinchinbrook in Huntingdonshire. The masters of colleges as delegates from the university of Cambridge, waited on him in their robes, to express their allegiance, and to receive a confirmation of their privileges. This was an interview most delectable to James. He was himself educated at a Scotch university, St. Andrew's; and was never more in his element, than when surrounded with learned men. He was a scholar, though pedantic; a theologian, though he never forgot, that he was a king. He was addressed in a Latin loyal oration by the university orator, Mr. Robert Naunton, whom he could not fail particularly to notice, and whom afterwards, with the title of Sir Robert Naunton, he made his principal secretary of state.[a] He also distinguished with his attention Dr. Montague, Master of Sidney College, who was afterwards raised to be Bishop of Winchester, and appointed to translate James's English works into Latin.

As the king, notwithstanding his Presbyterian education, professed now great zeal for the episcopalian reformation, he took powerful measures to suppress both

[a] Lloyd's Statesman and Favourite of England, p. 569.

popery and puritanism in the university. An act of parliament was made, that this university should have the presentation to all church benefices, schools, hospitals, and donatives, the patrons of which were popish recusants. Thus, Cambridge university had the patronage of the greater part of preferments (in the northern counties of England) which had belonged to recusants;[a] the southern fell to Oxford: and by other measures, to be presently noticed, James suppressed both the papists and puritans. It appears, also, by his bringing Mr. Sympson, fellow of Trinity College, to a public recantation before himself, of a sermon preached at St. Mary's, that he was a great splitter of hairs in doctrinal matters, and, for a long while, a professed Calvinist.[b]

This reign was a remarkable epoch in our university annals. James felt a pride in giving countenance to university-men, and in the settling of their disputes. But no prince had a more watchful eye on his prerogative, nor kept a closer account of debtor and creditor, in matters of state politics. So far as the University favoured his prerogative, he favoured their privileges. He sided with them in some instances against the townsmen. He first empowered the University to send two members to the House of Commons, though he prevented the town from being made a city: in all matters, civil and religious, he was for carrying his supremacy very high, as he shewed before some university-men, at the famous Hampton Court Conference.

James first introduced in our University subscrip-

[a] Fuller's Hist. of Cambridge.

[b] What may be called a moderate Calvinist, as appears from the Hampton Court Conference, in 1603.

tions to theological opinions, which were for a long time proposed to every youth as the term of admission into college, though now not required, at Cambridge, of undergraduates; but which are still enjoined on every one previously to his taking a degree in the University.

The king's orders on this subject, are dated Dec. 3, 1616. They were given under his own hand,[a] and delivered in his own person to the vice-chancellor, and some of the masters, at Newmarket. They must, therefore, I suppose, be considered among their privileges, particularly when we take into the account the Bishop of Winchester's letter, which was afterwards sent to the vice-chancellor.

"I have sent you his majesty's hand to his own directions; I think you have no precedent, that ever a king, first with his own mouth, then with his own hand, gave such directions; and therefore you shall do very well, to keep the writing curiously, and their directions religiously; and to give his majesty a good account of 'em carefully; which I pray God you may: and so with my love to yourself and the rest of the heads, I commit you to God. From the Court, the 12th Dec. 1616.

Your loving Friend,

JAMES WINTOW."

The articles, which James required to be subscribed, he called his three *darling* articles, which embraced an approbation of the doctrines, and of all the discipline of the church as by law established. The pretence for these subscriptions was laid in the disputes of the pa-

[a] Literæ Regiæ, Ad. Cant. 1616.

pists and puritans: whether they were, at the time, or may now be the best expedients, to allay dissensions in the university, and to produce harmony in the state, I shall not in this place inquire; though it cannot be out of place to observe, that a writer[a] of some authority in our public schools thinks not.

By his royal letters, dated 1604, we find James prohibiting unprofitable and idle games, public plays, or exercises within five miles of Cambridge; and yet in 1614 and 1615 the comedy of Ignoramus was performed by his own order, in his own presence, and by university-men; and he himself made a riot in the house, by his excessive laughter, because, forsooth, the design of it was to turn into ridicule a lawyer of Cambridge, and, indirectly, the common law of the land; not to say that he himself also sanctioned, *the book* of SPORTS. So much for his majesty's consistency.

His injunctions, &c. sent to the University, were of the same character with his rules and subscriptions, and designed, besides the matter of discipline in the colleges, to prevent Catholics, and more particularly puritans, from becoming members.

What sense James put on these articles, is clearly a matter of but little moment. While he was in Scotland he was Calvinistical.—This appears from his Commentary[b] on the Revelations, and his Psalms, and the disputes which he was fond of settling with divines; and so he continued till towards the close of his reign, when he favoured the

[a] Dr. Paley's Moral Philosophy.

[b] There is a MS. of this in Mareschal College, Aberdeen, partly written by his majesty himself.

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Arminians, if not Arminianism.[a] In the famous dispute on the meaning of the thirty-nine articles, (those I mean called *the doctrinal articles)* stress is wont to be made on the religious sentiments of Queen Elizabeth, and James, with their favourites, the imposers. James was a changeling, not remarkable for his sincerity, and, at all times, an habitual swearer.[b] What signifies it to ascertain the sense such a person put on articles of re-

[a] It is Hume who says, though with proper caution, that James I. was insensibly engaged towards the end of his reign to favour the milder theology of Arminius. Hist. Eng. vol. V. p. 572. The evidence however, brought by Mr. Toplady, in his Historic Proof of the Doctrinal Calvinism of the Church of England, vol. 2, sect. xix. shews that James never positively renounced his doctrinal Calvinism. But what matters this? He distinguished his Arminian clergy, because they, at the time, were more favourable to his prerogative. He made Arminian bishops, because they aided him in relieving the Catholics, and preached the *divine right* of kings: James, therefore, must have sanctioned, whatever might be the original sense of the Articles, an Arminian interpretation of them, to give his clergy a ready access to their preferments. Accordingly, in his directions concerning preachers, the third article is, "that no preacher, of what title soever, under the degree of a bishop, or dean, at the least, do from henceforth, presume to preach, in any popular auditory, the deep points of predestination, &c. See Rushworth's Historical Collections, vol. I. p. 64. James when in Scotland, abused Episcopacy, to humour the Presbyterians; and when in England he avowed, in the Hampton Court Conference, that his humouring the Presbyterians, when in Scotland, was mere hypocrisy. In short, James was a politician, and would be king in the kirk, or king in church—it was all one—king in the courts, and king in the schools; wherever he was, he would be king. Dr. Laud was one of his favourite bishops; and he, when Archbishop of Canterbury, assisted by Charles I. so favoured Arminianism, that it became the public religion of England.

[b] That he was so, when writing godly books in Scotland, hear one of his countrymen, his contemporary and admirer. "He wold make a

ligious faith? Elizabeth herself, as every body knows, occasionally, used the name of God very irreverently, not to say, blasphemously.

In addition to this royal proceeding, the University, from time to time, had passed various senatus consulta, or graces, tending towards the same point, and, also, relating to the office and appointment of a public orator, the election of scrutators, the time and order for disputations in the public schools, together with the duties of proctors and moderators, and that no graces for any alienations were to pass before they had been read in three congregations, (1612.) Fees for examination to order and rules agreed upon by the Syndics for securing the public library (this was in 1684) and other matters too numerous to be specified here: but one, as more particularly comporting with the object of Queen Elizabeth's statutes, and James's Regiæ Literæ, should not be passed by, namely, the grace de oppugnatoribus ecclesiæ Anglicanæ, *concerning oppugners of the church.* Another passed July 16, 1603,* and a third, relating to subscription, passed A. 1613, in confirmation of James's

grate deall too bold with God in his passion, both in cursing and swearing, and one straine higher, verging one blasphemie: bot wold in his better temper say, he hopped God would not impute them as sins, and lay them to his charge, seeing they proceeded from passione." Fragments of Scottish History, p. 87. That he abated not the practice when in this country, his countryman Hume bears testimony, in his History of England.

* As Hare's dates are often a good guide to me, as far as they go, so from that period down to 1735, are Dr. Parris's, being taken from the vice-chancellors' and proctors' books, and from the grace-books, and other records of the University, and revised and corrected by him with care.

orders, &c. Such powers the chancellor has *cum consensu totius academiæ.* (Stat. Eliz. cap. 42. sub fin.)

Our readers have heard, in the progress of our little history, of the various disputes between the University and town, as also of the memorable award made, at the instance of Lady Margaret. After mentioning the many regulations in the University under Henry the VIIIth. to James the Ist.'s reign, it may not be amiss to make a summary of sundry articles, and the manner in which they were settled, between the University and town. For in 1524 articles of complaint had been made by the town against the University. The vice-chancellor's deputy had punished the mayor, by enjoining him to hold a taper of wax in his hand, while kneeling openly before an image of our Lady as a penitent. His offence was, maintaining the jurisdiction of his mayoralty against the *liberties* of the University. In 1534 it was decreed by the Lord Chancellor, Archbishop of Canterbury, and other lords commissioners, who met at Lambeth for the purpose, that Sturbridge fair was in the precincts of the university, and that the vice-chancellor might hold a civil court there, for pleas, where a member of the university, or a privileged person, was one of the parties, and that the university should have the inspection of weights and measures, &c. together with the right of punishing forestallers, &c. In the year 1547 a letter was sent from the privy council, ordering, that the mayor and sheriff should acknowledge their offences committed against the proctors in Sturbridge fair, in consequence of not suffering malefactors to be taken to prison, who had been committed by the vice-chancellor. The precedency of the vice-chancellor before the mayor, in all commissions of the peace, and other cases where public shew of degrees

was to be made, was also determined, according to the judgment of the Earl Marshal of England; and in James the First's reign there were the king's letters patent, and an order of the lords of the privy council, settling and confirming that precedency, with other matters, that were deemed of importance[a].

James, having in his own judgment done so much for the University, thought, probably, he should not have done justice to himself had he not left them a memento of his literature. Among the curious books of the public library is a copy of the Latin Edition of King James's *Works;* it is bound in velvet and gold, with the king's arms; and was presented by the king himself to the university. On the binding James has written, Jacobus R. D. D. This Latin edition was published in 1616 by Henry Montague, Bishop of Winchester, as before observed. Both the English and Latin Editions have portraits of the monarch, from the same painting, but the inscriptions are different.

[a] Hare, vol. 2, p. 149. Vice-chancellor's copy.

The precedency of the vice-chancellor, after some other disturbances, was, at length determined, in the highest court of Appeal, the House of Lords, May 12, 1617.

CHAP. VII.

CHARLES I.—THE PARLIAMENT.—THEIR NEW ARRANGEMENTS IN THE UNIVERSITY, AND EJECTION OF THE ROYALISTS.

JAMES left his dying injunctions to his son, Charles I. to pursue his course in all ecclesiastical and disciplinarian matters. True to this injunction, in favour of the University, Charles, on the 4th of March, 1629, sent from Newmarket, where he then resided, injunctions, orders, and directions, which contained, among some other regulations, that all his father's orders at any time sent to the University should be duly observed[a], and put in execution; but he invested the University with no new powers.

These injunctions were sent to Cambridge at a time when Charles was engaged in the most serious disputes with his Parliament, which, at length, breaking out into civil war, overspread, like a storm, the whole country. The storm reached Cambridge; the University sided with the King; several of the colleges sent him their plate and money; and when the King's party was overpowered, his University friends shared in the defeat[b].

In 1641, when the Parliament had shewn a design of abolishing episcopacy, the University addressed them in

[a] Dr. Parris's MS. Extracts.

[b] Querela Cantabrigiensis.

the most humble manner, in favour of their privileges and possessions, in April 1641, in Latin, and in the May following, in English.

The House gave the subject an hearing, and Dr. Hacket, formerly Fellow of Trinity College, and then Bishop of Litchfield and Coventry, made an elaborate defence of those ancient foundations; but it did not produce the desired effect.

The following is the English address*:

To the Honourable the Knights, Citizens, and Burgesses of the House of Commons in Parliament assembled.

The humble Petition of the University of Cambridge,

Sheweth,

"That your Petitioners having heard of divers suggestions offered to this Honourable House, by way of remonstrance, tending to the subversion of cathedral churches, and alienation of those lands, by which they are supported, being the ancient inheritance of the church, founded and bestowed by the religious bounty of many famous and renowned kings and princes of this land, and other benefactors, both of the clergy and laity, and established and confirmed unto them by the laws of this kingdom, and so accordingly have been employed, to the advancement of learning, the encourage-

* From Mr. Robert Smyth's MS.

ment of students, and preferment of learned men, besides many other very charitable uses.

"May it please this Honourable Court, out of their great wisdom and tender care for the cherishing of learning and furthering of the studies and pains of those who have and do devote themselves to the service of the church, graciously to protect and secure those religious foundations from ruin and alienation; and withal to take order that they may be reduced to the due observance of their statutes, and that all innovations and abuses, which have, by some miscarriages, crept in, may be reformed; that so the students of our University, which, by the present fears, both are and will be much sadded and dejected, may be the better invited to pursue their studies; and the places themselves disposed to the most serviceable and deserving men, according to their first institution; and your Petitioners, as in duty bound, shall ever pray."

March 4, 1642, The Earl of Holland, Chancellor of the University, represented further, in the House of Lords, the alarms and apprehensions of the University, when the Lords in Parliament ordered, that the colleges, chapels, libraries, schools, and other buildings of the said University, should experience no outrage or violence; and the Earl of Essex, in March 7, 1642, had given order, to the same effect, to all colonels, lieutenant-colonels, captains, and all other officers under his command[a]. But the storm soon took a most violent direction.

The University had, as already observed, sent their

[a] Querela Cantabrigiensis. Preface.

plate to the King, partly for its security, and partly to supply the royal necessities: and the Parliament issued a command, entitled an Ordinance for regulating the University of Cambridge, &c. with full powers to eject such Masters and Fellows of colleges as opposed the proceedings of Parliament. Accordingly, numerous persons, both Masters, Fellows, and Students of colleges, viz. such as refused to take the covenant, as it was called, were ejected. After which, I might here speak, of a military quartered in the colleges; of libraries and treasures ransacked; of chapels dishonoured; of service books torn to pieces in the University church; of pictures and prints burnt in the market-place; of coins removed; of bridges, groves, and woods, cut down [a].

To fill the places of the ejected Masters and Fellows, such persons were appointed as in general approved the measures of Parliament, and a Committee for the reformation of the University was appointed in 1650: from that time, Oliver Cromwell had for several years a strong party in the University, hearty approvers of his measures, both at home and abroad [b]; but these

[a] Querela Cantabrigiensis, p. 13.

[b] See the OLIVA PACIS, ad illustrissimum celcissimumq. Oliverum, Reipublicæ Ang. Scot. & Hib. Dominum Protectorem, de Pace, cum fœderatis Belgis, feliciter sancitâ: Carmen Cantabrigiense. Cambridge, 1654. The principal writers were, Dr. Seaman, Master of Peter House, Vice-chancellor; Dr. Arrowsmith, Master of Trin. Col. and Reg. Professor of Divinity; Dr. Tuckney, Master of St. John's; Dr. Whichcot; Dr. Cudworth, Master of Clare Hall; Dr. Dillingham, Master of Emmanuel; Dr. Duport, Greek Professor, of King's; Dr. Worthington, of Jesus, Editor of Mr. Joseph Mede's Works; Francis Fane, Armiger, Emman. &c.

It is certain, that many of Oliver's party wished to make him

matters were transient; and as his mandates were, by a grace passed by the University [a], blotted out of the register books, I shall not enter on these subjects here.

King; and there is in print a remarkable dialogue between him and one who espoused his cause on the subject; of which I am reminded here, by some Greek lines, signed I. V. T. C. Socius, in the Oliva Pacis. They begin—

> Χαιρ' Αγγλων Βασιλευ, (τοσα δεδρακες, ηδε μενοινας,
> Ου θεμιτον ταττειν τουνομα μικροτερον.)

and end—

> Ουτως πασ σοι λαος επευφημησει αυσας,
> Ουκ αγαθον πολυκοιρανιη· εις κοιρανος εςω.

[a] Apr. 27, 1661. De Mandatis Oliveri ex Registro delendis.

CHAP. VIII.

CHARLES II.'S RESTORATION—HIS NEW ARRANGEMENTS, AND EJECTION OF THE OLIVERIANS.

AT the Restoration, such of the royal party as were then alive, who had been ejected from their offices, were reinstated; those put in by the Parliament ejected; and Charles the Second, Feb. 6, 1660, at the beginning of his reign, sent his royal injunction to the Vice-chancellor and heads of the University. August 3, 1661, he, also, ordered, that Magdalen, Emmanuel, and Sidney Colleges, should be received into the Cycle for proctors, taxors, and scrutators: he also, in succession, sent various other orders relative to the government of the University, the degrees of bachelors of arts, opponencies in divinity, disorders in the Regent House, preachers wearing long hair and perukes, against preaching from book, with other particulars; and to the various queries sent by his command to the University, were returned answers expressive of a ready obedience, as agreed on, in a meeting of the Heads and Presidents, August 9, 1675.

In general, Charles enjoined, that the business of subscriptions should be resumed, and continue as it was in his father's and grandfather's reign. Among his new regulations were, that Lady Margaret's preachers' sermons should be dispensed with; and that, in conferring honorary degrees, knights and baronets should be con-

sidered as nobles. Charles's last communication with the University related to penalties for not performing bachelor of arts exercise.

Agreeably to the order of things now established, the University experienced another change. Charles was not favourable to either the theological or political opinions of the Puritans, who, under him, therefore, became subject to deprivations similar to what the royal party had under the Parliament; they who would not subscribe, nor conform, were obliged to abandon their University preferments. I shall not discuss the merits of the case now: there were men on each side of great abilities, equally excelling in the learning which distinguished those times; and the presumption is, that most, on each side, who chose to abide by their principles, and relinquish their preferments, were men of some worth; and by very many on both sides the latter was preferred.

Whoever wishes to inform himself relative to the royal party ejected, may consult Wood's Athenæ Oxonienses, and Mr. Walker's Sufferings of the Clergy, together with the Querela Cantabrigiensis, published in 1647. Dr. Calamy's Abridgment of Mr. Baxter's History of his Life and Times, Mr. Pierce's Vindiciæ Nonconformistarum, together with Neal's History of the Puritans, unfold the principles and characters of such as were ejected under Charles the Second.

For my own part, in the progress of this work I shall pursue the same line of conduct as was pursued by the learned and candid Thomas Baker, who, in his MS. History of St. John's College, Cambridge, frequently alluded to in this work as being now in the British Museum, gives to the liberal and eminent of each

party a due portion of his respect. Happily for myself, if not satisfactorily to bigots of any party, I undertake to plead the cause of liberty and literature, not of party-politics, and domineering, denouncing controversies. I am writing a history circumscribed within facts, in which but little room will be left for panegyrics, none for invectives.

CHAP. IX.

DISSENTIENTS.

HERE seems a proper stop for our history: for we are now come to that period, when our University settles in its present form, encircled with privileges and statutes; producible, like the English constitution, as it now exists; but, like that, fluctuating, and depending, as we have hitherto seen it, on public opinion, for what it may hereafter become.

But, though this may be a proper stop, it would be a bad stand. Our University history admits of more variety than can be detailed in limits so circumscribed, or than I shall attempt to introduce. Its economy has never been realized, and some of its statutes, in the very moment of their novelty, became obsolete. It has been said, that Archbishop Abbot's, *Yield, and they will be pleased at last,* was a great miscarriage; and that Archbishop Laud's, *Resolve, for there is no end of yielding,* was great policy. But be the policy as great as it may, old customs, like old laws, must yield to natural feeling and public sentiment. From whatever the mind revolts, there must be a falling off; it cannot settle, like that eternal truth which cleaves to our hearts; it must either sink into disuse, or become matter of unmeaning form.

History possesses its quiet description of facts, its distinct periods, its regular round of story. These we

look for, of course: we like information, and are pleased to hear of things as they are. But what gives interest to history is, that, which sometimes disturbs our repose; the bold projecting points, which fix the attention, and command our admiration; its divisions, dissentions, revolutions, and wars: as in the natural world, we may expect what is orderly; are pleased with the gliding stream, with the spacious meadow, with gardens that are decorated with flowers, and fields standing thick with corn. But then there's the burst of elements! —we gaze with wonder at the storm; and are carried out of ourselves by the earthquake and volcano, which bears away all around it.

In nothing is there more formality than in accounts of the establishment and routine of public institutions; and the discipline of a university is almost proverbial: I have aimed to keep in the right-on, regular track: but universities are concerned with that mighty microcosm, the little world, of man; and what unfolds ampler varieties, what displays greater energies, than the human mind? Hence it is, that literature, which has its private pursuits, its calm studies, its enthusiastic dreams, its philosophic repose, has, also, its public disputes, its bold innovations, its religious dissentions, and its oppositions to established authorities. And the circumstances which seem to interrupt its order, and to break in on its quiet, are frequently those, which, by letting in a little variety, and by giving it something of a secular cast, render it more acceptable to the world, and give a character to its history.

And even those who are wedded to the retirement of academical life, like the occasional bustle, the busy operations, and the more tumultuous proceedings, as

recorded in history: the poet himself awakens from his dreams, his love of quiet, and heavenly contemplations: Cowley and Gray have their charms, but they must attend on other occasions. O! Tu severi Religio loci, would not be a suitable motto even for a University-history.

It was intended, agreeably to these views, after giving a general outline of the history of our University, to have selected, from the mass of materials, in different periods, some of the more striking incidents and public disputes, not as perceived merely in theological and political speculations, in which form they belong more immediately to our history of literature, but as exhibited in the examples of active spirits, disputing, enforcing old laws, or labouring after innovations: in short, of different classes of polemics, controversialists, oppugners, reformists, and of the University at large, as divided occasionally in the persons of its members into parties, by the clashing of opinion, and the mutual opposition of each other's measures.

But I must speak of these things in a very summary way, borrowing, for the most part, the words of the Monthly Magazine, where I have treated of them a little more at large, under the article, Dissentients[a], a general word, chosen for convenience, and, indeed, I think, not unsuitable to the place.

Leaving uncertain histories to take their own course, suffice it to say, that Britain was, at an early period, united to Rome; consequently, the academical controversies, carried on through a long period, would be on the points of the Romish faith, variegated, at

[a] In the CANTABRIGIANA.

length, by the metaphysical disputes of the favourers of the renowned SCHOOLMEN, Doctors Subtilis, Profundus, Angelicus, irrefragabilis, mirabilis, approbatus, resolutus, singularis. For Scotus, Albertus Magnus, Thomas Aquinas, and others, each distinguished by his peculiar mode of reasoning or feeling, had his appropriate favourers. These polemical digladiators divided all literary institutions, each being reckoned heretic by some one or other.

Next succeeded the *Lollards*, the followers of Wickliffe, in Edward III.'s reign. Wickliffe, indeed, was of Oxford, but his doctrines soon reached Cambridge, and excited controversy in the University and neighbouring villages; for we find commissioners visiting every college in 1410[a], searching out these "heretical pravities;" and about forty years after, several Lollards of Chesterton were obliged to abjure. One of the opinions of the latter will appear very singular, "That priests were incarnate devils[b]."

During the reigns of Henry VIII. Edward VI. Mary, and Elizabeth, the term Dissentient may be variously applied. Sometimes he dissents from Henry, and some of his favourite doctrines; at other times, he is a PROTESTANT, dissenting from Catholics; at others, a CATHOLIC, dissenting from Protestants. Whichever way he moves, he is a comet, causing commotion. For the King or Queen, for the time being, influences college matters, as well as the concerns of church and

[a] And 11 Hen. IV. H. MS.

[b] An account of these latter, together with their opinions, was copied by an industrious inquirer into these matters, from the MS. Register of Gray, Bishop of Ely, dated 1457.

state: Masters and Fellows, as we have seen, and therefore say the less now, were either promoted or displaced, according to the religion of the supreme magistrate: and we see at one time the Chancellor himself, as being a Papist, (I speak of Bishop Gardiner) confined in the Tower.

During the civil commotions in this country, in the time of the civil wars, EPISCOPALIANS were dissentient against the Parliament. All soon became confusion. Dr. Beale, Master of St. John's, Dr. Martin, Master of Queen's, and Dr. Sterne, Master of Jesus, were imprisoned four years in the Tower. Dr. Richard Holsworth, also, the Vice-chancellor, before the end of his year, was imprisoned, first in Ely House, and afterwards in the Tower: and Dr. Cosins, Master of Peter House, Dr. Paske, Master of Clare Hall, Dr. Laney, Master of Pembroke, together with other Masters, almost all the Fellows, and many students, were removed from their respective colleges a.

The Act of Uniformity, passed in Charles the Second's reign, caused the clergy to fall into their ranks: there, however, still continued some rebellious spirits, called PURITANS, who made warfare on the established church. They objected to it on account of the habits of the clergy, the surplice, tippet, and corner cap, together with the ring in marriage, the canons and ecclesiastical courts in general; all became the objects of their religious abhorrence. The different orders of the clergy, and the whole system of church-government, established in the preceding reigns, were, in like manner,

a Mr. Walker's Sufferings of the Clergy of the Church of England, p. 141, 2d part, and Querela Cantabrigiensis.

offensive to them. They objected to the discipline of the church, not to its doctrines; accordingly, disapproving the terms of conformity, they were set aside from their benefices. About 2000 clergymen, in different parts of England, were obliged to relinquish their livings in the church, and many were ejected from the University of Cambridge. Among these, were Dr. Tuckney, Master of St. John's College, Dr. Dell, Master of Caius, Dr. Sadler, Master of Magdalen, Mr. Holdcroft, Fellow of Clare Hall, the father of the Dissenters in Cambridgeshire, and Mr. Ray, the Naturalist, the Fellow of Trinity: the latter rather resigned, than was ejected from, his fellowship, in 1662, not choosing to comply with the Act of Uniformity[a].

Having thus spoken of bodies of dissentients, we might pass on to individuals. We have already mentioned three in Queen Elizabeth's reign, who maintained controversies, which at the time much divided the University: Dr. Cartwright, on Church Discipline; Dr. Baro, Margaret-Professor, on Justifying Faith; Mr. Barrett (Fellow of Gonville and Caius Colleges) in his Concio ad Clerum, on certain theological distinctions upon "the Five Points." The result, towards the first, was, as before observed, expulsion from the University; to the second, the abandonment of his professorship; to the last, public recantation.

We might next proceed to speak of the case of Nonjurors; but, as generally speaking, those who did not choose to take the oaths, at the Revolution, were quiet, as was the case of Mr. Thomas

a Mr. Calamy's Abridg. of Baxter's Life and Times, with an Account of Ejected or Silenced Ministers, after the Restoration in 1660. Vol. II. p. 77, and Vol. III. p. 120.

Baker, our Socius Ejectus, we shall, for the sake of brevity, pass on to Mr. Thomas Woolston.

This gentleman, then, was Fellow of Sidney-Sussex College, who published an "Old Apology for the Truth of the Christian Religion," in 1705; but what created most stir was, his "Discourse on the Miracles of our Saviour;" in which he aims to shew that they were spiritual, and never literally performed. He is generally classed with Mr. Hobbes and Mr. Collins, among the UNBELIEVING DISSENTIENTS, though he treated his opponents as unbelievers, maintaining, that they had chosen to consider him as insane, because they could not answer his arguments. His book being in different parts, he addressed to the Archbishop of Canterbury, and different bishops, whom, as well as the Queen (for he also addresses her at the end with some poignancy) he treats in a most ironical, sarcastic style of language. Being prosecuted, and convicted in the court of King's Bench, he was sentenced to one year's imprisonment. His writings—for he had previously published several treatises—had, as we must suppose, much agitated the University; and he had been obliged to resign his fellowship, not indeed through expulsion, but for positively refusing to reside the accustomed time allotted for residence, by the College statutes. One of his treatises, which indeed he had delivered in the form of a sermon in college, he addresses, with some corrections, in a very serious manner, to Dr. Fisher, the Master, and to the Fellows of this college[a].

[a] *The Exact Fitness of the Time, in which Christ was manifested in the Flesh, demonstrated by Reason, against the Objections of the Old Gentiles, and of Modern Unbelievers.* 1722.

Next may be mentioned his friend, Mr. William Whiston, Fellow of Clare Hall, and successor to Sir Isaac Newton in the Lucasian Professorship of Mathematics. The doctrine about which he was most zealous was Arianism: the leading points of his theory being these; "that the testimonies for this sort of eternity, which alone we find for a good while after the Council of Nice itself, are a demonstration, that the real co-eternity of the Son with the Father, or his proper eternal generation, was then utterly unknown among Christians; and that it was no part of the sacred apostolical or Christian doctrine. The co-equality and co-eternity of the Holy Spirit he opposed on a similar ground." He believed Christ to be God, but a created God, and was most active and zealous in spreading the doctrine in the world and the University; becoming, at length, a dissentient, both from the doctrine and discipline of the church; thinking it his office, as a divine, to lift up his voice like a trumpet. His doctrines some of them enforced in the heart of the University, excited much controversy, and roused the indignation of some of its members. In 1710 he was deprived of his professorship, and, after being convened and questioned, he was expelled[a].

[a] The entire history of Mr. Whiston, while at Cambridge, is given after his HISTORICAL PREFACE, prefixed to his PRIMITIVE CHRISTIANITY. His Letter to the Earl of Nottingham contains a summary of his Arian Controversy; and the curious prattling Memoirs of his Life and Writings, written by himself and published in 1749, clearly prove, that some of his learned friends at Cambridge were little more orthodox than himself: as to Sir Isaac Newton, he must be considered as a *silent dissentient;* he had a creed of his own, with which he did not disturb the University. Mr. Hopkin Haynes' account of him will shew what that was.

Dr. Richard Bentley was first student of St. John's, and afterwards went to Trinity, of which society he was appointed Master in 1700. He was a dissentient though on a different ground: in his own college he carried himself in too peremptory a manner towards nonjurors. One contest he had with his college, which was carried on for twenty years; and another with Dr. Middleton and the University, which ended in a sentence of contumacy being pronounced against him, and he was accordingly deprived of his degree [a]. Nor was it till after a resistance of more than ten years that he reassumed, by mandamus, from the Court of King's Bench, his doctor's degree; but, thus, after a long conflict, and many violent bruises, he obtained a complete triumph over the University.

> Then freshly up arose the doughty knight,
> All healed of his hurts and woundes wide.
>
> SPENSER.

What was called Methodism was considered, at its rise, as a great disturber of the quiet of our universities. The first person at Cambridge who appears to have been much influenced by Methodism, or at least who excited any opposition as a dissentient on that account, at Cambridge, was Mr. John Berridge, Senior Fellow of Clare Hall; who, occasionally preaching in the pulpit of St. Mary, gave great offence to the Univer-

[a] Various little publications were directed against him: those of the greatest consequence to him must have been those written by Dr. Middleton; for they affected his reputation as a scripture critic, and were penned by men eminent as critics themselves. Bishop Pearce's observations may be seen in his WORKS, published after his death.

sity. He formed no party, at the time, which openly countenanced him in the University, but he soon had many admirers in the town and county. The Fellows of Clare Hall, it seems, disposed of him in a way creditable to themselves, and acceptable to Mr. Berridge, by giving him a college living, which was Everton, in Bedfordshire. This was in 1755.

Mr. Berridge, therefore, though he was no longer to be heard of as a dissentient at St. Mary's church, became another Holcroft, by preaching through Cambridgeshire, Bedfordshire, and Huntingdonshire, in houses and barns, as well as his own pulpit: he even sent forth lay-preachers; many dissenting churches now in those counties were originally formed of his disciples; and some gentlemen of the University, in about 1768, were a good deal formed in Mr. Berridge's school.

The principal doctrine of this popular preacher (for so he became) related to the terms of acceptance with God, which, he taught, was to be obtained, only through faith in the complete righteousness of Jesus Christ, who, as perfect God and perfect man, was fitted to be mediator between God and man. He was a strict Trinitarian; though he did not affect to be a school divine. He was not unlearned, but used to decry learning, and his manner was deemed very eccentric[a]: but his doctrines Mr.

[a] He was author of a book entitled "The Religious World unmasked—Pray, come and peep;" but the Epitaph on his tombstone, written by himself, will best explain both his doctrine and his manner: "*Here lie the remains of* JOHN BERRIDGE, late Vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and his work; and, after running on his errand many years, was caught up to wait on him above. Reader! art thou born again? (No salvation without a new birth). I was born in sin, Feb. 1716; remained ignorant of my fallen

Berridge maintained to be those of the Church of England.

Dr. John Jebb was of Peter House, of which society he was confirmed Fellow in 1761: he was a dissentient of a description quite the reverse to the former. His reputation stood high as a scholar, and what particularly alarmed the University was, his undertaking to give lectures on the Greek Testament, at his own house in Cambridge. In these, he broached doctrines repugnant to the thirty-nine articles; and a general order was issued, forbidding any to attend his lectures in statu pupillari.

Without detailing the particulars of Dr. Jebb's opinions, I can only remark, generally, they were Socinian, the prominent points being, that Christ was a mere man, and the doctrine of philosophical necessity. But his name stands related more immediately with a plan for public annual examinations of all under-graduates, in statu pupillari, not excepting fellow-commoners and noblemen. This subject greatly agitated this literary body for two years: for Dr. Jebb's politics and theology were supposed to be combined with it. His RESOLUTIONS were received in the Senate House, and set aside by a small majority, though supported by some of the most learned members of the University, and countenanced by the Chancellor.

In the ensuing October, Dr. Jebb published another plan, which met with a similar fate, rejected by a small

state till 1730; lived proudly on faith and works for salvation, till 1751; admitted to Everton vicarage 1755; fled to Jesus, for refuge, 1756; fell asleep in Christ Jan. 22, 1793." *Memoirs of the Life and Writings of Robert Robinson, p.* 55.

majority in numbers, though supported by a majority of talents; no less than eleven doctors, six professors, and eight tutors of colleges, being in favour of the grace; and only six doctors, three professors, and six college tutors, who voted against it. On one side, Farmer [a], Halifax [b], Powel [c], and their friends, thought that the introduction of Dr. Jebb's plan into the University, would be another Trojan horse,

> Tunc etenim fatis aperit Cassandra futuris
> Ora. VIRGIL.

Law [d], Paley [e], Watson [f], Tyrwhitt [g], Plumptre [h], Lambert [i], &c. were warm on the other, thinking, that public annual examinations would improve the constitution of the University. In this state of things many literary skirmishes ensued, and much small shot was discharged on both sides. One tract, entitled, "A Letter to the Author of an Observation," written by Dr. Powel, was replied to, and with much point. It was anonymous; but known to be written by Priscilla, a lady, who, under that signature, so smartly replied to Dr. Hallifax, in the

[a] Dr. Farmer, afterwards master of Emmanuel.

[b] Bishop Hallifax, at the time professor of civil law.

[c] Dr. Powel, master of St. John's.

[d] Dr. Law, master of Peter House, afterwards bishop of Carlisle.

[e] The late archdeacon Paley.

[f] Dr. Watson, regius professor of divinity, now bishop of St. David's.

[g] Mr. Robert Tyrwhitt, of Jesus College.

[h] Dr. Plumptre, master of Queen's.

[i] Mr. Lambert, then Greek professor.

public papers, as to have made the late archdeacon Paley say, on the occasion, that "the Lord had sold Sisera into the hands of a woman[a]."

Dr. Jebb, after finding his proposed improvements unsuccessful, resigned his livings in the church, left the University, commenced physician in London, where also, he much distinguished himself as a politician.

And thus far, as a nightly sentinel, have I been keeping watch among the dead: but the cock crows; and I am warned of the approach of day: it is time to depart. It would be delicate, and difficult, to attend minutely to recent disputes, and living characters: so, in imitation of those who have preceded me in this post, I shall do little more than allude to some things of notoriety, that have passed in our own time, and give the dates of them.

Of this kind was the great agitation connected with Mr. Robert Tyrwhitt's questions, proposed for discussion in the divinity schools, the latter end of 1770, or the beginning of 1771[b], and his grace for removing subscription to articles of faith from gentlemen on taking Univer-

[a] Priscilla was known to be Mrs. Jebb, the wife of Dr. Jebb.

[b] One of the questions the regius professor, Dr. Rutherforth, would not suffer to be proposed, and "dispersed narratives of his engagement with Tyrwhitt," (they are Dr. Jebb's words,) "all over England." The question which Mr. T. defended may be seen in bishop Watson's preface to his Theological Tracts.

The form of the grace, for the removal of subscription, was as follows:

"Placeat vobis ut illi qui munia scholastica in regiis statutis contenta expleverunt, in posterum sibi concessam habeant gratiam pro gradu in aliqua facultate suscipiendo, etsi tribus articulis in canone tricesimo sexto comprehensis non subscripserint."

Dr. Jebb's Works, as edited by Dr. Disney, vol. i. Letters on Subscription, p. 207.

sity degrees: the stirring of these questions excited great ferment among all parties in the University at the time. This was in 1771, in which year, (December 31,) a petition, signed by a numerous body of under graduates, and presented by Mr. Crawford, fellow-commoner of Queen's College, was also presented to the vice-chancellor, on the same subject.

Of this kind also, was the trial in the vice-chancellor's court, of Mr. William Frend, fellow, and tutor of Jesus College, for publishing a pamphlet, entitled, "Peace and Union," within the precinct of the University. In this were passages, said to defame the established church, the ecclesiastical courts, and the characters of the clergy. This was in 1793. The pamphlet was, on one side, attacked by twenty-seven members of the University; but met with respectable support on the other. Nor has there been any form of a public accusation, since the days of Whiston, which has excited so much interest, as well from its length, as the abilities of the parties, concerned on both sides. This memorable affair terminated in Mr. Frend's ejection from his tutorship in the college, and banishment from the University, in 1793[a].

Some notice has already been taken of pamphlets, published in 1794, and 1798, on the celibacy of Fellows, and Mr. Charles Farish's opposition to this celibacy, in a pamphlet, entitled, TOLERATION OF MARRIAGE: he

[a] All the particulars of the proceedings of Jesus College; the trial in the vice-chancellor's court; Mr. Frend's acute and spirited defence; his appeal to the court of delegates; together with his address to the House of Commons, were published by the defendant himself, the same year.

must, therefore, be considered, under the present state of things, as a dissentient. But not being aware that this matter has obtained any thing like *public* notice, either in the church, the school, senate house, or court of the University, so as to have excited any immediate surprize, or academical opposition, what has been said before on the subject will quite suffice.

The last subjects of dispute to be mentioned, are those which, at present divide the members of the University; they respect the condition of the Bibles, as to be distributed at home, or sent, for distribution, to missionaries abroad; the principal question being, whether they should be distributed with a Liturgy, or without it. The dispute has, at length, taken a public form, by having been discussed, in the town of Cambridge, at public meetings, consisting of persons of different religious denominations, some members of the University, others not; and are interesting to the University, from the talents of the principal disputants engaged; on the one side being Dr. Marsh, lady Margaret's professor of divinity; and on the other, Dr. Milner, Lucasian professor of mathematics, with others. This also is but just noticed.

Thus have I endeavoured to be brief on a copious subject: for each of the above articles, contained in this account of the Antiquity, History, and Disputes of Cambridge, would admit of much deliberate examination, and ample narrative; and, whenever they become the subject of an investigation more extended, my sincere wish is, that they may obtain an honest, impartial historian.

As to myself, the preceeding account being only a summary, I have preferred touching, what I deem of most consequence, though least flattering, to what, though

it might be more flattering, I deem comparatively of small consequence: and, perhaps, I may have dwelt the longer on it, because the view, which I, in sundry respects, have been giving of the University, is precisely that, which, I think, has not been given by our other Cambridge historians.

PART II.

LITERATURE OF THE UNIVERSITY.

CHAP. I.

BRITONS—SAXONS.

GILDAS, named the *Wise*, A. 495, speaking of the ancient Britons, observes, that they either had no records, or, if they had, that those records had been destroyed[a]. We need not, then, too rigidly explore into the literary pursuits of Caergrant, *the land of scholars*. A formal investigation into the nature of the schools, and the extent of the literature, of the ancient Britons, would be ploughing on the sand.

But, in making concessions, we may give up too much. It is difficult to conceive, that the Britons were either so lawless, as they are described by the writer[b] of the preface to Hywel Dda's laws, or so unlettered as Hume describes them[c]. The Bardic Institutions are very ancient; and

[a] Gildas de Excid. Britan. cap. I.

[b] Leges Wallicæ. Edidit Gulielmus Wottonus, S. T. P. 1730. The preface is written by Dr. William Clarke, but the part alluded to has to struggle against great authorities, which may be seen in the aforesaid learned preface.

[c] History of England.

the Druids, according to Cæsar, taught several branches of literature[a]. They were forbidden, it is true, to commit them to writing—this accounts for their not being handed down to us—but Cæsar says, they had Greek letters, and Pliny describes Britain as an island, celebrated for its monuments of literature, both Grecian and Roman[b].

Anthony Wood, determined to do them ample justice, goes to the opposite extreme; describing them, as having a *whole encyclopædia of the sciences* among them; with institutions, resembling *our universities*[c], and having privileges, exemptions, and orders, like theirs. Camden had gone over the same ground before, though he trod it with more caution and prudence. Dr. Davies[d] says, the

[a] Imprimis hoc volunt persuadere, non interire animas, sed aliis post mortem transire ad alios; atq. hoc maximè ad virtutem excitari putant, metu mortis neglecto. Multa præterea de sideribus, atq. eorum motu, de mundi ac terrarum magnitudine, de earum natura, de deorum immortalium vi ac potestate disputant, et juventuti tradunt. De Bel. Gal. lib. vi.

[b] Britannia Insula clara Græcis nostrisq. monumentis. Nat. Hist. l. 4. c. 16.

[c] Hist. et Antiq. Oxon. lib. 1. Universam Scientiarum Encyclopædiam, cognitam penitus, et excultam in hac insula floruisse——
Quemadmodum in *academiis* nostris nunc temporis agitur.

[d] Dr. Davies, author of the Linguæ Britannicæ, &c. Rudimenta, and a Welch Dictionary, traces it to the Hebrew, and says, Deniq. luce clarius est meridianâ linguam Brit. cum orientalibus, a quibus universæ linguæ ortum habent, magnam affinitatem habere—cum reliquis Europæis pene nullam.—Cambro. Brit. Gram. Præf. 1621. Camden endeavours to shew, (and he has both Cæsar and Tacitus on his side, de Bel. Gal. et Vit. Agric.) that the language of the Britons and Gauls was the same. Si igitur, says he, *priscos* Gallos, et nostros Britannos, eadem usos fuisse lingua, docuero, ejusdem etiam originis fuisse, ut fateamur, ipsa vis veritatis extorquebit. Britannia. Primi Incolæ. Dr. Davies aims to establish his theory on the analogy in grammar, pronunciation, and prosody, between the Hebrew and Welch languages; Camden his, by a long

origin of the language is unknown, and conceives it to be sprung of the most ancient in the world. I only glance at these matters.

But, to say the least, a people to whose early acquaintance with civil liberty there is testimony so remote and full [a]; and who, becoming Christians at a very early period, could so well assert their religious liberty [b], must not be confounded with those barbarians, among whom a state of nature is a state of war; and who follow, indiscriminately, as they are led by conquerors and tyrants.

Britain was considered, by the Romans, as another world [c], and described by different writers by different names, though neither the authors of them, nor the import, are sufficiently clear. Most of them, however, seem

list of words in the ancient Gaulish and British languages, corresponding in meaning: this, at least, may be said, that one opinion does not destroy the other.

[a] In Cæsar and Tacitus.

[b] Bedæ Hist. Angl. and after Bede, Spelmanni Concil: Brit.

[c] Hence Claudian, as quoted by Bertram, in his Notes to Ricardus Monachus Westmonasteriensis de Situ Brit. p. 9.

——Nostro deducta Britannia mundo.'

De Malii Theodosii Cons. v. 51.

and Solinus after him,—

Nomen pene orbis alterius.

Cap. de Britannia.

Horace had said before,—

Serves iturum Cæsarem in ultimos
Orbis Britannos.'

Lib. i. Od. 33.

and Lucan,—

Hic, cui Romani spatium non sufficit orbis.'

Pharsal. lib. x. v. 156.

to express something, either agreeable or useful[a]. The country was highly favourable to civilization; and, we may presume, to borrow a little classical language, that with a people, among whom Ceres[b] had so rich a temple, there would at least be a chapel to Minerva.

But whatever was possessed by the Britons was thrown into confusion by their successors. The Saxons came here at first as destroyers, not revivers. They possessed

[a] An attempt to give the true derivations may be seen in Bertram's Notæ in Ricardo Monach. de Situ Britanniæ, p.94, 95, &c. of the edition published in 1809. What this writer says is highly probable, and if true, is a confutation of Camden, in Britannia, p. 26, &c. edit. 1600, and of Somner, Glossar. Antiq. Britan. voce, Albion, p. 13.

Edward Williams, the Welch bard, (Poems, Lyric and Pastoral, vol. ii. p. 42.) says, Prydain is *beautiful*: Pryd is beauty, the termination *ain*, in Welch, meaning the English ful, in beautiful; and he thus differs from most of our etymologists. Stow always calls it Brutaine, or Brutane, from Brutus, the Trojan.

[b] Hence, in the Orphic hymns,

——— ἰδ' ευρια δωματ' Ανασσης
Δημητρος—

where the writer is speaking of this island. In the same strain Tacitus. Solum præter oleam vitemq. et cetera calidioribus terris oriri sueta, patiens frugum, fecundum. Vit. Agric. c. 12.

Herodian, indeed, who wrote the history of his own times, and describes the expedition of Severus, the Roman emperor, into Britain, uniformly describes the Britons as Βαρβαροι, lib. 3, 4. But his history, in regard to foreign nations, relates merely to military affairs, in the wars of the Romans against them. For reasons above-mentioned, he could know nothing of the Druidical philosophy, whatever that might be. Herodian, too, was a Greek historian, of Alexandria, and followed the general strain of Greek writers, who treated all nations, but their own, as barbarous. He speaks not only of the Britons, but of all the eastern nations, that he mentions, as Βαρβαροι, barbarians; and yet the Greeks themselves derived their philosophy from the East.

a good language, and like all other warlike nations, something of a rude poetry; by accident, too, they obtained no illiberal notions of government. But in their own country they were still barbarians.

Yet, I cannot forbear observing, how totally Hume has passed over the literature of the Saxons, even in this country, or rather, confounded together the state of the Saxons in their own country, with their condition in this. To mistime is here to misrepresent. From the time of Augustine[a] they certainly had some literature in their monasteries[b]; and in the seventh century, Theodore and Adrian came from Rome to supply the place of an English archbishop, who died there on a mission to the pope. Bede tells us, they taught not only Latin and Greek, but astronomy, arithmetic, and Latin poetry. There is a curious specimen of the Lord's prayer, in what may be called Saxon Greek, in the British Museum[c]. To dig no deeper in this soil, the writings of Aldhem, Bede, and Alcuin, of Joannes Erigena, king Alfred, and

[a] He came here in 596, and was received by Ethelbert, king of Kent, who, with many of his people, received the faith. Ethelbert's laws stand the first in Wilkins's Ll. Angl. Sax., and the first of the laws relates to Cinic ȝrıþ and Mynſterer ꝼrıþ, the peace of the church and the peace of the monastery.

[b] Monasteries, however, were built here *before* the coming of St. Augustine, though not so soon as in other parts of Europe. Asceticωn, lib. 1. And these monks well understood the grounds of their religion, and of civil and religious liberty, as their behaviour to Augustine proves. Spelmanni Concil. Brit., and Bed. Hist. Brit. lib. 1. cap. iv. ubi supra.

[c] MS. Cot. Galba. 18. It is quoted by Mr. Turner, Hist. of the Anglo-Sax. vol. ii. p. 301. But I do not suppose the Greek language was *regularly* taught here; if it was, it was soon lost, as I shall shew presently.

Elfric, abundantly prove, that in the eighth and ninth centuries some considerable attainments had been made in literature. On a bad soil we must not expect a perfect harvest; but we should not say it bears nothing but weeds.

When Bede speaks of the school founded by Sigebert, king of the East Angles, he says nothing of the place, or discipline. But that the reader may possess all that is known upon the subject, he may take the whole passage, as it lies at length in Bede's History. I have my reasons for repeating it. I have quoted it before.

"Sigebert, when he obtained the kingdom, desiring soon to imitate those things which he saw so well managed in France, established a school, in which boys might be instructed in literature, bishop Felix, whom he had received from Kent, assisting him, and supplying them with pedagogues and masters, after the manner of those in Canterbury."

Upon which passage Dr. Fuller observes as follows:—

"See here, king Sigebert, to make his school complete, united therein such conveniences for education, as he had observed commendable.

"1. Abroad, in France, where learning, at and before his time, was brought to great perfection; St. Jerome affirming, that even in his age, he had seen *studia* in Gallis promptissima, *most flourishing universities in France.*

"2. *At home,* in Canterbury, where, even at this time, learning was professed, though more increased some forty years after, when, as the same Bede reports, in the days of Theodorus, the archbishop, there were those that taught geometry, arithmetic, and music, (*the fashionable studies of that age*) together with divinity, the perfect

character of an university, where divinity, the queen, is waited on by her maids of honour. But I question whether the formality of *commencing* was used in that age, inclining rather to the negative, that such distinction of graduates was then unknown, except in St. Paul's sense, such as use the office of deacon well, purchased to themselves a *good degree.*"

CHAP. II.

COLLEGES.—UNIVERSITIES.—LITERATURE OF THE MONKS.

SIMILAR to the studies at Cambridge, were those in the three earliest colleges at Oxford, one for grammar, another for philosophy, a third for divinity, in which colleges St. Grimbald and St. Neoth, we are told, taught divinity; Asserius, a monk, grammar; John, of St. David's, logic; and Joannes Monachus, mathematics[a].

There is not much in what Dr. Fuller says, about *commencing* and *graduating*, the fact being, they did, what he calls, commence and graduate very early. In the account of monasteries it is, that we must trace the rise and progress, with the peculiar language, and distinguishing habits, of public schools and colleges. The *scholars* (for *fellows* is a name of comparatively later date[b],) were monks and clerks, clerici; the abbot was the *custos, rector, warden,* or *magister* of the different orders[c]; bishops and abbots were *graduates,* and were so denominated, and distinguished by their dresses; and the different habits as still worn, are but habits of the old religious orders, somewhat improved. The monastery itself, indeed, was called collegium; and its language, its rules, and discipline all passed, by an easy transition, into our present college forms.

[a] Ingulph. Hist. Mon.

[b] We meet with it, however, in Chaucer.

Our corne is stole, men woll us fooles call
Both the warden, and our fellowes all.

REVE'S TALE.

[c] Cnuti Ll. 4. Inter Ll. Anglos. p. 126.

As we get the word college, in its present application, from monastic institutions and churches, so do we the more comprehensive word university, which, as we have observed before, was applied to many monasteries or churches, united under one provincial prior, or bishop, in a provincial relation, long before it was applied to many masters and scholars of colleges, formed into an university, under a chancellor; and before the period at which our university charters begin, we find it applied to the united churches, and individual members, under an archdeacon's visitation[a].

These observations may help us to estimate the value of numerous opinions, relative to the origin of colleges, and particularly of such who would divide the matter by placing the first university at Stamford[b], under Bladud. What does it all amount to? there were colleges all over Kent,

[a] Ad universitatis vestræ notitiam volumus pervenire, nos cartam venerabilis patris nostri domini, &c. A Chapter's Confirmation of the Parsonages of Hakinton and Tenham, &c. A. D. 1227. See the Charter, in Somner's Antiquities of Canterbury, Appendix, p. 453. I have repeated in the text, what I have observed before, for the sake of introducing the above quotation, that illustrates it.

[b] Thus our old chronicler, Harding, who wrote in Henry VI.'s reign, as quoted by Anthony Wood, (Hist. et Antiq. Oxon. p. 3.)

> Stanford he made the Sanford hight this day,
> In which he made a universitee;
> His philosophers, as Merlin doth saye,
> Had scholars fele of great habilitee,
> Studying ever alwaye in unitee,
> In all the seven liberal science,
> For to purchase wysdome and sapience.
>
> In Chronico suo edit. Londini, 1543, cap. 27. fol. 23.

This was long before Christ, according to Stow. He says, "Bladud had long studied at Athens, and brought philosophers to keepe scholes in *Brutane*."

there was one in Dover Castle, in the eighth century[a]: the word occurs in the early Christian writers, as well Greek as Roman; and if we choose to have classical authority, the Romans had colleges and priests; and the word occurs in Horace.

Ambubaiarum collegia, pharmacopolæ.

Sat. lib. 1, 2.

That scholars might pursue their studies without interruption, schools had very early peculiar privileges, and so far seem to have been considered as ecclesiastical bodies. Accordingly, we find, that king Canute, at a considerable expense, obtained of pope John, a free school[b].

But, to return to our literature.

It is not till after the Conquest that we can speak very clearly of the literature of Cambridge. Ingulphus was made abbot of Croyland, (as appears from DOOMSDAY BOOK,) by William the Conqueror. He wrote the Histories of the Abbies of England, and Petrus Blesensis continued the work. According to this latter writer, Joffrid de Herberto, a man of great learning, was made abbot A. C. 1109.

[a] Lambarde's Perambulations of Kent.

[b] Rex Cnutus magno cum honore Romam profectus est; et ingentia munera in auro et argento Sancto Petro obtulit; et ut schola Anglorum libera esset a Johanne Papa impetravit: Chronicon Manniæ Apud Celto Norman. Whatever *schola* means, the phrase, quod schola sit libera, is exactly the same phrase as occurs in Magna Charta, by king John, quod ecclesia sit libera, and what that means is exactly ascertained by the same John's charta de liberis electionibus faciendis, which applies both to churches and monasteries; and that priests and monks had peculiar privileges by Canute's own laws, see Ll. Cnuti Regis, 2, 3, 4, in Wilkins's Anglos. Laws, p. 127. It further appears, that this freedom of Canute's school was ecclesiastical, it being granted by the pope.

He brought with him monks who had formerly belonged to his priory in Normandy, and been educated at Orleans in France[a]. Here, then, the account of the literature of our schools must begin.

This abbot had a manor at Cottenham, near Cambridge, whence the monks used to come to the schools, or colleges, and read lectures in different branches of literature, or, as they called them, the sciences, according to the order which was followed at Orleans. They divided the scholars into classes, which were attended by the four most learned monks. Odo, after the plan of Priscian and his commentator, Remigius, taught the juniors grammar early in the morning. Terricus, an acute logician, taught logic after Aristotle, as translated by Averroes next, to a higher class; William followed, and taught rhetoric after Tully and Quintilian[b]. This was called, in the language of those times, trivialia, trivials, or the three sciences, and hence the word trivials in our schools——to which four afterwards were added, which were then called the seven, or primitive sciences[c]. On Sundays, the chief, a *doctor in divinity*, whose name was Gislibert, used to preach in some church a lecture on the scriptures: and the abbot himself, when at his abbey, took his turn on Sundays. The churches and schools, we are told, became extremely

[a] Petrus Blesensis.

[b] Petrus Blesensis, p. 73. His predecessor in monastic history, Ingulphus, gives the same account of Oxford studies, (as observed before,) viz.: in 1075. But, whatever means of learning had existed in these parts before, all ancient writers agree, that the devastations of the Danes had been complete; so that Ingulphus says, Anglos agrestes, et pene illiteratos invenerunt Normanni. Hist. Mon. 239, 240.

See further, Chronicon Joannis Abbatis Sancti de Burgo, A. 875.

[c] They taught at first in a barn. *Append. ad Ingulph.* Croyl. Hist.

thronged; nor, we may be sure, would the monks forget to raise contributions; and with these they repaired their abbey.

But the classic literature of those times was very limited: it reached not, we may perceive, beyond the Latin language: the library of Egbert, archbishop of York, many years before, contained only fourteen fathers and ecclesiastical works, ten ancient classics, including two or three modern Latin writers, and more modern grammarians and scholiasts, and six more modern Latin poets;—nor does there appear to have been any thing of mathematics, except what might be found in a few of the writings of Aristotle, in Latin. And all this was made little more than the handmaid to scholastic divinity. It embraced, now, little or nothing of the Greek language, as a matter of instruction, though, as already has been seen, the Greek language was certainly known, and taught a few centuries before[a]: for, in a glossary on the Pandects, by Accursius, written after this period, we find it avowed, "Hæc Græca sunt, quæ nec legi, nec intelligi, possunt." *This is Greek, which can neither be read nor understood.* And in the DECREE, or "*Concordantia Discordantium Canonum*," that is, the Concordance of disagreeing Canons, compiled by Gratian, about this time, even the bishops are forbidden to read heathen books, and Jerome is quoted as authority, who was rebuked by an angel for reading Cicero[b].

The literary discipline of the monks, we may suppose, was in a course of advance on what had immediately

[a] Turner's History of the Anglo Saxons, vol. ii. p. 361, 362.

[b] See this matter, stated at large by Mr. Baker, in his Reflections on Learning, chap. xiv.

preceded them; though if they gained in some respects, in others they had lost.

The branch of literature most affected from the twelfth century was, the civil and canon laws: to this study the Norman doctors were always much attached, and they would be careful to promote it in the schools; accordingly, we find, that though the civil or Roman imperial law could never actually and formally take place of the common law of the land; and though the different shires were left[b] in possession of their distinct laws, as appears by the Preface[a] to our Saxon Laws, and though William's Laws were but a translation of the Confessor's Saxon, still the civil and canon law became the more favourite pursuit[c].

[a] Leges Anglo-Saxonicæ, &c. et Chronicon Lichfeld; præfix.

[b] Ces les meismes que le Reis Edward sun cosin tint devant lui. Ib. p. 220.

[c] The greater part of Britain had been entirely governed by the civil law from the time of Claudius to Honorius, A. 393, when Ulpian, Paulus, and Papinian presided in the courts: it, however, had lost its ground, till introduced again by Theobald, a Norman abbot, and Archbishop of Canterbury, in 1138, when Vacarius was appointed to teach the civil law in the University of Oxford.

The case stands thus: a copy of Justinian's Pandects having been discovered at Amalphi in Apulia, about the year 1130, brought the imperial or Roman civil law into notice again, after its long discontinuance in the west of Europe, and it was adopted by the Romish clergy, the canon law being indebted to it for some of its principal customs and maxims: from that period it became a regular study in foreign universities, and degrees were conferred both in civil and canon law; hence, utriusq. legis Doctor; and on the overthrow of the Roman Empire, when the different states of Europe settled in regular governments, their constitutions were founded on the principles of the civil law.

By the laity of England, it is well known, the civil law was not graciously received, as ill-according with the more liberal principles of the common law: but "as the clergy (I borrow Blackstone's words) en-

The civil and canon law each consisted of two parts. The pandects of the former contained the judgments of the most distinguished Roman lawyers; the code comprised the laws of the Emperors. The decrees of the canon law, in like manner, are composed of the authorities of fathers and councils, as the decretals are the decisions and the ordinances of the Popes. This branch of literature was highly cultivated: it was particularly favourable to the views of the Papal authority; but the first order from Rome that I meet with on this subject, is a bull of Pope John, in the 17th of Edward II. which was sent to the University of Cambridge, concerning certain constitutions of his[a], to be read in their schools, as the other decretals. We may judge to what extent, in the progress of years, this study was carried, by those Gothic volumes, with abbreviations on abbreviations, yet still running out to immeasurable volumes, which were published not long after the

grossed almost every other branch of learning, so, like their predecessors, the Druids, they were peculiarly remarkable for their proficiency in the study of the law;" and "though the civil law process could not be introduced into our courts of justice, yet the clergy read and taught it in their schools and monasteries."

Sir John Fortescue, who wrote a book on the laws of England in Henry the VIth's reign, assigns reasons why the civil and canon law were studied, preferably to the common, in our English universities, and I must think there is some validity in them, though certainly Blackstone's adds to them, viz. "that wherever they retired, and wherever the Romish clergy's authority extended, they carried with them a zeal to introduce the rules of the civil in exclusion of the municipal law." Commentaries, in the Introduction.

[a] MS. Index primi vol. Hare, p. 14.

invention of printing, and which repose like so much old lumber, in the corners of some public libraries*.

With respect to scholastic learning, this at first consisted of little more than some parts of the scripture, and extracts from the Latin fathers, with a few pieces composed by the earlier Saxon bishops. It was increased afterwards by the writings of Augustine, Tertullian, and St. Bernard; together with more modern doctors. Then succeeded the famous Peter Lombard, the Magister Sententiarum, who, as Gratian, had collected the opinions of the Fathers on the canon law, made another collection of them on the doctrines of the church.

Scotus, Albertus Magnus, and Thomas Aquinas, each, as already shewn, distinguished by some epithet characteristic of his mode of reasoning, or feeling, had their appropriate favourers: the theology of these divines mixed with a little of Aristotle, by the Arabians, translated into Latin, and ill understood by our scholars, composed the scholastic learning of these times.

It is of this scholastic philosophy that Lord Bacon so well observes, that it was upon every particular position or assertion to frame objections, and to those objections solutions, which solutions were, for the most part, not

* Hence, in an excellent modern poem, a la belle humeur,

Old Gothofridus, with a Corpus
As fat and clumsy as a Porpus;
Him too with all his *Galimatias*,
Scaliger's Jewel, sage CUJACIUS,
Though still they keep their ancient state,
Their grandeur, dignity, and weight,
And claim respect like veteran beaux,
Or mountebanks in tarnish'd clothes.

Pleader's Guide, Part I. Lect. 3.

confutations, but distinctions; and the result of which is, that men, seeing such degladiation about subtleties, and matters of no use nor moment, they easily fall upon that judgment of Dionysius of Syracuse, Verba ista sunt senum otiosorum[a]."

Dr. Cave, in his *Historia Literaria*, gives to each age a discriminating title. *This* he might have called the dreaming age. Dreams may be often delectable, and present shadows of realities: but he, who would behold substance, should approach it with open eyes; he who would perceive truth, must investigate it, but with faculties wide awake.

As to philosophy, each country has its own; for, though in speaking philosophically, we may say, science is but one, yet have different nations, and even different sects, their own point of sight, whence they are wont to survey the works of nature; their own principles and rules, by which they philosophize and reason. The ancient Stoics, as Diogenes Laertius shews[b], divided philosophy into natural, moral, and rational: the Peripatetics into two, speculative and practical[c]; and taking the knowledge of divine and human things as the common definition of philosophy, we must admit, that speculative philosophy was more studied in these times than the practical. For the latter being conversant in human things, depending on our acquaintance with facts, to be submitted to our senses, and following the order of our knowledge, did not suit the scholastics of that age. Aristotle was their master, and a great master he undoubt-

[a] The Proficience and Advancement of Learning.

[b] In Vita Zenonis.

[c] Aristot. Metaphys. Men. Cap. 1.

edly was (he was the master of Bacon himself); but they followed him wrong; by making his Categories, Analytics, Topics, and Elenchus, which he raised only for a scaffolding, a superstructure, they formed out of an useful art, a predominating, overpowering, fruitless science: setting out with the order of nature, rather than of our knowledge, they began metaphysics first, and taught it most, without considering that metaphysics, agreeably to its definition, is after nature, not before it. And here Bacon broke loose from the philosophy of the dark ages: for geometry and physics would of course be but little studied by the schoolmen, at least not with much curiosity of observation, nor for any great practical end. They dwelt on principles, matter, form, and essences; distinctions often too nice to be seen, or too mysterious to be understood. They had, however, a Latin translation of Euclid, and professed to teach astronomy. This continued the course of philosophizing for some centuries in Europe, and was that followed in the schools at Cambridge. Burgersdicius, whose book, entitled Idea Philosophiæ Naturalis,—a text book in both our universities, not many years since—shews the order of philosophizing in his age, exhibits, also, in fact, that employed many centuries before.

It is well known, that mathematics, in its definition, was formerly more comprehensive than now. Pythagoras made it take in harmonics, and the proportions of music; and in the old definitions of our schools, it is made to embrace not only arithmetic, but music; an observation introduced not for its own sake, but for the purpose of noticing the particular use to which music was rendered subservient, for many centuries, previously to the reformation, and in what way it became a study.

I allude not to the moral and political use, to which, as Plutarch observes, music was applied by the ancient Greeks[a], but to that employed by ecclesiastics and monks. In cathedrals and monastic churches, the whole service was, in the course of time, chanted in certain harmonic proportions. In the parts which engaged the priest were peculiar intonations, or syllabic distinctions; and in the other parts there were tenor, bass, counter, and treble—and in some more; so that church music became at length an intricate science: for these figurate descants, as they were called in the middle ages, were employed by the monks in all the different services, no less than in the psalmody and supplicatory parts. I am speaking of a time, "when every thing (to borrow Mr. Mason's words) was scholastic, and when there were schoolmen in music as well as letters."[b]

These figurate descants were confused, and often rendered extremely ridiculous. One example of this kind (I borrow Mr. Mason's words) may suffice, and a more ridiculous one can hardly be conceived, "The genealogy, in the first chapter of St. Matthew's Gospel, was thus set to music; while the bass was holding forth the existence of Abraham, the tenor, in defiance of nature and chronology, was begetting Isaac; the counter-tenor, begetting Jacob; and the treble begetting Joseph, and all his brethren."

[a] Plutarch's Moral Treatises:—on Music.

[b] Itaq. vibratam illam et operatam musicam quæ figurata dicitur auferri placet, quæ sic in multitudinis auribus tumultuatur ut sæpe linguam non possit ipsam loquentem intelligere. Reform. Leg. Eccles. Legum, as quoted by Mr. Mason: Hist. and Crit. Essay on Cathedral Music, p. 17.

Whoever chooses to look into the Salisbury Breviary[a] may see how numerous these services were: King's College Library, and St. John's, Cambridge, possesses each a very large MS. which will illustrate the nature of the collegiate music: from all which it may be inferred, though the office of Professor of Music is of inferior date, yet that there was more of teaching in this art formerly than now. The cantor, or principal singer, held a place of some consequence, and was generally distinguished by literature. Among the Saxon writers, Eddius, the principal singing-master of Northumbria, wrote the Life of Wilfrid, bishop of York, the favourite priest of the celebrated Etheldreda, abbess of Ely. The cantor was often advanced to the highest monastic[b], or ecclesiastical rank, of prior, abbot, or bishop.

The venerable Bede says, it was a part of his regular ecclesiastical discipline to learn and teach singing, to the 19th year of his age[c]; and John the arch-chanter of the Apostolic See, when he came here to instruct in chanting, was Abbot of St. Martin's[d].

The figurate descants above mentioned were, probably, an improvement, if not, rather, a corruption of Pope

[a] Portiferum, seu Breviarium ad usum Ecclesiæ Salisburiensis castigatum, Londini 1555. I have the second volume, being only the Estiva. It is black letter, and consists of about 800 pages (though it is not paged) in 4to.

[b] Ingulp. Hist. and Bentham's Hist. et Antiq. of the Cathedral Church of Ely.

[c] Atq. inter observantiam disciplinæ regularis, et quotidianam cantandi in ecclesia curam semper aut discere, aut docere, aut scribere dulce habui. Bede's account of himself, at the end of his five books of Eccles. Hist. Gent. Angl.

[d] Eccles. Hist. & Lib. 4. Cap. xviii.

Gregory's mode of singing: and by what process they became so enlarged, it is unnecessary to inquire. The period when they were changed for simpler music was in the reign of Edward VI.[a].

Those of our colleges, that were formed in Popish times, retained much of the *Gradus chori*, after the plan of the monasteries: the old monasteries had schools in them, some of two descriptions, the outward and the inward[b]: those in the outward, amidst other things, were instructed in music, like our modern choristers; and Peter House, Clare Hall, Pembroke Hall, and Jesus College, all had formerly their choristers and singing masters, no less than King's, and Trinity.

Next as to their divinity. Of religion we are wont to think and speak with reverence; and justly, where it is that of the heart: *for with the* HEART man believeth unto *righteousness*. But as, in the world, we distinguish king-craft from the science of government, so in the schools should we the religion of skill from that of the conscience. Men, with assistance of Syllogism, and "*Book-learning*," may prove any thing: they may be subtle disputers, acute critics, profound philosophers, and even solemn persecutors, without the *belief of the heart:* that is to be revered under all forms: but at mummery, mere Syllogism, and *book-learning*, a man may be indulged in a smile.

> He was in logic a great critic,
> Profoundly skill'd in analytic;

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[a] Vid. Reform. Leg. Eccles. Lib. v.

[b] Asceticõn, Lib. v. Cap. 10.

He could distinguish and divide
A hair 'twixt south and southwest side;
On either which he could dispute,
Confute, change hands, and yet dispute.
He'd undertake to prove by force
Of argument, a man's no horse:
He'd prove a buzzard is no fowl,
And that a lord may be an owl:
All this by syllogism too,
By mood and figure he could do.

In truth, the divinity of those times was so interwoven with its scholastic learning, as to be separated from it with difficulty; nor is it to our purpose to go into all those doctrines, which, as belonging to the Popish religion in general, are not peculiar to that age; nor to those other opinions relating to the Unity or Trinity of the Divine nature, and the decrees; nor indeed to any doctrines as divided by divines into doctrines of religion, natural, or revealed. Peter Abelard, Peter Lambard *(the Master of the Sentences)*, Thomas Aquinas (of the *Sums)*, Bonaventura, Albertus Magnus, and Duns Scotus, (that is to say, their several doctrines, as before observed) now divided the schools, with others, who, while studying *all the sciences*, mingling their metaphysics with their divinity, and their logic with both of them, formed that amalgama, now generally denominated the *Scholastic Theology*[a]. And in this too Aristotle had a hand, "but for whom these times (though they left out some of his better parts) had wanted (as Thomas Baker expresses it) some articles of faith."

Nor should we omit to add, that when the schools were first opened to receive the monks, that they could

[a] See Brucker's Hist. Philos. or Dr. Enfield's Hist. of Philosophy (2d vol.) being an abridgment of that great work.

not fail to impart to their scholars some propensities towards revelations and supernatural dreamings, together with their skill in miracle-making; which, if we scruple to call their literature, or theology, formed, at least, the superstitious costume of those times.

For there is as regular an account of the miracles of our first archbishops, bishops[a], abbots, and lady abbesses[b], as of their other attainments; and that the power was at length advanced to a sort of science, or at least to a consummate kind of skill, may be collected from the famous Rood of Boxley, and the Image of our Lady: concerning the former, I cannot forbear quoting Lambarde's words: "It needed not Prometheus' fire to make it a lively man, but only the help of the covetous priestes of Bell, or the ayde of some craftie college of monkes to deify it, and make it pass for a very God[c]." The periods to which we allude would em-

[a] See Wharton's Angl. Sac. Vol. I.

[b] See St. Ethelburga's miracles, in Bentham's Hist. of Ely. But the most singular romance that I have read of this kind is the Life and Miracles of St. Rhadegund, a black-lettered book, in the library of Jesus College, Cambridge.

[c] The structure itself of this rood was so curious, as to pass for miraculous; "but the horse bearing the image on his back, leaving the carpenter who made it, and being driven (as it were) by some divine furie and beating and bouncing with his heeles at the Abbay Church doore, together with the service it doubtlesse rendered the Abbat and Covent," completed the miracle. I spare my reader and myself the trouble of the whole story; to which Lambarde (PERAMBULATIONS OF KENT, p. 228) appositely applies the lines of Horace:

> Olim truncus eram ficulnus, inutile lignum;
> Cum Faber, incertus, scamnum, faceretne Priapum,
> Maluit esse Deum. *Hor. Epist.*

brace those years, distinguished by corrupting the Fathers, forging books and charters, and every species of *pious fraud*. These, you will say, rather belong to the cloysters, than the schools—in truth they drew well together—and so let us there leave them.

> Ηκω νιχρων χευθμωνα, χαι σχοτω πυλας
> Λιπων. *Euripidis Hec.*
> Leaving the dead, and gates of darkness drear,
> I spring to light.

We next proceed to poetry.

Nothing is more characteristic of a country, in its different periods, than its poetry. But the poetry of Cambridge possessed nothing to distinguish it from that of any other part of England, except that it might possess *more of Latin:* for our Saxon ancestors had poetry in their own language, but it soon took a Latin turn, which they derived from Italy.

The poetry in the Saxon language was characterized by periphrasis and metaphor, frequent ellipses, and a cadence not exact. It often admitted rhime, and abounded with alliteration. The following fragment of a ballad of Canute the Great, is one of the best specimens of the

> A fig-tree block I was, a useless log,
> Till Carver, doubting whether he should make
> A bench, or a Priapus, did, at length,
> Resolve to make a God of me.

The whole narrative reminds one of the *dream* of Severus, in which a horse, properly caparisoned, shook off the Emperor Pertinax, and stooping down, invited Severus to mount, which first induced him to aspire at the empire. Herodian. Hist. Lib. iii. 84.

Saxon Rhythm; and it seems to have been designed for rhime.

> Merie sungen ðe munecher binnen elý
> Tha Enut chinz reuðen bý;
> Roþeð Enitef noer ðe land
> And here þe ðer munecher sanz.

That is,

> Merry sung the monks in Ely,
> When King Canute sailed by;
> Row, knights *, near the land,
> And hear what these monks sang.

This is the fragment of a song, written as the king was on the river, and heard the monks of Ely chanting their devotions, and may therefore serve as a specimen of the poetry of their neighbours, the monks of Cambridge.

The above stanza is introduced as well for the sake of what follows, as for itself: for the following lines are one of the earliest stanzas in English poetry, in its departure from the Saxon. It is a fragment of a hymn to St. Nicholas, to whom Henry VI. at first dedicated his college, now called King's: the author too, for aught I know, might have been of Cambridge; for he was born in the kingdom East Angles, and might perhaps retain some college-feelings for Saint Nicholas.

> Sainte Nicholaes, Godes druð,
> Tymbre us faire scone hus.
> At þi burth, at þi bare,
> Sainte Nicholaes bring us well þare [a].

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* Or servants.

[a] i. e. St. Nicholas, God's lover, build us a fair beautiful house. At thy birth, at thy bier, St. Nicholas, bring us safely there. 1 Bib. Reg. 5. F. 7. Bib. Har. 322. See Ritson's Bibliographia Poetica.

These lines were considerably more ancient than Chaucer; for St. Godric, the author, died in 1170, and Chaucer was born about 1328.

The *earliest* of our Saxon poets was Cædmon: he was a monk, and died in 680. But he who has furnished us with the best specimen of Saxon lyric poetry was King Alfred the Great, whom both universities are willing to admire.

But it was natural for them, who had derived their religion from Rome, to derive from the same source their poetry: hence they so much affected Latin verse. This was more generally dedicated to the prevailing belief of a superstitious age, though they had other poetical fancies; and it abounded with conceits, occasionally in the acrostic form, and sometimes with a rhime at the beginning and end of the verse: but, generally speaking, their Hexameters and Pentameters did not so much abound with false quantities as did the Latin verse of some ages that followed. I must not fail to observe, too (whatever has been said to the contrary), that the Saxons had the poetical romance[a].

The Saxon poetry began to assume more of the English, by partially introducing, at first, what is now called the *English* and Roman characters[b]. Of the former, a

[a] See this well proved in Turner's Hist. of the Anglo-Saxons, vol. ii. book xii.

[b] This continued the practice for several centuries, more particularly in Latin inscriptions, to a very late period. Blomefield mentions one in St. Clement's Church, Cambridge, as late as 1538. Collect. Cantab. p. 59. Hence it becomes impossible to ascertain any thing from the intermixture of the Saxon and Roman character, in ancient inscription, as for instance, from those of BeRTe ROSATA, and JOHANeS De PYKeNPAM, in Jesus College, Cambridge. There was an inscription in the Gothic character, dated 1591, in the Old Chapel of Queen's.

specimen, retaining only a few Saxon letters, has been given. It occasionally enlarged the system of alliteration, introducing three or four, or even five words, beginning the same word in the same line. This conçetti-ing is carried throughout a very long poem, Pierce Ploughman's Visions, of the 14th century, and the humourous little piece entitled the Tournament of Tottenham, to be seen in Percy's Collection of English Ballads:

> Of all kene conquerors to karp were our kind,
> Of fell fighting folk a ferly we find.

Our Cambridge poet, Gray, retains more of this devise than any of our other English poets, as may be seen at the beginning of his BARD: Mason, also, thought proper to tread in his steps.

In our public and college libraries are, as might be expected, several manuscript poems of our old poets, as Chaucer, Lydgate, Ocleve, and Langland, the author of Pierce Ploughman's Visions: one may be mentioned, as a literary curiosity, if for no other reason, than that, probably, it was never read through, at least, since it was placed in Bene't College by Archbishop Parker; and we may presume never will. His secretary gave not the true title: he never read it: and Mr. Nasmyth, the most conversant in these MSS. owns he had not courage enough to go far in it[a]. I need not blush, therefore, to say, tantum vidi, and read a few lines in it. Nasmyth had read

[a] Nasmyth's Catalogue of the MSS. in Archbishop Parker's Library.

enough, for his account: it is entitled—the Romance of the St. Grayl; and consists of 40,000 lines. He thinks it translated from the French, mentioned in Nicholson's Hist. Lib. p. 91. 1st edit.

It is thought by some that Chaucer was of this University, as well as Oxford; and Fuller, in confirmation of the opinion, quotes the well-known lines—

> What is your name? Rehearse it here, I pray,
> Of when, and where, and what condition
> That ye been of, let see, come off and say;
> Fain would I know your disposition.

To which (says Fuller) he returned, under the assumed name of Philogenet, of CAMBRIDGE CLERK [a].

Archbishop Tennison, quoted and followed by Smyth [b], thinks, Chaucer was not of Cambridge, though I do not think their reason has any thing to do with the subject. Chaucer was a man of distinguished rank, and it is likely enough, as many eminent men were, that he was of both universities. It is probable that some of our earliest poets, prior to Chaucer, were of Cambridge University, having been born in the neighbouring counties, as were St. Godric, Henry of Huntingdon, and

[a] Chaucer is commonly spoken of as the father of English poetry; but we should incorrectly trace (yet some have ventured to trace) the *purity* of the English language to Chaucer; the fact being, that in attempting to enlarge and enrich the language, he corrupted it, by introducing into it many Gallicisms, as the Normans had done before; which did not comport with the English idiom, and, indeed, stripped our language of much of its original grace. See Skinner's Preface to his Etymologicon Linguæ Anglicanæ.

[b] MS. Notes on Carter.

Bishop Grostet[a]; though the latter is, for certain, known to have been at Oxford.

[a] Bishop Godwin gives Grosthet to Oxford; but adds Dr. Richardson, Cantabrigiæ studuit ait author Vitæ, Cap. 16.

Doctrinam cupiens, quæ Cantabrigia dicta.

Dr. Richardson's edition of Godwin, de Præsul. Angl. p. 289.

It is remarkable, that neither Godwin nor Richardson take any notice of Grosthet as a poet. But see Ritson's Biblioth. Poet. p. 11.

CHAP. III.

AGE OF WICKLIFFE, AND PROGRESS OF LITERATURE.

WE should exceed in dwelling on the poetry of these times: it is more to our purpose to observe, it had no small influence on their literature. The age of Chaucer forms an epoch in the history of the English language; and most of our English poets were Lollards, zealous in exposing the vices of the clergy and the abuses of monasteries. Chaucer's Canterbury Tales, and his prose Dialogue (quoted at large in Fox's Martyrology) are stored with raillery on the subject; Gower was a satirist of the clergy; Bishop Grostet went to Rome, and in the presence of the Pope and Cardinals, violently exposed the enormous sums drawn by beneficed Italians out of England, and taught the doctrine of GRACE. The two latter were seized with a spirit of prophecy common to most early poets, in denouncing the clergy, and the downfal of monasteries: the following passages are worth quoting. The first are from Gower (no great poet, indeed, even for his time); he is speaking of Grostet:

For of the greet clerk Grostest
I red, how redy that he was
Upon clergy an head of brasse
To make it, and forge it, for to tell
Of such things, as befell.
And seven years business
He laid: but for the lacknesse

> Of half a minute of an houre,
> From first that he began labour,
> He lost all that he had doe[a].

Pierce the Ploughman was more successful as a prophet: the passage is very remarkable, and is made by some to refer immediately to the downfal of abbies under Harry VIII.

> There shall come a king, and confesse you religious,
> And beat you as the Bible telleth for breaking of your rule,
> And amend monials, monkes and chanons,
> And put hem to her penaunce, ad pristinum statum ire—
> And than shall the Abbot of Abington, and all his issue for ever,
> Have a knocke of a kynge, and incurable the wounde[b].

This work was written about the year 1362, and brings us to the age of Wickliffe, the harbinger of the Reformation. The writings of this worthy man had great influence both on the religion and literature of the times. His doctrines embrace what are called the five points, including absolute predestination, agreeably to the notions of his "spiritual father" Archbishop Bradwardin, in his famous book De causa Dei[c]. Hence he was called the *Evangelical Doctor*, as Bradwardin was the *Profound*.

[a] Wood's Hist. & Antiq. Univers. Oxon. l. i. p. 92.

[b] There are only two editions of this curious book, one by Robert Crowley, in 1550, the other by Rogers, in 1561. There is a MS. of it in the public library, and Bishop Parker's, Cambridge; among the Harleian MSS. in the British Museum library, and two or three in the Bodleian. The printed editions vary (as do the MSS.) from each other; and it would require both skill and industry to give a good edition.

[c] See ample quotations from this Treatise in Toplady's Historic Proof of the Doctrinal Calvinism of the Church of England. Works, vol. i. p. 190. He observes rightly of Dr. Wickliffe, that he was an absolute Necessitarian, supposing God himself to be a necessary agent.

Whoever wishes to examine this curious point, may have proof at large in Wickliffe's Translation of the New Testament, which is about the date of 1370: the Translation of the whole Bible was completed a few years after.

The doctrines of Wickliffe affected the literature of the country in various ways. To the Pope's domineering pretensions of interfering with ecclesiastical benefices, they opposed the ancient rights of our King and the Clergy; to his claims on civil government, the acknowledged rights of the kings of England; to the accidental powers of civilians and canonists, the paramount principles of the common law; and to the dogmas of school-divines, the supreme authority of the scriptures. Wickliffe's Translation, too, of the Bible had, a considerable influence on our language [a].

[a] One of our oldest Saxon (our old English) MSS. of the Gospel, is supposed to be that in the Bodleian at Oxford. It was published by the martyrologist, Fox, in 1571. The venerable Bede, who lived to a great age, and flourished in 731, amidst his other numerous labours, translated the Scriptures into Saxon, and wrote Commentaries on them. Ballarmin. de Scriptor. Eccles. p. 25. Abbot Ælfric, as appears by his Facts, written in the Saxon Language, in 950, translated a great part of the Old Testament; (see a curious Saxon Treatise, published by de L'Isle, in 1623) and our excellent King Alfred, as we are told by Fox, translated both the Old and New Testament into his mother-tongue. Rolle translated the Psalter, of which, with several canticles from the Old Testament, there is a copy in Sidney College Library. Wickliffe translated the whole Bible into English. He died in 1384. Mr. Lewis, minister of Margate, published a complete edition of Wickliffe's Translation in 1731.

In the University Library of Cambridge there is a Saxon translation of the Gospels, in MS. prefixed to which is, written in Latin and Saxon, these words: "These books gave Leofric, Bishop of the church of

Wickliffe, being but little acquainted with either Hebrew or Greek, his version was from the Latin, called the Vulgate[a], or Latin manuscripts, somewhat differing from the Vulgate. There are various copies of it in the libraries of Cambridge: two old translations are in Emanuel College library; but only one of them is Wickliffe's; for before, and a little after Wickliffe's time, translations were made of different parts of the scriptures into English; and particularly by Richard Rolle, Hermite of Hampole: these translations are often mistaken for Wickliffe's[b].

St. Peter's, in Exeter, for the use of his successors; and that Leofric died in 1071 or 1073."

[a] This appears in what regards the first leading doctrine in Matthew's Gospel, Baptism. Had Wickliffe translated from the Greek, he would probably have translated ὁ βαπτιστης, the Baptist, as our translation does: but finding Joannes Baptistes in the Vulgate, he translates it Jon Baptist; so again, finding lavabantur, Matthew iii. 6, in the Latin Vulgate, he translates it, thei weren waischen of hym in Jordan—and I waishe ghou in water. Mr. Robinson, Hist. of Bapt. ch. 11. correctly observes, "The English translators did not translate the word Baptize, and they acted wisely, for there is no word in the English language which is an exact counterpart of the Greek word," for it relates both to the ceremony and the character of the person. This is one of the *ecclesiastical words*, King James ordered to be kept. See Lewis's History of the several Translations, prefixed to his edition of Wickliffe's Translation, ch. v. It is remarkable that the German translation has, ὁ βαπτιστης, der Tauffer; the Dutch, een Dooper, whence ours, Dipper.

[b] It is common, too, to speak of the different copies of Wickliffe's translation, lodged in different libraries, as being penned by him. Thus at St. John's College, Oxford, it is intimated at the beginning of one of Wickliffe's Bibles, though in a different hand from the version itself, that it was written by Wickliffe; and certainly Archbishop Laud (who gave the College a fine collection of MSS.) was as likely to pos-

Let us not say, because Dr. Wickliffe was a Professor of Oxford, that his doctrines do not concern Cambridge. His doctrines were soon spread over England; and being so searching, so interesting to theologists, could not fail, we may be sure, to engage seriously this University. The first public documents about Wickliffe prove[a], that his writings were read and publicly taught here: and though we have instances of recantations[b] of Lollardism, and persecutions of some who avowed its more obnoxious doctrines, as we have shewn already, both in the Univer-

sess Wickliffe's own copy as any man; though, to speak freely, from its great elegance, it wears the appearance of having been written rather by a professional scribe, than a laborious student. It has been observed, too, that it is incorrectly dated. In Worcester Cathedral Library is a much smaller copy, and in a different hand from Laud's MS. this also is said to have been Wickliffe's penmanship, together with a copy of the Vulgate, corresponding to it, the copy, it is said, from which Wickliffe translated, and written in the same hand with the translation.

Wickliffe, it will be recollected, had a prebend in Worcester Cathedral. Observations of this kind having fallen in my way are occasionally introduced, as interesting to Bibliographers: but be the matter as it may, Lewis's edition of Wickliffe's Translation of the New Testament, and Chaucer's Works, as published in Harry VIII.'s reign, may be considered as the most valuable specimens we possess of the old English, in its *departure* from the Saxon.

[a] As the following authorities were not quoted before, in the passages alluded to, they are quoted here. Constitutio Archiepiscopi cantuar: ne Libellus sive Tractatus compositus per Johannem Wickliffe, *legatur* vel *doceatur*, in locis quibuscunq. nisi *primitus* approbatus fuerit per alteram Academiam. A. D. 1408. Hare's MS. Index.

[b] Abjuratio Nich. Hereford Artium Bacalaurei de omnibus opinionibus et conclusionibus Joannis Wickliffe coram Cancellario in plena congregatione. A. D. 1412.

sity and neighbourhood [a], still it became intermingled with the literature of the place, and was silently working, in its progress to a more permanent reformation.

[a] Reg. Eliens. Gul. Gray. MSS. as quoted by Mr. Robinson, in a Brief Dissertation on Preaching the Word, p. 54. Pref. to Mons. Claude's Essay on the Composition of a Sermon, Vol. 2.

CHAP. III.

THE REVIVAL OF LITERATURE — ERASMUS, AND OTHER EMINENT MEN, CLASSICAL SCHOLARS.

NEXT we come to the age of classical literature: and here we must begin with Erasmus Roterodamus. This learned man was contemporary with Fisher, Bishop of Rochester, Master of Queen's College, and Chancellor of the University in 1504. At his invitation, Erasmus came to Cambridge, and resided there about seven years, being the first who taught Greek publicly in the University. Some of its best scholars were proud to become his disciples, and Fisher himself was prevented only by age from being of the number.

Erasmus took the degrees of B. D. as *incipient in Theology*, 1506[a]; and in 1510 was made Lady Margaret's Professor of Divinity. He wrote upon all subjects, and in all styles, but always in Latin, and always well; his powers of composition being proportioned to the vast

[a] Concessa erat hoc anno, 1506, D. Erasmo Roterodamo facultas incipiendi in Theologia, Cantebrigiæ: Archbishop Parker's Acad. Cantab. Hist. p. 47; and the same in Dr. Richardson's List of Graduates, which is in the possession of the University Registrar, where Erasmus's name appears for only one degree. I am thus particular, because I have seen Erasmus's name put down as graduating in another year, and because it is stated very indeterminately by Dr. Fuller, History of Cambridge, p. 87.

riches and variety of his knowledge. With the minuteness of a grammarian, the sagacity of a critic, the subtlety of a metaphysician, and the precision of a logician, he combined the eloquence of a rhetorician, the solemnity of a theologian, the profundity of a philosopher, and the gaiety, and the ease, and playfulness of a poet: for all these different qualities he may be justly praised: but his principal force was in irony, in which he cannot be surpassed, perhaps, is not equalled. This machine, supported with his more weighty artillery of solid literature, he played off with admirable effect against the follies, the vices, the superstitions, and ignorance of his age: for having translated some of Lucian's Dialogues, he had caught much of his manner, of which his *Colloquies*, his *Praise of Folly*, and *Letters on Epistolary Writing*, are admirable specimens. In his Adagia, written more immediately for the use of the English nation, are deposited great treasures of classical literature. He edited many of the Greek and Latin classics, with some of the Fathers: but his more splendid, elaborate works, are Pliny's Natural History, Aristotle's Works, and an edition of the Greek Testament; and to all of which he has admirable prefaces: the latter was accompanied with a new Latin Translation and Notes. His Commentary, translated into English, was appointed by public authority to be placed in all our churches. In his Treatise on Epistolary Writing, he not only delivers general rules for epistolary composition, but a most rational plan for acquiring the learned languages: hastily sent forth, as it was, it yet reached many important points. In an Epistle to Nicholas Beraldus, he says, it was written in twenty days; and that, in consequence of the treachery of a friend, who published it without his

consent, he gave an edition himself: but had it been the labour of as many weeks, or months, it would have been labour well bestowed[a].

Erasmus's works make ten volumes in folio, and were edited by Le Clerc: whence it appears, though he was unacquainted with Hebrew, and never acquired a thorough knowledge of the English language, he may be pronounced the greatest genius, and the profoundest scholar, of his age, not less successful, than indefatigable, in his studies. He was an advocate for free-will against predestination. Obnoxious as he was to some of the Reformers, for his book de Servo Arbitrio, against Luther, whom he treated somewhat sharply, still his literary authority was appealed to by all parties. He lived at large, for he would be shackled by no theologues; and while some objected to him his conformity, he knew he had to do with men, though Reformers, who were politicians and conformists in various ways themselves[b]: against their bigotry and intolerance he was as serious as they could be against his temporizing, and love of literary ease. After all, he did more in the cause of real reformation[c], than any man of his age, and carried its spirit up to some points, where no one durst follow him. But to close all,

[a] Erasmus's Letter relating to this work is dated Basil, 1522. It is prefixed to the edition, Lugduni, 1536. But there was a much earlier edition printed at Cambridge.

[b] See John Milton's five Tracts, in his Prose Works. Milton does not except Cranmer, Ridley, nor Latimer from this number. Erasmus's principles went to the root, even to customs and corruptions, which pervaded all nations.

[c] What is here alluded to may be seen in Erasmus's Conscribendarum Epistolarum Ratio.

and to say what is immediately to our purpose, in the wise and critical use of ancient manuscripts, in liberalizing our universities [a], and in breaking the long-riveted shackles of their superstitions and ignorance, by writing, no one did so much as this great man—and as to other matters—

Homo fuit atq. humanus Erasmus.

Edward Crooke, a native of London, succeeded Erasmus, as Greek Professor, and in 1512, as Public Orator. He was first of King's College. In 1523 he became D. D. and, Greek and Latin literature beginning now to be in great request, he was sent in 1530 to Italy and Venice, to search for MSS. and to plead the cause of Harry VIII. at the same time, by examining the decrees of ancient Councils, relative to the question of that king's marriage. He thence proceeded to Padua, Bononia, and other places. Travelling onward to

[a] I cannot forbear quoting here what a learned writer says of Erasmus, in reference to our universities. Hoc θεσπεσιωτον viri incomparabilis beneficium aurea propemodum aetas (si literas, quæ ab humanitate celebrantur, spectes) secuta est. Linguis enim et optimis artibus, quasi postliminio, restitutis, barbaries ex Europæis Academiis magnâ ex parte profligata est, et ex sacris istis virtutum et doctrinarum Gymnasiis, tanquam Trojano, quod aiunt equo, subito in philologiæ proscenium progressi sunt ingenio, eloquentia, et doctrinæ liberalis ingenuæq. cognitione celeberrimi viri, qui Erasmi, velut Ἐργοδιωκτου exemplo et institutione moti, suam singuli Spartam exornare, doctrinæq. Lampada, non modo in Philologiæ studio aliis præferre, sed etiam studio vigilantiaq. suâ egregie illustratam posteris tradere studuerunt. Grynæi Epist. Nuncupatoria in Erasmi Adagia, &c. Another, while characterizing some of Erasmus's particular works, wracks his invention to illustrate them, not knowing how to panegyrize them enough: Budæi Epist. inter Erasmianas, Lib. 2, Epistolarum.

Rome, to gain access to libraries, he endeavoured to become penitentiary priest[a]. His letters sent thence to England are in the Cottonian Library. Crooke used to value himself for never having changed his religion, and said, that changing his religion made Leland go mad. He died much respected by the University, in 1550, and is the author of several pieces, relating to classical literature.

Anthony Wood says[b], that Greek was first taught at Oxford; a point, indeed, of no great consequence—it was taught at both places, nearly about the same time—but, from a passage in Crooke's Oration to the University of Cambridge[c], it appears it was first taught there, and Crooke could not be mistaken, having resided a considerable time at Cambridge, and afterwards removing to Oxford.

Other eminent men, of this period, did much, in succession, towards laying a proper foundation for classical literature, particularly Smith, Cheke, Ascham, and Winterton. In settling this, the proper pronunciation of the Greek language was considered the corner-stone: it was, accordingly, made a controversy of prime consideration. The Protestant party, the advocates of the Newe Larninge, aiming to give to every consonant, vowel, and dipthong, a distinct, yet varied sound; the opposers of it making many of the vowels and dip-

[a] Hacket, and Cole's MS. Catal. of King's College, in Cole's MSS. Vol. xiii. in the Brit. Museum.

[b] Athenæ Oxonienses.

[c] The passage is at length in Mr. Cole's MSS. Catalogue, &c. of King's. The Oration is entitled, De Græcarum Disciplinarum Laudibus.

thongs, though of different characters, give the same sound, after the manner of the modern Greeks[a].

Sir Thomas Smith had been Fellow of Queen's College, and King's Greek Professor; the favourite of the Duke of Somerset; and, at length, Secretary of State to Queen Elizabeth. Sir John Cheke was Fellow of King's, and succeeded Smith in the Greek Professorship[b]. During Mary's reign, Bishop Gardiner being

[a] Thus, for example, the old larning (according to the *modern* Greek) would pronounce, Τι μοι λεγεις, Κυριε (Ty moi legeis, Kurie, as we now pronounce it, after Smith and Cheke). Τι με λεγις κιριε, that is, Τιε μεε legees, Κιριε; ι, οι, ει, υ, ε, having, according to the old larninge and the modern Greek, the same sound. A fine modern Greek poem, entitled, Ο Ξενος με την Ρουμιλην, The Stranger to Roumele (the modern Greek appellative for Greece) may be seen in Voyage de Dimo et Nicolo Stephanopoli en Grece pendant les annèes, 1797, 1798. R' imprimé a Londres. 1800. Tom. ii. p. 74: and a Grammar of the modern Greek, at the end of Du Cange's Greek Glossary.

Dr. Winterton, in his Notes on Hesiod (particularly on Ver. 2. Lib. I. oper. & dierum) has shewn, by examples, ex Editione Aldinâ Evangeliorum, A. 1518. et Editione Hesiodi-Trincavelianâ, A. 1537, what numerous faults have crept into the different texts, first from readers, and afterwards from copyists, who did not properly distinguish the difference of character amidst a sameness of pronunciation.

[b] Lloyd, in his *Statesmen* and *Favourites* of England, p. 160, thus characterizes Cheke and Ascham: "The same day was he and Ascham admitted to Saint John's, and the same week to court; the one to the tuition of Edw. VI. the other of Queen Elizabeth. There they were happy, in their master Metcalf, who, though he could not (as Themistocles said) *fiddle*, yet he could make a little college a great one, and breed scholars, though he was none: his advice deterred them from the rough learning of the modern schoolmen, and their own genius led them to the more polite studies of the ancient orators and historians; wherein they profited so well, that the one was the copious orator, the other the Greek Professor of the University."

awhile Chancellor, could of course settle controversies. Smith might, indeed, be in possession of argument,—and he thought his argument was good—but Gardiner possessed power, the *royal* way of settling controversies[a]. This memorable dispute, however, was, after all, settled, so far as public practice goes, against Gardiner, after the death of Mary, by the two famous treatises[b], written by Smith and Cheke. Roger Ascham,

[a] Gardiner, while Chancellor, being an enemy to the Newe Learninge, put out a singular order, from which the following extract is made.

Quisquis nostram potestatem agnoscis, sonos literis, sive Græcis, sive Latinis, ab usu publico præsentis sæculi alienos, privato judicio affingere ne audeto.

Dipthongos Græcas nedum Latinis, nisi id diæresis exigat, sono distinguito. Tantum in orthographia discrimen servato, uno codemq. sono exprimito.

Ne multa—in sonis omnino ne philosophator, sed utimini præsentibus. The passage may be seen more at large in Baker's Reflections on Learning, p. 29.

[b] One entitled De Ling. Græc. Pronunciatione, 1568; the other Disputatio cum Stephano Winterton.—Sir Thomas, who was one of the best statesmen and politicians of his age, wrote also a much-admired work on the Commonwealth of England, and *an exact Commentary of Matters*, worthy, as Camden expresses it, *to be* published. Lloyd's Statesmen, &c. p. 370.

No one is spoken of more highly among the Revivers of Learning, and the friends of the Reformation in Edw. VI.'s reign, than Cheke: at his suggestion, the young monarch drew up that memorable Diary, the original MS. of which is in the British Museum, and which is copied into the Appendix of Bishop Burnet's History of the Reformation. Mr. Lewis (Pref. to Wickliffe's Translation, &c.) says, "there is in Bene't College Library an English Translation of St. Matthew's Gospel, by Cheke, though it was not received into any of the public versions;" and (hisce oculis vidi) there is in the same library a recantation of the principles of the Reformation, that, in Mary's reign, was delivered to Cardinal Pole, and written and signed by Cheke.—The reigns of the

called these two learned men, "The Stars of the University, who brought Aristotle, Plato, and Demosthenes, to flourish as notably at Cambridge, as ever they did in Greece."

Radulph Winterton was a physician of Cambridge. He edited the Aphorisms of Hippocrates; and if one may judge, from the immense crowd of complimentary verses in Greek and Latin, prefixed to the edition (after the manner indeed of those times) as a physician he was superior to Hippocrates himself. But be that as it may, Dr. Winterton was distinguished in the annals of Greek literature, at the time, and took an active part on the side of Smith and Cheke in the controversy on the Greek Pronunciation, and is still known by his edition of the Minor Greek Poets.

As to Roger Ascham, he was Fellow of St. John's, and University Orator, a zealous promoter of the new learning at Cambridge, and a humourist: having been pupil to Cheke, and Preceptor to Queen Elizabeth, he used to say, that he had been pupil to the "greatest scholar, and was Preceptor to the greatest pupil, in England."

All the above followed Erasmus both in his method of pronouncing, as well as teaching, the Greek and Latin languages; as may be seen by comparing together Erasmus's Book on Epistolary Writing, with their books already referred to, together with Roger Ascham's *Schoolmaster*[a], the most famous of all his works.

four Tudors were reigns of religious accommodations and crooked politics,—as to Cheke's Recantation—I must repeat it—His oculis vidi.

[a] This work, though left unfinished, and now and then a little prattling, possesses great merit. It was printed in 1579. Many have silently

As to the right pronunciation of the Greek and Latin languages, much might be said on that subject; and there was a Cambridge doctor who opposed the new learning at the time, not by authority, but argument; and much of argument his book contains: let it suffice, just to have noticed it in this place: it was written by the learned Dr. Caius, our Cambridge antiquary and historian [a], with whom we often shake hands, and from whom we sometimes differ.

drank at Erasmus's and Ascham's springs, without due acknowledgments. But well had it been for the public schools, if the masters had mended their draught, and grown wise by the doctrine. I more particularly allude to Erasmus's and Ascham's mode of instruction, and throwing aside the odious corporal punishments, from the *discipline* of literature.

[a] Joannis Caii Angli, de Pronunciatione Græc. & Lat. Linguæ, &c. Inter Opuscula, p. 214.

CHAP. IV.

PROGRESS OF CLASSICAL LITERATURE.—BENTLEY.—PORSON, &c.

ENOUGH of the revival of literature in our University; we must speak of its progress, the period of grammatical research naturally bringing after it that of a more liberal criticism: for besides its grammatical precisions, criticism embraces its departments, philosophical, historical or explanatory, emendatory or corrective[a].

Philosophical criticism is that which is seen in the writings of Plato, Aristotle, Plutarch, Demetrius Phalareus, Dionysius of Halicarnassus, and Longinus, among the Greeks; of Varro, Cicero, and Quintilian, among the Romans: explanatory and corrective criticism, though it does not debar the philosophical, is, almost exclusively, the province of the moderns; and for obvious reasons: when literature revived, after the corrup-

[a] See the limits of these departments of criticism, as distinctly marked out by Mr. Harris, in his Philological Essays, part i. chap. 1, 2, 3.

This division is more ample than that made by Le Clerc, Ars. Crit. lib. 1.; and combines in it more of the principles of Plato, still more of Aristotle, according to his Treatises on Poetry and Rhetoric; of the latter, Mr. Harris justly remarks, "The criticism, which this capital writer taught, has so intimate a correspondence and alliance with *philosophy*, that we call it by no other name, than philosophical criticism." I have enlarged on the above distinctions in the second volume of my POETICS, being DISQUISITIONS on POETRY.

tions of the dark ages, having been contaminated, it was expedient it should be purified, by all the means which ingenuity could devise, or which could be furnished by ancient MSS.; to say, therefore, that Cambridge has excelled, rather, in historical and emendatory, than philosophical criticism, would be only saying, she has followed the order of literature.

So, not to contend nicely about the superiority of numbers, or metaphysical distinctions, if neighbouring universities can boast their Stephanus and Scaliger; their Casaubon, Muretus, and Heinsius; their Grotius, Le Clerc, and Witsius, together with their Michaelis, Semler, Reiskes, Wetstein, and Greisbach; Cambridge can produce its Stanley and Gataker[a]; its Bentley and Barnes[b]; its Markland[c], Dawes[d], Davis[e], and

[a] Stanley published an edition of Æschylus's Tragedies, Greek and Latin, 1663; and, also, Prælectiones in Theophrasti Characteras, &c. No less a man than Le Clerc, thought Stanley's History of Oriental Philosophy worth translating into Latin.

Gataker published an edition of Marcus Antoninus's Meditations, Greek and Latin; Cantab. 1652; and engaged with some others in a critical work on the New Testament.

[b] Those departments of Criticism, in which Bentley excelled, the discovering of spurious writings, and the detecting of errors, requires great literature, but is attended sometimes with but little philosophy, it may have more of *pure criticism*, with less of profound, liberal thought. Nulla quoq. ars præter criticam docet, qua ratione suppositia monumenta dignoscantur, et loca veterum instrumentorum fraude, vel inscitia corrupta, restituantur atq. hi duo posteriores *usus criticæ proprii*, prioret habet communes, habet cum aliis disciplinis. Le Clerc, Ars Crit.

Joshua Barnes was editor of Homer, Euripides, Anacreon, &c.

[c] Jeremiah Markland was editor of Statius, parts of Euripides, and Epistola Familuaris, &c.

[d] Dawes wrote the Miscellanea Critica.

[e] Davis edited Cicero's Philosophical Works, &c. published at different periods.

Pearce[a]; its Jortin, together with its Hurd and its Bryant; its Porson, Wakefield, and Horne Tooke: not to mention its Clarke, who has turned his theology into criticism; and its Bacon, who has carried his philosophy, not only into criticism, but into every department of literature.

A certain foreign critic, on reviewing the *fac simile* of the celebrated MS. in our public library, has, I think, past some censure on the Cambridge latinity: and some Cambridge wag thought himself justified in making reprisals, by a satirical distich on the German Greek literature. But such squibs, whether thrown about at Leipsic or Cambridge, only whiz on the spot—they are but squibs after all, without meaning or force[b].

Such foreigner, however, could not but be aware that Cambridge critics were more forward to censure the work alluded to, than even the Germans themselves. For though, as a fac simile, it was not materially defective, and the prefatory account of the MS. itself, was, on the whole, considered satisfactory, yet the latinity no one approved. It should be whispered, too, in the ears of German critics, that, in the opinion of the Cambridge literati, their latinity labours with obscurity, and is liable to great intricacies and involutions: one of our most industrious modern critics never valued himself on his Latin composition: he felt and acknowledged his own defects. But our late Greek professor's style is neat and full; if it has not all the rotundity of an orator, it pre-eminently possesses that of his profession of a classical, close critic.

[a] Pearce, afterwards bishop of Rochester, edited Cicero de Officiis, and De Oratore, with Longinus de sublimitate.

[b] See Remarks on Dr. Kipling's Fac Simile of the Beza MS. by Thomas Edwards, D.D.

Emendatory criticism has two great resources, one in conjecture, the other in an acquaintance with ancient manuscripts. And of this species, if Cambridge has not had a redundancy, it has, at least, had a liberal share. Joshua Barnes was a man of much reading, and, for his day, a useful writer; (though every one will be ready with the felicis memoriæ, expectans judicium,) but he put forth no great powers of criticism, and wasted his time in Anacreontics[a] and Homerics.

Bentley, and his admirer, Wakefield, were great adepts in conjectural criticism; a species of criticism, it must be acknowledged, by which the greater reading, and the more ingenuity a man may possess, the more liable he may be, sometimes to err. For as corresponding passages spring up in abundance to his recollection, he innovates with too much security and confidence; and with a genius to improve, he may, too rashly, assert the right. The reader may judge of the tendency of this learned ingenuity, by Bentley's edition of Milton's Paradise Lost, the faults of which have been ably exposed by bishop Pearce[b]. Wakefield's Silva Critica affords, as he acknowledged, indeed,

[a] Perhaps, had Barnes not overlooked the market, with his Greek verses, there might have been a demand for some of the abundance now reposing in MS. For there it lies, in Emmanuel library, together with a great part of a Latin-Greek Lexicon, also in MS. But Barnes had a knack of throwing every thing into Greek verse, whether David's Psalms, or,

> Three blue beans in a blue bladder,
> Rattle, rattle, rattle;

or, lines on the arms over the poor Lion, at the entrance of Emmanuel College; both of which he threw into extemporaneous Greek verse.

[b] A Review of the twelve books of Paradise Lost, &c. 1733. It is anonymous; but known to be bishop Pearce's.

himself[a], examples of similar aberrations. At the same time, this varied reading, this bold ingenuity, this talent for improving, often led Bentley to make emendations, probably just, and to expose writings demonstratively spurious[b]. Nor is Wakefield's criticism always thrown away. For though an alteration may be wrong, the remark may be right, neither do poets, nor writers of prose, always say the *best* things, nor in the best manner: but to correct down one author's style by another may enfeeble the most significant passages, and destroy all originality[c]. Wakefield, (after all,) in his edition of Gray[d], proves himself, also, a critic of taste, a more certain, standing character, than a critic of conjecture.

Markland and Davies, Pearce and Porson, took the cautious way, of doubting their own skill, and of deliberating over MSS.; the more safe, more judicious, and generally more convincing, for critics, engaged in the correction of ancient authors: yet, as critics of the former class are tempted to be over hasty, those of the latter are no less of being too backward, and too sparing of their knowledge. They seldom make, but often leave, difficulties: having ascertained a reading by some canon of criticism, or settled a metre by ancient MSS. (for which the learned are un-

[a] Prefat. ad Lucretium.

[b] Bentley's Dissertation upon the Epistles of Phalaris, with an Answer to the Objections of the Honourable Charles Boyle, first published in 1697. Mr. Richard Porson's learned Letters to Mr. Archdeacon Travis, published in 1790, ranks in the same class of criticism.

[c] This idea is well illustrated, and enlarged on, by Bishop Hurd, *on Poetical Imitation.*

[d] Nor less in his Noctes Carcerianæ, 1801. His TRAGÆDIARUM DELECTUS, 1794, is an example of that branch of criticism in which Mr. Wakefield particularly excelled, apt illustration from parallel passages.

doubtedly very thankful,) they leave off, as if their work was done; not condescending to consider, that in works, professedly *in usum*[a] *juventutis*—to borrow the words of an intelligent and learned person, when speaking on this subject—that many *old boys* would endure a little more explanation. But this closeness of criticism is generally in company with much erudition; nor is it always pride, but sometimes judgment and modesty, which keeps men from too much talking.

Such writers as Jortin, Bryant, Hurd, and Tooke, would, perhaps, come somewhat more under the character of philosophical critics. But I have already exceeded bounds.

The above, then, are a few of those critics whom alma mater is proud to acknowledge: and though they have occasionally rapped each other's knuckles, (as critics and theologians are wont to do,) foreign critics have been willing to give to each his proper crown,

Laurea donandus Apollinari.

HORACE.

I, therefore, wish alma mater all joy with these her luminaries in criticism, not unmindful of the stimulus of one of our old Greek professors;

Αλλ' εμπης οσσους κεν αριθμησω τε και ειπω
Τουτων ονομ. εκαστον ακουετε, ως και εοικεν.

Joshua Barnes, his Epilogue to Homer.

Such names as I have humbly aimed to shew,
Do you in nobler numbers teach to flow.

[a] Hecuba, Phœnissæ, Orestes, ad Fidem MSS. emendata et brevibus notis, emendationum potissimum rationes reddentibus instructa; in *usum studiosæ juventutis*; edidit Ricardus Porson, A. M. &c. These are considered as a standard for the text of Euripides.

CHAP. VI.

ORIENTAL LITERATURE.

WE next proceed to Hebrew and Rabbinical-Eastern literature. Here we must not claim pre-eminence—as in some other points our alma mater certainly may. We are surpassed by some foreign universities; which are not only distinguished by such names as Munster, Buxtorf, father and son, Capel, Erpenius, Golius, Ludolph, and Altingius, with Bythner, Fabricius, and Schultens, but by more systematic arrangements, and more regular provisions, for the study and advancement of the Oriental languages.

Of our two sister Universities, also, Oxford, I suspect, must here take the lead. Pococke, Shaw, Hyde, Kennicot, Lowth, and Sir William Jones, were all Oxonians: nor will the Eastern MSS. in the Bodleian library submit to be compared with those at Cambridge, surpassing, indeed, as they do, those in any library of Europe; nor will the eastern books printed at the Clarendon press, with those that issue from the Cambridge, either for number or magnificence. And as there are greater stores already deposited at Oxford, so are there more liberal funds for increasing them *.

* It will be in place to observe here, how properly bishop Lowth has connected Hebrew exercitations with his poetical lectures delivered at Oxford: Quandoquidem, says he, ipsa etiam academia, cum hanc nobis disciplinam decreto suo confirmaret, poeticæ studium eo præcipue nomine

But if alma mater cannot claim pre-eminence in this department of literature, she can boast her eminent men, Hugh Broughton [a], translator of Daniel, Ecclesiastes, Lamentations, and Job, in Elizabeth's reign—and eastern literature had not been much attended to long before [b]—was

commendavit, quod ad severioris disciplinæ tam sacræ quam humanæ incrementa conducat, &c. Statutum de Poeticâ Lecturâ. Vid. Lowth de Sacrâ Hebræorum Poesi. Prelect. 2.

[a] There is some account of Hugh Broughton, not, indeed, by one of his admirers, in Strype's Life of Archbishop Whitgift, and of his Translations in Lewis's Preface to his edition of Wickliffe's Translation of the New Testament, p. 76, &c.

[b] Tyndal and Joye, (the latter fellow of Peter House,) translated from the original Hebrew; but Coverdale from Latin and Dutch versions. Matthew's Bible was made up of Tyndal's and Coverdale's translation. Nor was there any translation immediately from the Hebrew, but Tyndal's, during the reigns of Henry VIII. and Edward VI. Erasmus himself, who did so much by his Latin translation of the New Testament from the Greek, knew, as already observed, little or nothing of Hebrew.

With respect to the BISHOP'S BIBLE, as it is called, of queen Elizabeth's reign, when Hudibras says, its aim was,

> ——— t'adapt a new translation
> To this new faith they taught the nation;

he is, at least, in part mistaken; it being not a *new* translation, but a revision of the old. The parts newly translated from the original Hebrew, by Broughton, were published at London in 1596, 1605, and 1606; and dedicated to her majesty's most honourable privy council: the comment on Ecclesiastes, and the Lamentations of Jeremy, to prince Henry.

Elmer, Bishop of London, whom Broughton said was the best Hebrician of the bishops, prompted him to undertake a new translation of the whole Bible, and the queen ordered Sir Francis Walsingham to desire him to consider of it: and it seems Broughton did: but he had reasons for residing abroad, and the plan was never realized. In James's reign he offered his services, to unite with other learned men, in the new translation of the Bible. But, on account of the contempt with which he treated the old translation, and the bishops who had engaged in it, his services were not accepted.

deeply acquainted with Hebrew and Rabbinical learning. It is sufficient to mention Walton, the editor of the Polyglot Bible, in six volumes, folio, 1650, and Lightfoot, the author of Horæ Biblicæ.

Dr. Chaderton, the first master of Emmanuel College, one of the translators of King James's Bible, and Dr. Spencer, master of Bene't, author of a famous work on the Hebrew Laws, with Robert Ainsworth, a Puritan, who translated the Pentateuch from the Hebrew, were all distinguished Hebricians: so, also, were John Smith, and Joseph Mede, to the latter of whom is geneally annexed some word expressive of his celebrity. Than these two persons[a], the former tutor of Queen's, the latter of Christ's College, few men possessed more various learning, or have displayed in their writings so much Hebrew and Rabbinical knowledge. Simon Ockley, author of a valuable History[b] of the Saracens, was very conversant on Arabic MSS. And, in more modern time, Mr. Green, formerly fellow of Clare Hall, very successfully gave a new translation of the poetical parts of the Old Testament.

Let us not, however, say, from too filial fondness, and petty partialities,

> For Hebrew roots are always found
> To flourish best on barren ground.
>
> HUDIBRAS.

lest some German, or Oxford wag should furnish a different reading, though neither Dr. Grey, nor Dr. Nash may[c].

[a] I shall speak more largely of this writer in another place.

[b] Entitled, The Conquest of Syria, Persia, and Ægypt, by the Saracens. The first volume was published in 1708; nine years afterwards was printed a second volume.

[c] Two Editors of Hudibras.

The plain truth, is, there exist at Cambridge no importunate solicitations, and few inducements for the study of this branch of letters. The royal Hebrew professorship is but an inconsiderable endowment, 40*l.* a year; nor is the Arabic professorship more. They are sinecures, and obtain from alma mater, neither her *lucem* nor her *pocula sacra*; they enter not into her course of lecturing in colleges[a], nor are Hebrew professorships in colleges heard of now[b]. They form no part in public examination for degrees; and no prizes are held out to occasional proficients: so that all excellence in this department has flowed from the honest zeal, and unbiassed industry of private individuals.

Nor is it necessary to make any exception for the case of the gentlemen employed in King James's translation of the Bible. They were, indeed, entertained in the different colleges, to consult and compare notes together; and provided for afterwards: but this was a temporary matter; and the reward unconnected with the University.

It is, however, by no means insinuated, that our libraries are unfurnished,—they are amply furnished—with materials for these studies: to say nothing of the printed books, let us not omit to notice, there are many very valuable Hebrew and other oriental MSS. at Cambridge; two of the most ancient are in the University and Caius Col-

[a] It should, however, be added, that in some colleges, the examination for fellowships takes in a little Hebrew; but how little will do, it is unnecessary to say.

[b] In the Life of Joseph Mede, by Dr. Worthington, mention is made of a *Hebrew professorship*, founded by Sir Walter Mildmay, in Christ College, and other things called *professorships*, may have been founded in other colleges; but they were only a sort of private lectures, and, I believe, are now dormant.

lege libraries; a very fine MS. Hebrew Bible is in Emmanuel, as well as several Arabian, and Persian, with their titles, and appropriate history, by Sir William Jones. Caius College possesses several Eastern MSS. as does, also, Jesus; and dispersed in different libraries are others. The Eastern collection in the public library was enriched by a fine cabinet of oriental MSS., given by Dr. George Lewis, and has been lately increased by Dr. Buchanan, with many curious books and MSS. in the different languages of the East Indies: a correct catalogue is now finished of all the Eastern MSS. in the University library.

CHAP. VII.*

THEOLOGICAL LITERATURE.

THIS, perhaps, might be the place for considering theological literature: but, however interesting, it would introduce more controversy, and must be more multifarious than suits our brevity: besides, theological matters will be occasionally interspersed throughout this history, and in some measure, have been anticipated already;—the less, therefore, need be introduced here; the leading theological doctrines, on which the Reformation of the sixteenth century turned, being the same as those taught by Wickliffe, in the fourteenth. These doctrines being those afterwards maintained by Calvin, in his INSTITUTIONS, concerning "the knowledge of God the Creator," and "the knowledge of God the Redeemer*," have been since called Calvinistic. For though Calvin's INSTITUTIONS contains but little new, yet, being a judicious compilation of St. Augustine's works, so far as the doctrines of Grace, Faith, Justification, Sanctification, and Predestination go, these several points were called after him Calvinism. He became the great doctor of his age. O le grand homme!

* Institutiones, &c. lib. 1 and 2. De cognitione Dei Creatoris, et cognitione Dei Redemptoris. It should be observed, that Erasmus differed from Calvin's doctrines, of Justifying Faith, Free Will, and Predestination. Calvin's doctrines further comprehended, the three divine Persons (Hypostases) in one God, which was also the received doctrine of the Church of England.

Il n'y a ancien a comparer a lui. Il a si bien intendu l'escriture. SOLUS CALVINUS IN THEOLOGICIS[a]: exclaims, even Joseph Scaliger.

Whether Calvin was so great or good a man, as it was the fashion of the times to consider him, making no part of our enquiry, it is not necessary to deliver an explicit opinion[b]: suffice it, that the doctrines maintained by him were those taught in England as the doctrines of the Reformation; and, of course, were the theological doctrines of the University of Cambridge.

The Reformed, at first, or the *pretended* reformed, as

[a] Scaligerana; as quoted by Mr. Robinson, in Claude's Essay on the Composition of a Sermon, vol. ii. p. 232.

[b] Calvin's Institutions is a well written book: but the insolence with which he uniformly treats his opponents, will now be only thought of with contempt—his bitterness towards Servetus always with horror: the best language he can find for those who differed with him, is, stulti, heretici, nebulones, bestiæ, canes, et diaboli. In his Commentaries on the New Testament, speaking of Servetus, he calls him Spanish dog, Canis Hispanus; and again, Institut. l. 2. c. 9. s. 3, speaking of Servetus's notion of the Holy Spirit, he has, Cujus authoritas compescere apud nos debet *latratus omnes impuri illius canis.* That *he caused* Servetus to be burnt alive, and employed as much treachery as cruelty in the business, cannot be denied, even by those disposed to be candid towards Calvin, as was Jaques George de Chauffepie, in his Life of Servetus, being an article in his Historical Dictionary, vol. iv. Whether Servetus would have burnt Calvin is more than I can say; from the conclusion to his book De Trino Dei, some might have a doubt on the subject; but "the death of Davides remains a blot in the character of Socinus." Robinson's Ecclesiastical Researches, p. 620. Burning for religious opinions, since the writ, *de hæretico comburendo,* in Henry IV.'s reign, was the fashion of the times. While Geneva was burning Servetus for believing too little of a Trinity, the state of Bern was burning another poor man for believing too much, for being a tritheist. We were not behind hand in England: at the Reformation we burnt Arians, Baptists, and Freewillers. —Horresco referens—but these times are past.

the French Catholics used to call them, almost all favoured the doctrines of Calvin, and prided themselves in having as good a uniformity as the Church of Rome itself, that had taunted them with having no regular, uniform belief. They accordingly published a *Concord of Faith*, a Corpus Confessionum[a]: these being all Calvinistic, and the confession of the Church of England being one among them, it follows, that the Church of England was, at the time, Calvinistic. To this may be added, what Mr. Collins says, and with truth, *in a discourse of freethinking*, "that our priests, for many years after the Reformation, were generally Calvinists or Predestinarians, is evident from the Bibles printed in queen Elizabeth's time, to which are often added an apology for predestination, answering the common objections of Atheists, Deists, Socinians, and Libertines, against the saving doctrine of the Gospel; from the suffrage of the divines of Great Britain, delivered by them to the Synod of Dort, March 16, 1619, as the sense of the Church of England; where the five points, as they are called, are all determined on the Calvinistical side, agreeably to the decisions of the holy Synod; and lastly, from all their books, to the time of bishop Laud[b]." The writers differed about Episcopacy and Presbyterianism; but, in general, they agreed about Predestination.

That this was the doctrine taught at Cambridge, appears, not only from the general tenor of the writings of their divines, at the Reformation, but more particularly

[a] Quick's Synodicon, vol. i. chap. 2. 26, 27. Introduct. and vol. ii. The several confessions of the different churches may be seen in this work.

[b] A Discourse on Freethinking, &c. p. 66.

from the decisions in particular controversies[a], that were afterwards agitated in the University, and from several letters among the English MSS. in the public library, written at the time of the Reformation, at Cambridge; among which might be noticed those of Bradford, the martyr, Cranmer, and Ridley, all of whom were of Cambridge, and all of whose writings breathe Calvinism. Indeed, at the time alluded to, Freewillers were persecuted as heretics.

From the time of Archbishop Laud, in the reign of James I. the theology of our universities took an Arminian turn. There is no evidence, indeed, that James himself ever made a formal renunciation of his Calvinistic creed[b]; but it was his interest to elevate the Arminians: so Arminianism gained ascendancy at Cambridge; and continued to do so through successive reigns: but, further, whoever peruses the above Discourse on Freethinking, by Mr. Collins, and Memoirs of the Life and Writings of Mr. William Whiston[c], written by himself, (both men of learning themselves, and of Cambridge,) will see abundant proof, that, be the public creed in an university what it may, men of learning will often choose to have a creed of their own; and that philosophy and mathematics have a tendency to swerve from strict Orthodoxy. Nothing is more certain, than that many of the learned men of Cambridge have not shaped their conceptions to the creeds of

[a] As that between Dr. Chaderton and Dr. Baro, on justifying Faith, and Mr. Barrett's Recantation, before the Consistory of the Doctors, already noticed. See Fuller's Hist. of Cambridge, p. 145—150.

[b] In the famous conference at Hampton Court, he speaks agreeably to what is called, *moderate Calvinism*.

[c] In three volumes, which contain, also, Memoirs of several of his learned friends.

either Calvin or Arminius: but the *general* theological literature of the place may be referred to the five points, as they are called, according to the theories of one or other of those doctors. For the last century, Free-will has decidedly triumphed: accordingly, Tillotsons and Sherlocks, &c. became their favourite divines. The writer, who more professedly and clearly stated the five points, according to the system of the Arminians, or Free-willers, is Dr. Whitby, who flourished in the middle of the last century: and this must suffice for the Theological Literature of Cambridge.

CHAP. VIII.

AGE OF SCIENCE — PHILOSOPHY — BACON, AND OTHERS.

WE must now speak of Science: for the period from Erasmus to Bacon, may be called the age of literature; that from Bacon to Newton, of science and philosophy. And Cambridge feels a pride in ranking both Bacon and Newton among her sons.

Bacon has been called the restorer of science, by raising it on a broader basis, and, in contradistinction to the ages which preceded him in this country, by deducing it from experience and observation, rather than uncertain rules and precarious ratiocinations. He was of Trinity College. He, at length, rose to be Lord Chancellor of England: but, from his childhood, was so generally conversant in books, and of such comprehensive intellect, that queen Elizabeth, to whom he was known through his father, Sir Nicholas Bacon, used to call him, when but seven years of age, her young lord keeper.

Sir Nicholas is well described by one, who had well studied the characters of queen Elizabeth's ministers, as "an 'arch piece of wit and wisdom; as a gentleman and a man of law; and of great knowledge therein, whereby, together with his other parts of dexterity and learning, he was promoted to be keeper of the great seal:" such, too,

was the literary character, and such the political progress of the son[a]; and both were of Cambridge.

Lord Bacon's aim was to point the readiest way to universal knowledge; to shew how, what the ancients had done, might be rendered more perfect; and the human mind directed to new discoveries[b]. With these views he published, in 1605, his two books on the Advancement of Learning, and dedicated them to James I. But the aim of this extraordinary performance[c] is best described in his own language. "I have taken," says he, in a letter to lord treasurer Burleigh, "all knowledge for my province, and if I purge it of two sorts of rovers, whereof, the one with frivolous disputations, confutations, and verbosities, the other with blind experiments, and auricular traditions and impostures, hath committed so many spoils, I hope I should bring in industrious observations, grounded conclusions, and profitable inventions and discoveries, the best state of that province." A few years afterwards he sent these letters to Dr. Playfair, Lady Margaret's professor, to be translated into Latin: but herein he was not so successful, at first, as King James: Bacon not liking the specimen returned him of Playfair's Latinity. They were, however, translated afterwards by other hands.

In the year 1629, he published his INSTAURATIO MAGNA, called Novum Organon, a title taken from his great

[a] Observations on the Life of Sir Nicholas Bacon, and Sir Francis Bacon, in Lloyd's Statesmen and Favourites of England. P. 287 and 600.

[b] Visum est enim nobis, etiam in iis quæ recepta sunt, nonnullam facere moram; eo nimirum consilio, ut facilius veteribus perfectio, et novis aditus, detur. *Singularum Argumenta ad Augm. Scient.*

[c] A neat little edition of this work was published in 1808, by Mr. Mallet, formerly of Trinity College.

predecessor Aristotle[a], to the materials of whose writings he was greatly indebted, though he raised them on his

[a] Aristotle, in the opinion of every one, was a most extraordinary man; and wrote upon all subjects, metaphysics, physics, mathematics, mechanic questions, physiognomy, morals, politics, and poetry, &c. Diogenes Laertius de Vitis, &c. Philosophorum, Lib. v. p. 323. Edit. Casauboni. 1584: says, there were 40 volumes of his, of the authenticity of which there was no doubt: Α τον Αριθμον εγγυς που τετρακοσιων, τα οσα γε αναμφιλεκτα. Many are lost, of which one was probably the most valuable of any, πολιτειαι πολεων δυοιν εξηκοντα και εκατον: The Governments of 162 cities. Some Fragments of this work were collected from ancient writers by Isaac Casaubon, and published.

Of metaphysics (μετα των φυσικων), as he terms them, he has treated at large. Of Grammar and Logic, it does not appear that Aristotle treated, as they have since been formed into systems or arts, and taught in the schools. The works of Aristotle, read by the *Scholastics*, at Cambridge, were Latin Translations by the Arabians, incorrectly made, and often crudely wrought into their own theories.

At, and since, the revival of letters, various arts of Logic were published by Ramus, Crellius, Bertius, Hunnæus, Molineus, and Keckerman, and after them by Bergersdicius. Of these, some profess to follow Aristotle; others, to hold him in contempt: but as Aristotle has not treated distinctly of *method*, the 4th instrument in Logic, and as, probably, the Categories, or Predicaments, were not his, and as he never formed his Treatises into a system, or Art of Logic, we may be often led into mistakes about Aristotle. I say the Categories were probably not Aristotle's, because Diogenes Laertius mentions only one book of Categories, Κατηγοριων; ed. Diog. Laertius, ut sup. p. 317: whereas, the Categories as we now have them, consist of three parts, regularly divided into chapters. Aristotle op. omnia, Vol. i. Edit. Du Vall.

Bacon's Novum Organon may be considered as levelled against all those several arts; but more particularly against the Analytics and Topics of Aristotle, which treat so largely of Syllogisms. It should, however, be observed, that though we are in the habit of speaking of Induction, as Bacon's, that Aristotle, also, has Induction; Και τροπον τινα αντικειται η επαγωγη τω συλλογισμω ο μεν γαρ δια τε μεσε τε

new foundation, as Locke was greatly indebted to Hobbes's foundation, though he shaped his materials into a different form. Bacon, in a letter to the king, says, of his Novum Organon, "I hear my former book, of the Advancement of Learning, is well treated in the Universities here, and the English colleges abroad, and this is the same argument and deeper."

In 1623, he published his famous work, de Augmentis Scientiarum, which, however, can scarcely be called a new book, it being an enlargement of his Advancement of Learning, put into a Latin dress; in the adjusting of which George Herbert, the Cambridge poet, and Hobbes, the philosopher of Malmesbury, gave their assistance: which reminds me, that Bacon's practice was much imitated by Hobbes, some of whose after-works were but enlargements of former experiments.

The literary character of Bacon, and the uses to which his writings have been put at Cambridge, (for his principles have been most successfully followed there,) are admirably expressed by an elegant genius of our sister university: "One of the most extensive and improved geniuses we have had instance of in our own nation, or in any other, was that of Sir Francis Bacon, lord Verulam. This great man, by an extraordinary force of nature, compass of thought, and indefatigable study, had amassed to himself such stores of knowledge as we cannot look upon without amazement. His capacity seemed to have grasped all that was revealed in books before his time; and not satisfied with that, he began to strike out new tracks of science, too many to be travelled over by any one man, in the compass of the longest life. These, therefore, he

αχρον τω τριτω δεικνυσιν· η δε, δια τυ τριτου το αχρον τω μεσω: Analytica priora. Lib. ii. Cap. 23.

could only mark down, like imperfect coastings on maps, or supposed points of lands, to be further discovered and ascertained by the industry of after ages, who should proceed upon his notices or conjectures[a]."

Bacon's new philosophy deranged the old, which, in truth, at least as it had been long taught in the schools, was putting the cart before the horse, and has occasioned Horne Tooke to say, justly, in the sense he there uses the term, "If they give up their doctrine of language, they will not be able to make a battle for their *metaphysics*, the very term *metaphysics* being nonsense; and all the systems of it, and controversies concerning it, that are, or have been in the world, being founded in the grossest ignorance of words, and of the nature of speech[b]."

Bacon's new philosophy, then, aspired to derange the old metaphysics and logic, and with them the old natural philosophy, the subtleties of the former being the foundation of the latter. It, however, left a space open for a more liberal philosophy, founded in the operations of nature, and uniform experience. As far as logic and metaphysics went, that place was filled up by Locke's Essay on the Human Understanding;—his inquiry being, in fact, a guide to *general* metaphysical reasoning, a philosophical analysis of the principles of logic (as some part is of grammar), and founded on the principles of Bacon, as the more sure method of philosophizing[c].

[a] Addison.

[b] Diversions of Purley, vol. i. p. 399. 2d edit.

[c] Bacon gives this account of Syllogism: "Syllogismus ad Principia Scientiarum non adhibetur: ad media Axiomata frustra adhibetur, cum sit subtilitati naturæ longe impar:" and, again, "Syllogismus ex propositionibus constat, propositiones ex verbis, verba notionum Tessaræ sunt; Itaq. si notiones ipsæ (id quod basis rei est) confusæ sint, et

Locke's book being expelled from Oxford, found a more ample reception at Cambridge: for, though a Fellow of Emmanuel College ventured to write a sturdy volume[a] against his Essay, it soon became a text book in the University, and the ablest metaphysicians were proud to be its critics and commentators. Hartley[b] was a disciple of Locke's school: his doctrines of the Mechanism of the Human Mind, and of the Association of Ideas, are but an enlargement of Locke's, or rather a deduction from it. His Doctrine of Vibrations is considered more his own[c]; and though Hartley's OBSERVA-

temere a rebus abstractæ, nihil in iis quæ superstruuntur, est firmitudinis. Itaq. spes est una in Inductione Vera.

Novum Organon; Lib. i. 13, 14.

Of the two ways of reasoning by Syllogism and Induction, he elsewhere observes, "At in formâ ipsâ quoque Inductionis, et judicio quod per eam fit, opus longe maximum movemus. Ea enim de qua Dialectici loquuntur, quæ procedit per enumerationem simplicem, puerile quiddam est, et precario concludit, et periculo ab instantia contradictoria exponitur, et consueta tantum intuetur, nec exitum reperit. Atqui opus est ad Scientias Inductionis forma tali, quæ experientiam solvat, et separet, et per exclusiones ac rejectiones debitas necessario concludat. Quod si judicium illud vulgatum Dialectorum tam operorum fuerit, et tanta ingenia exercuerit; quanto magis laborandum est in hoc altero, quod non tantum ex Mentis penetralibus, sed etiam ex Naturæ visceribus extrahetur? Bacon, accordingly, gives up Syllogism.

[a] Anti-Scepticism, or Notes upon each Chapter of Locke's Essay, concerning Human Understanding, in four Books. By Henry Lee, B. D., formerly Fell. of Emmanuel College. 1702.

[b] Observations on Man. Mr. Hartley was of Jesus College.

[c] So far only as the English school goes. It was taught by the French philosophers. See Systeme de la Nature par M. Mirabaud. Part. Prem. Chap. 8, 9. Cependant, si nous voulons nous en faire une idée precise, nous trouverons que sentir est cette façon particuliere d'etre remue, propre a certains organes des corps animes, occasionnés par

TIONS has not been made a Lecture-book in our colleges, it has been much read in the University. Dr. Law, late Bishop of Carlisle*, published in 1777 a fine edition of all Locke's Works, together with a Life and Preface; and the Moral Philosophy of Dr. Paley is fruit of the same tree, though damaged in the gathering.

As Logic (and with it Metaphysics) had been so greatly taught at Cambridge, prior to the Revival of Letters, it may be proper to observe, that the Scholastics considered thought as making no use of a bodily organ, and, indeed, as having no communication with the body. They conceived the soul to be the *place of ideas*, τοπος των ιδεων, and logic, like experimental philosophy, as having *instruments* corresponding to the third operation of the mind, judgment, and with them comparing together those ideas, and making inferences by the assistance of Syllogisms.

The art therefore was supposed by Bacon and Locke to have been exercised in the schools with too many subtleties and fleeting uncertainties, deduced from Aristotle, who, making it consist too much in artificial rules, fell short of the philosophy of the art. Such, indeed, was the authority of this philosopher (an extraordinary man after all), that in logic and metaphysics he for many years entirely swayed the English and Scottish universi-

la presence d' un objet materiel qui agit sur ses organes, dont les mouvmens ou les ebranlemens se transmettent ou cerveau.—Dans l' homme, les nerfs viennent se reunir & se perdre dans le cerveau.—In my POETICS, however, I have stated an objection to the doctrine of VIBRATIONS.

* He was Master of Peter House.

ties, as he did those of all Europe, till they came to the Chapter of Ethics, where, having, according to the theology of most of the reformed churches, embraced the doctrine of ORIGINAL SIN, they abandoned the Aristotelian for another standard [a]. Then Bacon came; and with his powerful thoughts, varied reading, and brilliant compositions—and never perhaps in the same man was there a more extraordinary combination, so rich and multiform—and gave irresistible weight to the cause; a philosopher, often too much of a politician, and, in his turn, not to be uniformly admired, nor explicitly followed.

But though Bacon's and Locke's writings proceed upon a larger scale, for the purpose of philosophical inquiry, logic is still incidentally taught in our colleges, and syllogism still followed in our schools. Various books were published on the subject at Oxford; and Burgersdicius was republished at the University press of Cambridge [b]. But perhaps the best system of logic, or, at least, that most favourably now received at Cambridge, is little more than an Abridgment of Locke's

[a] Aristoteles primum quasi fundamentum felicitatis, virtutis, deliberationis bonæ, et electionis, constituit rationem humanam, per se puram, integram, et incorruptam.

Nos itaq. quibus ex agnitâ veritate revelatum est, hominum bene intelligendi, volendi, deliberandi, et agendi facultatem a lapsu primævo penitus destitutam esse, ab Aristotelis sententiâ de felicitatis, virtutum et bonarum actionum fundamento recedere cogimur.

Thesis Philosophica. 1599.

[b] Fr. Burgersdicii Institutionum Logicarum Libri duo were first published at Leyden two or three years after Lord Bacon's Novum Organon, and reprinted at Cambridge in 1668.

Esssay[a]. This must suffice for logic and metaphysics.

But, we must not close this article without noticing the metaphysico-mathematical DEMONSTRATION of the Being and Attributes of God, by Dr. Samuel Clarke. It has obtained many admirers at Cambridge, as a subtle, elaborate performance; but the arguments of it were far from being approved by the Metaphysicians of his age, and were probably not satisfactory to himself. We should remark, that Spinoza and Mirabaud[b] have employed the same arguments to prove the eternal existence, &c. of matter, which Doctor Clarke applies to spirit; and, in short, Dr. Law has shewn, that the subject is not capable of Dr. Clarke's sort of reasoning, from cause to effect (the a priori argument, as it is called), but only from effect to cause (the a posteriori argument). However, religion which consists in the veneration of the incomprehensible Being, God, that made us, and is more a matter of feeling, than of mathematical reasoning, or metaphysical distinction (as made in the schools) is little concerned in the dispute.

A word or two on grammar: but as we have had occasion to speak of a philosophical logic, higher than the mere vulgar art of scholastics, so here, in contradistinction to the grammar of the schools, I must be understood to mean Philosophical Grammar. Nor will the reader be

[a] Duncan's Logic.

[b] Descartes, Pascal, le Docteur Clarke lui meme, ont ete accuse d'Atheisme, par les Theologiens de leur tems; ce qui n'empeche point que *les theologiens subsequens ne fassent usage* de leurs preuves, & ne les donnent comme tres valables. Systeme de la Nature, Part. Sec. Chap. 4.

surprised to hear it spoken of in a history of university literature, if he recollects, that not only in our ancient monasteries, and colleges derived from them, there were regular grammar schools[a], but that as late as the time of Archbishop Parker, students graduated in grammar distinct from arts[b], as well as in theology, or canon and civil law.

There has been an attempt at Philosophical Grammar, written by one duly related to our Alma Mater, and it is in immediate reference to our own language: the attempt has succeeded. The object of the *Diversions of Purley* (as the book is entitled), is explained by the author himself in a few words: speaking of his abbreviations, or WINGED WORDS, he says, "I imagine it is in some measure with this vehicle of our thoughts, as with the vehicles of our bodies. Necessity produced both. Abbreviations are the vehicles of language, the wings of Mercury." In contra-distinction, therefore, to the eight parts of speech, as taught in our ordinary grammars, Mr. Tooke maintains, that strictly and philosophically speaking, there are only two, the noun and verb: the remaining parts of speech, he considers merely as abbreviations of these.

The author of the Diversions of Purley lays claim to the notice of his Alma Mater, by the following singular address, prefixed to his book—"To THE UNIVERSITY OF CAMBRIDGE, one of her grateful sons, who always considers acts of voluntary justice

[a] Monastixῶν, Lib. I.

[b] Acad. Hist. Cant. p. 47.

towards himself as favours, dedicates this humble offering[a]."

It is true—the Diversions of Purley is not a lecture-book, any more than many other works already mentioned; being, however, recommended by a plea of such filial feelings, and being itself a powerful performance, a *characteristic* work, it claims a place in a history of Cambridge literature.

We have thus traced our Alma Mater through her different stages of literary progress; through her dark or obscure age, her scholastic age, her intermediate, or, as it is called in the Appendix to Dr. Cave's HISTORIA LITERARIA, the Wickliffian age (in which new doctrines were contending for superiority with old), and through her literary or reformed age, commencing with the revival of literature, at the reformation: we must follow her now to her last, that is, her mathematical age.

[a] Επεα Πτεροεντα, or the Diversions of Purley. 2d Vol. 1798.

CHAP. IX.

MATHEMATICS—DR. BARROW, SIR ISAAC NEWTON, MR. WHISTON, AND OTHERS.

MATHEMATICS, by the ancients, was called by eminence *the learning*, and diva mathesis, the *divine mathematics;* yet not till a late period did Cambridge University cultivate it, with much devotion or success [a]: but having, at length, found the true avenue to it's temple, they have approached to it's most intimate recesses.

Though there were doubtless (before the time of Dr. Barrow) men of much mathematical knowledge at Cambridge (of whom notice will incidentally be taken in the proper place), yet the mathematical age properly commences with him: his Præ-lectiones Mathematicæ, being the book that preceded in

[a] ——— *Pudet haec opprobria nobis*
Et dici potuisse, et non potuisse refelli.

Whiston goes on: et pudeat nobis non immerito; his præsertim temporibus, quibus scientiæ mathematicæ florent alias ubiq., et excoluntur; quibusq. veram Physicam a Mathesi dependere unice, sit adeo certum et exploratum. Quinimo illud vel maxime fuit opprobrio, quod jam tum mathemata nobis academicis minimæ fuerunt curæ, cum Ducem et Professorem ipsum Newtonum, Geometrarum hujus Ævi, ne quid amplius jam dicam, facilè Principem, habuerimus. Prælec. Astron. Hab. Cantab. Anteloquium. 1707.

course of due mathematical investigation. He was born in 1630, and was appointed Master of Trinity College by Charles II. Other eminent mathematicians were nearly contemporary with him, such as Dr. Smith, and Mr. Cotes, of Trinity College, and Mr. Whiston, of Clare Hall, and others. But they may all be considered as the precursors, or the genuine succesors, of Sir Isaac Newton. Newton was of Trinity College, was born at Woolsthorpe, in Lincolnshire, in 1642, and lived to a good old age, though all his discoveries were made and completed in the earlier period of his life. He died in 1727.

His great work, *Naturalis Philosophiæ Principia Mathematica*, was first printed in 1687. It was the same light which beamed on Bacon, which guided Newton to his discoveries: what the former considered as desiderata, the latter supplied. Prior to their time, the mode of philosophizing consisted in assigning to each species of things their specific, and occult qualities, from which all the operations of bodies, by some unknown, mysterious order, proceeded: this was the philosophy of the peripatetics, and having been implicitly adopted by the schoolmen, has been since called the Scholastic Philosophy: they affirmed that each effect of bodies flowed from its individual nature; but whence the several natures proceeded, they did not shew; they were defective in observation and experiment, dwelling rather on the names of things, than on the things themselves. According, therefore, to the Newtonians, whose words I borrow, they had invented a philosophical language, but could not be said to have taught philosophy[a].

[a] Newtoni Principia Philosophiæ Naturalis. Præf. a R. Cotes.

Some, indeed, according to the statement of the Newtonians, had, emerging somewhat from this obscurity of mere words, maintained that all matter was of the same kind; and that all the variety of forms, which we see in bodies, arises from the most simple affections of their component parts: but to those affections they assigned other modes than what, it appears, has been assigned to them by nature, indulging themselves in a liberty, which however plausible to the imagination, was not founded in reality; they conceived certain unknown figures and magnitudes, positions and motions of parts, together with certain occult fluids, which, by entering the pores of the bodies, agitated them with great subtlety and force: here, too, it was insisted, they had no authority, from observation or experiment, their theory being all founded on conjecture: the Newtonians, on advancing these objections, had in view the doctrine of atoms and vortices of Descartes and his followers. The accuracy of many of their mechanical laws and deductions were admitted; but their speculations were considered as mere hypotheses, fabulam, said the Newtonians, elegantem forte et venustam, fabulam tamen concinnare dicendum esse.

Thus was Newton led on to that third way of philosophizing, called experimental: he assumed no principle that was not sanctioned by phenomena, and from the most simple principles he aimed to arrive at general causes, and original laws: hypotheses he laid down not as systems to be believed, but as questions to be tried; and he proceeded by a twofold method, which he called analytic, and synthetic: he deduced the more simple powers and laws of forces from certain select phenomena; this he called

analysis; and then proceeding from those single phenomena to more general and comprehensive forms, he established *synthesis.* Not that this way of proceeding by analysis and synthesis are novelties, they are noticed by Aristotle. But these are the rules followed by Sir Isaac Newton, in his way of philosophizing, and by these he established a theory, which was said to explain and illustrate the system of the universe.

According to this theory, then, it was maintained, that all bodies had a tendency to gravitate, mutually, and to some centre; that they had a twofold force, one urging them to move forward, in a straight line, the other downward, to a center; the two forces combined forming a curve: thus he accounted for the motion of the heavenly bodies, and all proceeded on mathematical demonstrations, accompanied with the calculations of algebra.

The other branches of philosophy, as well as astronomy, were, in like manner, brought to the test of experience, and subjected to mathematics and algebra.

Such was the philosophy of Newton.

The science which had been laid down by this great man in the profoundest speculations, was opened in a more popular manner by others, particularly by Whiston, as already observed, in the public schools.—What has been said above upon this subject, has been delivered nearly in the Newtonian's own words; and it is not necessary to proceed farther: suffice it that this philosophy, made up, as we have said, of mathematics and algebra, constitutes now the principal discipline, and prime glory, of the University of Cambridge.

Thus have I attempted to lay before the readers a short account of the literature of Cambridge. I have,

perhaps, dwelt too long on its minuter and earliest state, and have been, in proportion, of necessity less diffuse on its more advanced and important periods: I leave something, which I have further to say, for two succeeding chapters.

CHAP. X.

BEING APPENDIX FIRST TO THE HISTORY OF UNIVERSITY LITERATURE—MR. RAY, AND DR. HARVEY.

THIS chapter is an after-thought: but an observation or two is due to botany; so a short appendix is added: for certainly, botany ought to be considered as in the cycle of Cambridge literature.

This we must conclude, on recollecting, that Mr. Ray, elected fellow of Trinity College in 1649, set out from Cambridge, on his pedestrian tour through England, to search for plants; that he was the first who made a hortus siccus, and a regular catalogue of the plants about Cambridge: nor is this all. A settled professorship was afterwards formed there for botany; two or three eminent persons formerly gave lectures[a] there in that science, and a good botanical garden favourable to the study of it has been provided. It is therefore probable, that botany was attended to more at Cambridge formerly, than it is now.

It should seem, indeed, as if there had been a peculiar predilection for Mr. Ray, and his favourite pursuit, at

[a] Particularly Dr. William Heberden, the physician; and Mr. Martyn, professor of botany, author of a curious edition of Virgil's Eclogues, in reference to botany.

Cambridge. Ray[a] was a non-conformist, but the college strongly solicited him, though in vain, to retain his fellowship. It seems, indeed, as if, with respect to him, they reversed matters; the usual practice being, that of those who were removed for non-conformity, by the Bartholomew act, the very portraits were removed from the college; whereas there is a full-length portrait of Ray in the hall of Trinity college, and a highly-finished bust of him in the library.

And I am myself desirous of extending this appendix to another small article: this, perhaps, will require apology. For I confess, the discovery, to which it refers, was not the result of any particular studies, nor were the experiments, from which it was deduced, performed at Cambridge. I allude to the discovery of the circulation of the blood, ascribed to the great physician and anatomist, Dr. Harvey.

But, then, this important theory threw new light on the nature of diseases, and particularly on comparative anatomy, in which are now delivered distinct appropriate lectures at Cambridge; and as Dr. Harvey, who confirmed and proved the theory, was a member of the University, and a fellow of Caius College, in winding up this little summary of Cambridge literature, I was impelled to introduce his name, perhaps, indeed, unseasonably, but I could not so well have brought my two or three observations within the compass of college history.

[a] Ray's works are very numerous. In his preface to the Wisdom of God in the Creation of the World, he says, "because he could not serve God in the church, he thought himself more bound to do it by his writings." His famous work, Historia Plantarum, in 2 vols. fol. was printed in London, 1686.

I shall not attempt to state the subject, either by maintaining how far the honour of the discovery is to be ascribed to Dr. Harvey, or in what proportion or parts it is an improvement on former opinions; nor yet how the theory was proved by Dr. Harvey's correcter observations and minuter experiments on the animal œconomy. Some foreigners have not been willing to give all the honour of a *discovery* to Dr. Harvey; other foreigners have strenuously supported his claim[a]. It is presumed

[a] Dr. Wotton has treated of this subject, in his *Reflections of ancient and modern learning*, chap. XIII. and, in producing a few passages from Hippocrates, allows, that he had a general notion of it, as an hypothesis, but no distinct idea of it; that he never made it intelligible, nor proved it by experiments. He also produces a few quotations from more modern physicians (anterior to Dr. Harvey) by which he aims to shew how far their knowledge on this curious subject went, particularly from poor Servetus, in his book, entitled, *Christianismi Restitutio*, published in 1553, the very book for which he was burnt at Geneva, and of which there is said to be now only one copy known to exist.

Dr. Wotton, however, is not sufficiently copious in his quotations from Hippocrates, and he passes by many remarkable passages from other ancient writers: as to his saying, that Andreas Cesalpanus (in his Peripatetical questions, Venice 1571), is the *first* that used the word, *circulation*, in that sense, he is clearly mistaken, for it is used by the Great Peripatetic, Aristotle, in exactly that sense, (αιματος περιοδος, the circulation of the blood, Aristot. de Insomniis, as quoted by *Dutens*.) Wotton is for ascribing the full and clear insight into this subject, the practical knowledge of its uses, and the actual proof of its reality as founded on experiments, to Dr. Harvey.

Dutens is more copious in his Extracts, as well from ancient, as more modern authors: he aims to reduce the honour of Dr. Harvey very low, and has given a short list of foreign physicians, who in their writings have maintained, that the circulation of the blood was known to Hippocrates, and the ancients; and he says, on the authority of Joannes Leonicenus, that Father Paul communicated the secret to Fabricius ab Aquapendente, medical professor at Padua in the 16th century, and successor to Fullopius. He adds, that Fullopius discovered

too by the annual Harveian Oration, delivered at the College of Physicians in London, that our English physicians side with the latter; and Alma Mater is proud to admit him among her more illustrious sons. There is an original portrait of Dr. Harvey in the hall of Caius College; and an admirable portrait in Jesus College Combination-room, said to be one of Dr. Harvey[a].

it to Harvey, being then a medical student in that University. Mons. Duten's Inquiry into the Origin of the Discoveries attributed to the moderns, ch. III.

Other foreign writers give the crown of correct experiment, clear knowledge, and full demonstration to our great anatomist. He published a discourse on the subject at Frankfort, in 1628; and in 1661 it was re-published at Rotterdam, entitled de Motu Cordis et Sanguinis, being the *Anatomical Exercitations* on which his theory is founded. It is accompanied with a preface, by an eminent Dutch physician, Dr. Andreas Sylvius, in the highest degree panegyrical, together with a treatise by another, Dr. Jacobus de Back, in the same strain, dedicated to Dr. Harvey; and in his Alloquium to the reader, Dr. Back speaks of Harvey, as Circulationis Sanguinis Authore.

Harvey's Exercitationes de Generatione Animalium, were first published during his life-time, by Dr. George Ent, his contemporary at Cambridge: and it is clear from Harvey's admirable preface, that he pursued the great principles of Bacon and Newton, as the foundation of science: yet was he not backward to acknowledge his obligations to those who preceded him. "Id ne fieret," says he, "aliorum, qui in hoc negotio mihi facem prætulerunt, insisto vestigiis; eorumq. (quoad licuit) utor verbis, prae cæteris autem Aristotelem ex antiquis; ex recentioribus vero Fabricium ab Aquapendente sequor; illum tanquam ducem; hunc ut Præmonstratorem." This curious book, illustrative occasionally of his great doctrine, the Circulation of the Blood, was re-published at Amsterdam, in 1651.

[a] The College of Physicians in London,—so high a value did they put on Dr. Harvey's Works,—published an Edition of them in 1767: and they possess a fine original portrait of him, by Theodore Jansen; to which, that in the Combination-room of Jesus College bears a striking resemblance.

CHAP. XI.

REFLECTIONS ARISING FROM THE PRECEDING CHAPTER, BEING APPENDIX II.—PRESENT STATE OF THE PROFESSORSHIPS.

IN attempting to state within limits, which are necessarily so circumscribed, the rise and progress of literature and philosophy, in this ancient and learned institution, I have engaged, I perceive, in an arduous undertaking; and have endeavoured, therefore, to supply a lack of ability by additional industry; to make up for brevity of time, and narrowness of limits, by calmness of attention, and comprehensiveness of plan. It should be recollected, that I am not a professor, but an historian, and that only on a small scale: correctness, not depth is required: readers must look for a summary, not a detail. To speak ingenuously, I fell on the subject almost insensibly, at first, and advanced gradually without system, sensim sine sensu; till, at length, I found myself within an enchanted circle, out of which there was no escaping.

Had I not made one general appeal to the reader's indulgence, I should have found occasion for a particular one here: but a candour that is not puerilé, acts with seriousness; and a judgment, which is not intemperate, will

be tempered with candour; and to appeal to any other species of candour, or to any other species of judgment, would be trifling. Let it suffice. I proceed to general observations.

It is easy to condemn or to admire in the gross. This is the folly of weak minds, the disease of indolence, the self-idolizing affection of conceit and vanity.

Some years ago, the dispute concerning the superiority of the ancient or modern learning was a popular topic. In the reign of Charles II. when the Royal Society was established, Stubbs and Glanvile, and bishop Sprat[a], compared the old and new philosophy, more particularly in reference to the state of that institution. In France the question was examined on a larger scale, in reference to the full extent of science. As the Royal Society originated with Oxford men, the question at first was discussed principally by members of that University; afterwards, it was taken up by writers who were members of the University of Cambridge. Sir William Temple was for giving the crown to the ancients; Dr. Wotton more generally to the moderns; and Mr. Baker thought there was not overmuch among either, or that we should have known better where to find it. Allusions have already been made to the two last. Bacon, too, we have seen, had some years before, not so much holden the balance of comparison, as given something of weight to that scale, where only it could be useful. And it was rather by the pointing out of defects, than dwelling on excellencies, that he improved philosophy.

In an historian, even this is not requisite. He may content himself with a less arduous, less inviduous task,

[a] Bishop Sprat wrote a History of the Royal Society. See part 2d.

that of stating facts: and be his private judgment what it may, public facts are of the nature of general appeals: for the occasional interferences, actual establishments, or even experiments and attempts, made within a University, by those of their own body, and by royal or private patronage, ought to have, and with individuals, at least, will have, their proper authority.

It might have appeared, perhaps, rather popular to bring the question concerning literature nearer home, by enquiring, which of the two Universities, Oxford or Cambridge, had most excelled. For there is a spirit of rivalry, which is wont to pervade societies, as well as individuals: and he who gratifies an academical propensity, might, plausibly enough, presume on some prejudice in his favour. But on the other hand, those dissatisfied with the question, Which is the most ancient University? might not have been warmed by the other, Which is the most excellent? They might have maintained, that the whole truth cannot be on both sides of the question, nor on either, though something of the truth might; and that if both Universities have had defects, both too have had excellencies.

It has been insisted on, by several members of this University, as a sort of fundamental in a literary society, that no restraint should be put on the human understanding. It is maintained by others, that no restraint has been laid here; and I am glad to hear it. Where should we have found Bacons and Newtons, and Bentleys, if their understandings had been held in leading-strings, by an obedience to the fancies of preceding ages?

We have taken a short view of our dark and scholastic ages of literature in the University. They are not the wise men of Cambridge, but of Goshen, who assert that in those

ages, Cambridge had *nothing* but dreams and drones. There was ample room for the entrance of succeeding philosophers; but Cambridge always had its great, and wise, and good men. In systems of science, *even falsely so called*, there are many sparks of truth, which, when elicited, may be concentrated, and become the light of future ages. Let us tread manfully, but not scornfully, over the sepulchres of our ancestors. Bacon not only improved upon the writings of the ancients, but, as before observed, was greatly indebted to them: the doctrine of Newton was not unknown to Empedocles, Pythagoras, Plato, and Aristotle[a]: by travelling more eastward, we shall find many doctrines, deemed more modern, there[b];

[a] Thus, in the formation of the world, Timæus the Locrian, is made by Plato, to maintain the two powers, projection and gravitation imposed by the Demiergus of Nature, ω ποτεμιξε δυο δυναμεις, αρχας κινασιων, τας τε ταυτω, και τας τω ετερω· α και δυσμικτος εασσα, ουκ εκ τω ραςω εννεκιρνατο· λογοι δ' οιδε παντες εντι κατ' αριθμους συγκεκαρμενοι· ως λογως κατα μοιραν διηρηκει ποτ' επιςαμαν· ως μη αγνοει εξ ων α ψυχα, και δι' ων, συνεςακει. Platon. Op. Edit. Steph. Vol. 2. p. 95, 96. I forbear quoting the other authorities: they may be seen in Dutens at large, B. 2, ch. 6. Though they are copied incorrectly, yet it will be seen from them, that the law of universal gravitation, if true, is no modern discovery; the demonstrations and explanations only are new: nor is the famous problem of Kepler's, in relation to the planets, concerning the inverse proportion of the quantity of matter, and the square of its distance; nor would Newton have claimed these as new discoveries, however some moderns have chosen to talk. See the authorities of the ancients on these subjects admitted and confirmed by Gregory and Maclaurin in Dutens as above.

That some other of the modern theories, claimed as discoveries by the moderns, were known to the ancients, see clearly shewn in Pliny's Natural History, lib. 2.

[b] I more particularly allude to the doctrine of Æther, as maintained by the ancient Chaldæans. See Stanleii Hist. Philosoph. Orient. by Le Clerc. lib. 1, s. 2, cap. xiii. xiv. and the Ζωροαςρυ λογια, which, whether genuine or not, contain some fragments of their ancient philosophy.

and in our schools at Cambridge, we still maintain many points which the old schoolmen maintained long before[a].

But, who will pretend to deny that advances and improvements have been made? Ages of ages of learned men cannot have succeeded each other, occupied in calm studies, without acquiring something from those who went before, and adding to the common stock: and in our own University many circumstances have favoured improvements. At the revival of literature, something of liberation from a superstitious adherence to authority gave greater scope to theological enquiry; an extended acquaintance with languages, opened a wider field to criticism; an increase of light, the discovery and improvement in useful instruments and machines, all have aided experiments, developed new facts, and enlarged the regions of philosophy. That advances have been made in algebra and geography, who will deny? We have been breaking off from old laws, and the authority of great names. But custom stands still; and reformers, in their zeal, sometimes go back.

But let us now leave the higher grounds, and proceed in the more humble path of public encouragement, regular prosecution, and gradual improvement. This is the more popular way, as it will exhibit a short view of the literature of our University, in actual practice, and in modern time. To point out some barren spots, too,

[a] Franconis Burgersdicii, sive Methodus Definitionum et Controversiarum Lugd. Bat. 1627. Hac de causâ Authores citavi non antiquos illos Græcos, Arabas, et Latinos Interpretes, Aphrodisium, Ammonium, Philoponum, Simplicium, Themistium, Avicennam, Averroem, Boethium, Thomam, &c. qui autoritatem habent ab antiquitate; sed doctores, Conimbricenses, Zabarellam, Pererium, Toletum, aliosq: novos Scriptores, ex quibus ducere soletis prima lineamenta Philosophiæ.

may lead some happier genius to useful speculations and projects of improvement.

To speak directly to facts, no one can doubt, that the attention of the literati at Cambridge has been more steadily directed to various branches of literature, by the founding of professorships in Hen. VIII.'s reign: that is one of the more memorable epochs, whence the present establishments in our University may be dated. Other professorships succeeded them. Thomas Lucas, Esq. in 1663, founded a professorship, which has been filled by the most eminent mathematicians. Of these, Sir Isaac Newton gave no public lectures himself, being wholly occupied in his mathematical researches; but Mr. Whiston, his successor, aimed to render his researches popular, by giving lectures in the public schools, as it was formerly very common to do. The present Lucasian professor, is Dr. Isaac Milner, master of Queen's College.

The Plumean professorship was founded by Dr. Plume, in 1704, and superadded the great desideratum of experiment to demonstration; as now illustrated by Mr. Vince, formerly of Sidney College. The Plumean lectures are accommodated to the mathematical studies of the University, relating to mechanics, hydrostatics, optics, astromy, magnetism, electricity, and galvanism.

The Greek and Hebrew professorships, (those founded by Hen. VIII.) had, from their origin, no doubt, a liberal tendency; but as the salary continues the same, as in the Founder's reign, (merely £40. a year), we must not be surprised, if the labour of them does not increase; and that they have been for many years considered as only a feather in the cap. (Mr. Richard Porson, the late Greek professor, once meditated to deliver a course of lectures

on Greek literature). The Arabic we have seen in a similar predicament; but with this difference, it cannot boast a royal founder. It was founded by Sir Thomas Adams, Bart. in 1632. The present Hebrew professor is Dr. Lloyd; of Greek, Mr. Monk; of Arabic, Mr. Palmer.

Divinity has different professorships, that take different directions, while to each professor is assigned his appropriate employment. The present Margaret professor, previously to his appointment, had added something to the stock of the English theological student, by introducing the criticisms of the New Testament of an eminent German professor[a], considerably increased by his own; while the Rev. Mr. Hulse found new employment for a CHRISTIAN ADVOCATE, (by his will, April 21, 1792), whom he appointed to reply to any current or popular objections of Atheists or Deists against the Christian religion. John Norris, Esq. also, founded a professorship for divinity in 1768. The professor is Mr. Fawcet.

The professorship of natural and experimental philosophy, founded by Mr. Jackson, in 1783, embraces chemistry; but there is also a distinct professorship of chemistry, founded 1713. The present professor, by applying machines formed by his own ingenuity, has given the science a new direction in the illustration of the arts and manufactures of this country[b]: and the professorship of Mineralogy, founded by the University in 1808, has, under the direction of Dr. Clarke, in like manner enlarged the sphere of mineralogy, illustrating by it many points in

[a] Introduction to the N. T. by J. D. Michaelis, &c. translated with notes, &c. by Herbert Marsh, D.D. 1793.

[b] A plan of a Course of Lectures on Arts and Manufactures, &c. By W. Farish, M.A. &c. 1796.

natural history, architecture, and sculpture, with other branches of literature. He may, indeed, be said to have formed the professorship, having before its foundation drawn up a syllabus of lectures, and produced mineralogical specimens, in reference to which the professorship was founded. There is another professorship of mineralogy that was founded prior to this, viz. in 1724, by Dr. Woodward.

There are some gentlemen, not professors, but one formerly a college tutor, another, at present, residing in the University, who have endeavoured to present new theories, or rules for practice to students in the sciences of astronomy and algebra, different somewhat from those generally received; the former, proposes to alter the language of algebra; the latter, to introduce less of geometry into its calculations, and suggests the desideratum of an observatory for astronomy; each aiming, in general, to improve the science, though each takes a different ground, and has in view a different specific object. Let others determine the result; mine is only to state the fact [a].

[a] The Modern Treatises on Algebra, in succession with those of Maclaurin and Saunderson more generally read in the University, are Mr. Wood's Elements of Algebra and Mr. Bridge's Elements of Algebra. Mr. Thomas Manning, also, an ingenious man, engaged now in some literary inquiries in China, published an Introduction to Arithmetic and Algebra in 1796. The Treatise on Algebra, alluded to in the text, was published by Mr. William Frend; in connection with whom, should be mentioned Mr. Maseres, Cursitor Baron of the Exchequer, as maintaining the same theories, no Cambridge professor, indeed, but one of its oldest members, and well-known, by his writings, as an eminent mathematician [b]. In Mr. Frend's Evening Amusements for 1812 and 1813, will be

[b] Baron Maseres is the first who obtained the Chancellor's prize in 1755, and is still living.

We must not pass over the professorship of civil law. The Roman imperial, or civil law, founded in the mere pleasure of the prince, at a time when Rome had lost its liberty, never properly suited the taste of our British ancestors: every one knows, how strenuously our barons resisted its progress: "Nolumus Leges Angliæ mutari." "We will not that the laws of England should be changed:" and the civil law has not been studied much in the Universities since the reformation: the study of the canon law was prohibited by Henry VIII. and it is worthy of remark, that the same power that prohibited the study of the canon law, established a distinct professorship for the civil[a].

The late Bishop Hallifax, professor of civil law in 1770, published his lectures, delivered in the course of his professorship; and Dr. Jowett published his plan of lectures in 1795. But our lecturers on civil law keep in sight the common law: and still further, to confine within due limits the civil law, a professorship, exclusively for the laws of England, was founded by the University as late as 1788. The present professor is Mr. Christian.

But after all, Cambridge is not the proper place for the study of the law: and Sir John Fortescue shews the reasons; the principal of which, in his time, was, that the English laws were to be studied in three languages, the

found what is alluded to in the text on Astronomy; and in the Preface to Mr. Woodhouse's Elements of Astronomy, what relates to an observatory.

[a] Injunctiones Regiæ ad Universitatem Cantabrigiæ transmissæ, ac per Magistrum Tho. Cromwell dicti Regis Visitatorem generalem et Vicegerentem ac Universitatis Cancellarium adinventæ An. 27 Reg. Hen. VIII. Hare's MSS. The civil and canon law had generally assisted each other; "but here the study of the canon law is prohibited, and a Greek and Latin lecture founded at the expense of the University." Dr. Parris's note in loco.

Latin, the Norman French, and the English; whereas the sciences were only taught in one, the English: another was, that students should be near London. Here are the inns of court[a]: hence the expediency of having proper colleges, hostles, or inns of law, in the great city.

So again, with respect to physic, there is a distinct professorship, founded for it by Henry VIII. though (its salary being only £40 a year) it is little more than honorary; and another for anatomy, founded by the University in 1707; yet Cambridge has never been considered as the proper place for the medical or anatomical student. The proper place is a great city like London or Edinburgh: and, without touching on the history of those eminent men of the latter city, in the medical profession, (which however commences but late,) we need only compare together the population and local circumstances of the two places, for the reasons on which the superior medical advantages of them over Cambridge depend: for numerous crowded hospitals, and other public institutions, must always furnish materials for lectures and experiments, which cannot be supplied in a town comparatively small, and with a single hospital. The present Regius Professor of physic is Sir Isaac Pennington: of anatomy Sir Busick Harwood, who delivers lectures on comparative anatomy.

Other professorships, lectureships, and fellowships, (I mean the travelling fellowships,) might be mentioned. For sinecures, as such, I make no distinct head: where

[a] Fortescue de Laud. Ll. Ang. cap. 48. In addition, and in some measure, in contradistinction to the reasons assigned by Sir John Fortescue, why the municipal or common law was not formerly studied in our Universities, Blackstone mentions the character and offices of the clergy, who were canonists, and civilians; and through their attachment to the see of Rome, no friends to the common law of England. COMMENTARIES, &c. on the Laws of England, Introduction.

we do not absolutely approve, we are not prepared positively to applaud; and men unqualified to reform, are sometimes as little inclined to condemn. Let then the arguments stand, as they are urged, in all their force,—that Universities should possess, in certain cases, the means for bestowing on merit benefits without services, as well as of remunerating services with merited ease and dignified retreat. But without obtruding an opinion, it is sometimes not out of place to state facts, and facts well known and public, it cannot be impertinent to repeat.

The high character of Oxford for oriental literature, superior to that of Cambridge, has been already mentioned. It may be further remarked, that Oxford enjoys, what one of our Cambridge literati notices, as we have seen, to be a desideratum in this University, an observatory for astronomy. Oxford also has a professorship, (and it ought to be made of some consequence to Englishmen,) a Saxon professorship, not possessed at Cambridge.

The Scotch Universities have gained reputation by their lectures in Political Œconomy. Cambridge makes no distinct professorship for this important branch of science: those which approach nearest to it were delivered, as lectures, by a tutor in his private college[a]. This circumstance of there being no professorship for this science so impressed a late tutor of Queen's, that he published a judicious syllabus of lectures, professedly on political œconomy, with a view to giving a course of public lectures[b].

[a] Dr. Paley's Lectures on Moral Philosophy.

[b] A Syllabus or Abstract of a System of Political Philosophy; to which is prefixed a Dissertation, recommending that the study of political œconomy be encouraged in the University, by a course of public lectures. By Robert Acklom Ingram, B.D. 1799.

It is well-known, that Edinburgh has a distinct professorship for agriculture. How far the improvements made in agriculture, may be, in any measure indebted to that professorship in the way of science, or to statistical and agricultural Surveys, in the way of observation, let others determine: but improvements in agriculture have, as all know, been made in Scotland. Cambridgeshire, too, it is well-known, is an agricultural county; and certain professors have, no doubt, in their lectures, with propriety, assigned agriculture its place in their course of lectures. But let not ignorance smile at scientific farmers and professors of agriculture. Who knows not that agriculture derives its surest rules, its most natural improvements, and steadiest supports, from science?

That the University of Oxford should have a Saxon professorship, and Cambridge not, as just observed, is a circumstance which some might choose to dwell on with peculiar emphasis. Every one, too, will recollect what attention the French have paid to the study of their own language, from the time of Cardinal Richlieu, under whose auspices was founded an academy, exclusively, for the study of the French language[a]: now the Saxon is in fact our own language: it was that spoken by our English ancestors, and into that the greater part of our words, and our grammar, may be resolved. Consequently, in inquiries into the genius, analysis, and con-

a Recueil des Harangues prononcées par Messieurs de l'Academie Françoise, dans leurs Receptions, et en d'autres occasions, depuis l'establissement de l'Académie jasq'à present. Par Jean-Baptiste Coignard. Monsieur Charpentier, one of the academicians, in his address, ascribes the perfection of the French poetry and eloquence to this institution, and, conformably to that idea, wrote his Treatise de L'excellence de la Langue Françoise.

struction of the English language, and into our local customs, and national antiquities, as well as our history and laws, a knowledge of the Saxon language must bring with it undoubted advantages: and, perhaps, never from the English press issued a book, better entitled on many accounts, to the attention of Englishmen, than Bishop Wilkins's edition of the Anglo Saxon Laws.

The language itself, too, is copious and expressive[a]. Should any one affect to treat it as monotonous and poor, he should be dismissed for more correct information, and wholesome chastisement, to an English lady, who wrote a very useful Saxon Grammar[b].

I cannot help adding what follows on this subject. In Baker's MSS. in the British Museum, are some papers relative to a Saxon professorship. From several letters of Sir Henry Spelman, the antiquary, copied from MSS. in the public library at Cambridge, it appears, that a few years before his death, he meditated to found a Saxon lectureship; and that eighteen years after the establishmsnt of the Arabic lectureship, by Sir Thomas Adams, Lord Mayor of London, funds were appropriated by Spelman for a Saxon one. The order of the senate may be seen among Baker's Papers, signed by the Vice Chancellor; and part of an introductory discourse to the University. The following is the title: "Oratio et Specimen in Britanno-Saxonicam Prælec-

[a] See a Treatise on Languages, and one professedly on the English Language, in Camden's REMAINS.

[b] Preface to Dr. Hickes of the Rudiments of Grammar for the English-Saxon Tongue; by Eliz. Elstob. This work is grounded on Dr. Hickes's Grammatica Anglosax. in his Thesaurus Linguarum Septentrionalium:—Mrs. Elstob handles those who affect to treat the Saxon language and antiquities contemptuously with great smartness.

tionem, auspiciis honorabilis viri Domini Henrici Spelman inchoatam, datum et habitum in Conventu academicorum omnium ordinum in Scholis juris consultorum ab Abrahamo Wheloco."

Englished:

An Oration and Specimen towards a British Saxon Prelection, begun under the auspices of that honourable gentleman, Henry Spelman; given and delivered at a meeting of the academics of all ranks in the law schools, by Abraham Whelock.

The Oration and Specimen are very short, abrupt, and unfinished, ending with—cætera desiderantur.

And here some readers may call to mind, the professorship (founded by Geo. I. in 1724,) of Modern History, which in the hands of Mr. Gray, was ineffective: this is mentioned not to censure Mr. Gray, but to applaud the present professor, Mr. Smyth. Mr. Mason has undertaken Mr. Gray's defence. It appears, there were some difficulties in the way, which Mr. Gray could not easily surmount; and that after all, had he lived, (for he had great scruples on the subject,) he would, most probably, either have given lectures, or resigned[a] the professorship.

The circumstance has been more particularly mentioned, to shew, how establishments, that may have been suffered to sleep awhile, may be brought again into effect. For under the management of the present professor, the department of modern history is become, not merely effective, but of high consideration.

It is obvious to remark, that Alma Mater has no professorship for the fine arts. Anciently, in the monasteries,

[a] See Mr. Gray's last Letter to Mr. Mason, with the observations of the latter on it, at the end of Mason's Memoirs of the Life and Writings of Mr. Gray.

Art took her seat near Science. What there was of painting was executed principally in monasteries. The Norman divines were generally architects, who studied to rival each other, and sometimes strove to outvie themselves, in their churches of massy, curious, elaborate workmanship. Nuns were limners: and the finest Gothic buildings were designed and superintended by monks and abbots.

But as Science extended her views, she increased her stores, and would not admit of partnership. Art has, therefore, provided for herself elsewhere. She seeks royal academies, and the great city, where numerous paintings of the best masters, and models of the antique, abound; where rivalry stimulates to excellence, and excellence may look for the public patronage.

But though *Alma Mater* has no professorships of the arts, she is not without exquisite models: she can shew but few fine paintings; but she exhibits one of the grandest display of public buildings in England: she has a few very exquisite busts and magnificent statues of her sons; and some of her best modern buildings were designed by her own members.

Cambridge possesses, in the town and university, a few specimens of Norman or Saxon architecture, the most perfect of the Gothic, (as King's College Chapel,) and some of all the Grecian and Roman orders: these may be called her silent lecturers. Let a person, inquisitive into these matters, furnish himself with a few books, that are within reach of almost every one, and study these buildings, and he will enjoy the advantage of a professorship without its formality. Thus it was Gray, who, for the twenty-five last years of his life, resided almost constantly at Cambridge, studied architecture; and few men were better

acquainted with the principles of our old English architecture than Mr. Gray.

And here, perhaps, some may ask: But has Cambridge done nothing for poetry? Has she no professorship for this divine art? No—but Oxford has. True—Which has acted most judiciously? Gray refused the offer of poet laureat's place; and I doubt whether he would have had humility enough for a professorship of poetry.

The fact is, the province of poetry is more to please than instruct, or rather, prodesse delectando, to profit in pleasing, and her essential qualities are not so much the effect of a too regular discipline, as of force of imagination. You may give laws for framing measures, and advice to poetry in the form of poetical prælections [a], with great exactness, and much at ease; but, Can you kindle up the fires of genius? Can you call forth the sublime energies of poetry?

Whether Alma Mater's conduct is a silent reply to such objections; whether she has proceeded from accidental oversight, or systematic design, matters not. But let an Oxford critic bear testimony, that, in true poetry, Cambridge has not been defective; that without a professor to cultivate the soil, and amidst all her mathematical training, which is said to stint the growth of poetry, our Alma Mater of Cambridge, in times past, has produced a rich

[a] I do not mean to degrade such books as Trapp's Prælect. Poeticæ, (Oxford, 1722,) but allude to a too large expectation from them, and too minute, artificial an application of them; being entirely of Longinus's opinion on the subject:—Οτι αυτη (Natura) μεν πρωτον τι και αρχετυπον γενεσεως ςοιχειον επι παντων υφεςηκεν· τας δε ποσοτητος και τον εφ' εκαςω καιρον, ετι δε την απλανεςατην ασκησιν τε και χρηυιν ικανη παρορισαι, και συνενεγκειν η μεθοδος. And again,—Ως η μεν φυσις την της ευτυχιας ταξιν επεχει η τεχνη δε τεν τες ευβουλιας. De Sublimitate, ed. Pearce, p. 10. 12. I also allude to what was, probably, Gray's opinion on the subject.

harvest[a]: and, Who will say, that many, in modern times, amongst her writers of prize poems, and tripos poems, and amongst those known to the world as poets, could not have fixed upon one fitted to fill a poetical chair, or to be complimented as a nominal professor?

Has not Alma Mater entered into the sentiments of one, who, though no professor, knew and felt the dignity, to which true poetry aspires?

"Poesy," says he, "is a part of learning, in measure of words, in part restrained, but in all other parts extremely licensed, and doth truly refer to the imagination; which, not being tied to the laws of matter, may, at pleasure join that which nature has severed, and sever that which nature has joined; and so make unlawful matches and divorces of things; pictoribus, atq. poetis, &c. It is taken in two senses, in respect of words or matter: in the first sense, it is but a character of style, and belongeth to arts of speech, and is not pertinent to the present: in the latter it is, as hath been said, one of the principal portions of learning, and is nothing less than that feigned history which may be styled as well in prose as poetry.

"The use of this feigned History hath been to give some shadow of satisfaction to the mind of man, in those points wherein the nature of things doth deny it, the world being inferior to the soul; by reason whereof there is, agreeable to the spirit of man, a more ample greatness, a more exact goodness, and a more absolute variety, than can be found in the nature of things. Therefore, because the acts, or events of true history, have not that magnitude which satisfieth the mind of man, poesy feigneth acts and

[a] See Bishop Newton's Life of Milton. The biographer admits that Cambridge has produced a richer harvest of poetry than Oxford.

events greater and more heroical: because true history propoundeth the successes and issues of actions not so agreeable to the merits of virtue and vice, therefore poesy feigns them more just in retribution, and more according to revealed providence: because true history representeth actions and events more ordinary and less interchanged, therefore poesy endueth them with more rareness, and more unexpected variation, so as it appeareth, that poesy serveth and conferreth to magnanimity, morality, and delectation[a]."

Having, then, in the preceding pages, hinted at a few omissions in our Alma Mater, let us acknowledge her superiorities. In what is greatest she is generally understood to be great. The Marquis de Condamini, treating of Academies, (A. 1755,) objects, "that though there were several academies[b] at *Rome* for poetry, eloquence, sculpture, and painting, for designing and modelling, there was none, even there, for physic and mathematics, and that throughout all Italy, there was only one for antiquities, and one for the sciences." The academy at Naples was not established till after 1755.

[a] The PROFICIENCE and ADVANCEMENT of LEARNING.

[b] There are, however, besides, several universities in Italy. The author is speaking only of its academies.

PART III.

PUBLIC WALKS, AND PUBLIC BUILDINGS OF THE UNIVERSITY.

CHAP. I.

PUBLIC WALKS.

OUR public walks and public buildings are usually made the subject merely of description: it is intended with description to intermix, on the present occasion, a little of literary remark: true, indeed, it is, that the routine of our walks, and gardens, and public edifices, constitutes no part of our Cambridge literature; but what relates to them is concerned both with science and art: and a few literary remarks, in treating of them, may seem not out of order in a UNIVERSITY History.

On contemplating a spot of ground, before it is laid out, we should inquire *what it can be made* from its natural qualities and capabilities; what it *might* be made under the direction of a man of genius and taste; and what it *ought* to be made, in reference to its future designation and inhabitants. Who expects to find the bold

points, and striking contrasts, of mountain-scenery, the roaring cascade, or thundering cataract, on a plain? Who raises plantations of oaks in a corn field? or, who, in a park, looks for light espaliers, and parterres of flowers?

> But learn to rein
> Thy skill within the limits she allows;
> Great Nature scorns controul; she will not bear
> One beauty foreign to the spot or soil.
>
> *Mason's English Garden.*

Let us distinguish, too, between gardens and public walks; between a nobleman's pleasure ground, and a spot to be adapted to the health and exercise of students, to academic retreats, which invite to meditation.

A D'Ermenonville [a], or our own Mason [b], had they been called, at first, to *create* beauties on this spot, might certainly have formed some charms, which it now wants: and could they have commanded the Cam, might have done a great deal. I am reminded, too, that Mr. Brown, so much admired for his skill in landscape gardening [c], could do wonders on a plain surface, by help of draining

[a] R. L. Gerardin, Viscounte D'Ermenonville, author of an admirable Essay on Landscape.

[b] Author of as admirable a poem, called the English Garden.

[c] Mr. Brown's plan may be seen at the entrance of the University library. He was the particular friend of Mr. Mason, and lies buried in Fenstanton church, a few miles from Cambridge. On his monument is the following inscription, written by Mason.

Lancelot Brown, Esq. died February 6, 1783, aged 67 years.

> Ye sons of elegance, who truly taste
> The simple charms that genuine art supplies,
> Come from the sylvan scenes his genius grac'd,
> And offer here your tributary sighs.
> But know, that more than genius slumbers here;
> Virtues were his which Art's best powers transcend:
> Come, ye superior train! who these revere,
> And weep the Christian, Husband, Father, Friend.

marshes, of artificial waters, and vallies, and by removing ground; by serpentine walks, and plantations of trees: he wished to display his taste on these grounds, and Mr. Ashby has hinted that the expense would have been scarce worth mentioning; a noble young Duke, then residing in one of the colleges, having proposed to set it on foot, by a subscription of 1000l. This subject, at the time, engaged much attention, but the plan was never realized. Whether for pleasure, or for profit, the improvements would have been worth this moderate expense, whether the projector would have received the thanks of the town, or the gratitude of posterity, or to what extent Mr. Brown's specific plan was capable of being realized, are questions foreign to our narration.

To the public grounds of an university, what seems congenial, are walks agreeably, but not abruptly winding, lofty trees,

> ——— O'er arching groves,
> That contemplation loves.
>
> *Gray.*

seats, or alcoves, not rustic, nor yet fantastical; not placed at random, nor yet formally obtrusive; with edifices adapted to the scenery and place. But, who, in such places would look for tonsile trees, jets d'eaux, and zigzag walks; Chinese temples, or Diogenes's tubs? Not that Mr. Brown's improvements were in this little style: his plan shall presently speak for itself. The eye would certainly have been pleased with walks more winding, with a greater variety of trees, with something more of a winter garden of ever-greens, and of light underwood near the banks of the river, and that without affecting to bring the Wye, or Usk, to these haunts, or obstructing the naviga-

tion. What future improvers may effect, time only will show. But let these hints supersede much of criticism on landscape gardening: and as the genius of the place does not require, so will our attempts not aspire to length or labour of description.

> Sed summa sequar fastigia rerum.
>
> *Virgil.*

These grounds, then, as they are now disposed, consist of several walks with plantations of majestic elms, except one of a grand row of chesnuts, and two or three of limes. The walks are in general strait, and Cam moves near them; not crowned about here with much of his sedge, nor yet with cheerful underwood, but with slow, sullen course. Milton, therefore, was always for abusing him, whether writing in Latin or English [a], The narrow

[a] Hence in his Lycidas:

> Next Camus, reverend sire, came footing slow,
> His mantle hairy, and his bonnet sedge.

And in his Latin Elegies, (ad Car. Deodatum):

> Jam nec arundiferum mihi cura revisere Camum,
> * * * * * * *
> Nuda nec arva placent, umbrasq. negantia molles:
> Quam *male Phœbicolis* convenit ille locus!

Milton had a thorough hatred of Cambridge. Hear, on the other side, Cowley:

> O sacri fontes, et sacræ vatibus umbræ!
> Quas recreant avium Pieridumq. chori!
> O Camus! *Phœbo* nullus quo *gratior* amnis!
>
> Eleg. Dedicat. &c. ad Acad. Cantab.

Gray and Mason were full of affectionate greetings to the Cam.

bed of the river does not admit of large magnificent bridges, but one by the late Mr. Essex, an ingenious architect, formerly of this town, is of great elegance, and universally admired.

It may be admitted, that the public walks of our sister university have some superior charms over these we are now describing: the walks are generally more winding, without so many *formal strait lines*, and *acute angles*; the trees have greater variety of foliage, (and, consequently, you have bolder lights and shades,) and there is more of underwood and shrubbery, amidst their fine oaks, beech, birch, and elms: Cambridgeshire is very parsimonious of trees, and her oak is proverbial for the willow [a]: the stately wide walk of Christ Church, some overshadowed walks, a more majestic spread of water, a sprightlier course of the river, and the affectionate junction of the two streams [b], on Christ Church meadow, are extremely interesting and fine, and when considered in detail, or by being compared with what is beautiful in the Cambridge walks, must be allowed to rise by the comparison.

But, still our walks have their peculiar beauties, adapted to the place and the walk planted with limes from Clare Hall, forms a vista, lengthened, and of admirable effect. You might say, perhaps, that Oxford has not any thing of the kind equal to this: the eye is also carried across the river through a fine vista, formed by rows of lime and elm, as you come from Trinity library, terminating in Coton

[a] Cowley, we may see, was not ashamed of our Cambridge willow.

Felix, qui nunquam plus uno viderit amne!
Quiq: eadem *Salicis* littora more colit!

[b] Where meet our streams, indulging short delay.
Warton's Complaint of Cherwell.

Church; the view of Clare Hall piece, as seen from King's College, or Clare Hall, with the adjoining objects, forms a most pleasing landscape, as seen over the Cam, and opening, through a plantation of venerable elms, to the adjacent fields: any eye that can perceive rural beauty may dwell on these pictures with delight: but, taking into consideration the beauty and grandeur of the several buildings, to be seen from Clare Hall, or King's College, Oxford must yield to Cambridge: nor must you say this is not Grasmere nor Keswick; there is no scene of the kind throughout all England, that can be compared with these. The aspect, too, is the best that could be, both for the walks, and effect on the adjoining buildings; a south-western more lightly planted; but it is more strongly planted and fortified against the north.

Having mentioned Mr. Brown, I cannot forbear just stating what his more bold attempt at improvements was. He proposed that the river, instead of taking its course, as it comes from Newnham, should be removed to a greater distance from the colleges: this would certainly have removed some nuisances, and formed the agreeable part in landscape scenery, as viewed from the chambers of those colleges, near which it now passes; and particularly, instead of moving closely under the western building of St. John's, it was, by being moved to a considerable distance, to have taken its course not, as now, on the south side of Magdalen College, but on the north side, between that college and St. Peter's Church, and all those summer houses, and other small houses on each side of the bridge, now abutting on Magdalen College and St. John's *

* For these two or three ideas of Mr. Brown's plan, I am indebted to Mr. Ashby's MSS.

—certainly no great ornaments—were to have been removed.

This plan, had it been executed, might certainly have added some beauties to these grounds, and have been more pleasing, by its distant view, from all those colleges; as it was to have had the accompaniment of other improvements, of which, in Mr. Brown's hands, these grounds were certainly susceptible: but it is enough just to have hinted at these matters.—And this must suffice for our public walks.

CHAP. II.

ATTEMPTS AT OTHER IMPROVEMENTS.

IN speaking of Mr. Brown's attempts at improvement, I am insensibly led to some suggested by Mr. Ashby, late fellow of St. John's: I at least suppose them to be his: for I am indebted to his paper for several ideas on this subject. One was, and he calls it the chief, to render the east end of Trumpington Street less inconvenient: for, if the corners could have been rounded off, and thereby much good done, yet the street, in that part, for a considerable way, is so very narrow, (besides the sharp turning off to Newmarket, which is again repeated at the entrance of Jesus Lane,) as to be quite inadequate to accommodate the great number of carriages passing constantly to and from all the eastern and northern counties: as the street cannot be widened, he thought the evil might be remedied by making an entire new street, from near the back gate of the Rose Inn, over against the lane between Trinity and Caius Colleges, in a strait line to open against Jesus Lane: this would, he thought, have carried off the numerous carriages, that wanted to go into Norfolk, Suffolk, and Essex; and as the town is rather defective in dwelling houses, for gentlemen occa-

sionally residing, it would have answered many good purposes to the town.

He thought, further, that on a stranger's entering the town from London, nothing would impress him with a higher opinion of the place, than an improvement of the façade of Pembroke Hall: it stands in a handsome broad part of the street, certainly; and if the other extremity was finished like the west end of the chapel, the entrance removed into the middle, handsome modern windows put in, and the roof properly marked by a balustrade, or parapet wall, it would contribute more to the ornament of the place, than perhaps any other college.

Mr. Ashby thought Clare Hall so complete, as hardly to allow of any improvement, except the removal of the mean dwarf walls, between the college and the bridge, and setting down the iron rails upon the ground; and that the similar walls, by the river side, should be taken away, for when the fine west front is viewed from the walks, these low dirty walls appear to form a vile looking brick base to a grand stone building; he adds, if Trinity College would be so obliging, as to allow the corner that projects into the street, next to St. John's College, being rounded off to the corner of St. John's College, and the gate leading into the back lane, between their college and St. John's, set level with the latter, and the high wall removed, which marks half their front, that society might exhibit a noble antique front, by bringing the east end of the chapel parallel with the rest, and finishing the other end with a similar wing, regulating the windows, roof, &c. as before recommended in Pembroke College.

Whether these were originally the unconnected hints of Mr. Brown, or make part of some regular plan of wished

improvements, matters not: they have been submitted to the reader, in Mr. Ashby's own words :—and the defects in our public walks, leading, by an association of ideas, to other defects, I should have been in danger of pursuing the subject still further, could improvements have been suggested as readily. But of evils, which scarcely admit of a remedy, it is fruitless to complain. Narrow, strait streets, and the paucity of genteel houses, for occasional residents, in a town with an excellent market, near which are such fine roads and walks, for daily exercise, and in which is an university, where a gentleman might sometimes like to superintend the education of his son, these are evils; but how will you remedy them?

Reverse, then, the picture, and consider the many real improvements made within a few years: little more than fifty years ago, the roads about Cambridge were very bad, some scarcely passable: they are now some of the best in England. Milestones, that great convenience, were first used on these roads: within a very few years back the town has been well paved and lighted. Contrast it as now seen with what it was in the time of Erasmus, who talks of taking a ride round the market place for exercise. In all directions from the town, east, west, north, and south, you have now neat and agreeable walks; and on the west of the public walks, you are beginning to have other walks agreeably planted:—so let us leave our university walks and public improvements. And let poor Cam still awaken some agreeable recollections, and plaintive feelings to those who have mused on his banks.

> Qualis eram cum me tranquilla mente sedentem
> Vidisti in Ripâ, Came serene, tua.
>
> *Cowley.*

CHAP. III.

PUBLIC BUILDINGS.

THOSE who take the range of the walks will, from different points of sight, have had a glance of several of our public buildings; and an occasion will present itself hereafter of speaking concerning particular colleges: we shall then only survey the square, adjoining the public walks: and we can but drop hints without minuteness of detail, or much formality of ichnographical description.

Leaving the public walks, to the west, you enter the grand square near King's College. The best point of sight will be two or three yards on the north side of St. Mary's, where, with that of other buildings, you have the completest home view that can be taken of the different parts of KING'S COLLEGE CHAPEL. From the very nature of the building, it no where appears to advantage in a distant prospect: Cambridge itself, too, by its situation, is little qualified for an imposing view; and from this point of sight you have an opportunity of remarking the objection that has been made to the construction of the buttresses, which leave at the bottom of King's Cha-

pel the idea of an internal, enclosed cloister[a]. It, however, no doubt, arises from that necessity to which every thing must yield: but a more proper place is left for a description of this inimitable building.

From this point, taking in view the whole square, it will be agreeable to an eye, that can look properly at objects, to observe no mixture of brick and stone. The different ranges of these buildings all displaying one hue of white, without any glare of red. The Senate House is built of Portland stone, and constructed according to the Corinthian order. Four fluted pillars support a rich pediment, and are accompanied with eight pilasters, the north and south fronts having nine windows above and eight below: the pediment is much ornamented; and above is a fine balustrade. The eastern front has three windows at top, and two at bottom: the elevation and fine proportions of this building are universally admired.

It has been thought by some, on a survey of the whole façade, that this building is more decorated than was requisite or is agreeable. The Corinthian order requires ornament, but it certainly may be overcharged. The superabundance of windows, too, in the north and south fronts has been frequently observed; and the correctness of the observations will appear, by comparing with them the eastern front, which has not, I apprehend, the same appearance, from being so much shorter, though its proportions, in windows, columns, and intercolumniations, are the same. Here the effect is more pleasing, at least; and the beauty and perfection of this front have received unmingled praise. In Gothic buildings, the

[a] Mr. Dallaway's Observations on English Architecture.

great variety of windows has a happy effect on the inside perspective, for they have within arches and pillars, by which the rays of light are reflected, and intermingled, so as to produce something like picturesqueness to the sight: in Grecian buildings, without those accompaniments, the light is apt to be too glaring. It may be observed, too, that the interior of this fine building is not so well calculated to shew to advantage a grand assemblage of company on public occasions, like the Installation, as the Amphitheatre at Oxford. But waving these matters, the architectural skill displayed in the building is greatly admired, and the effect wonderfully fine. Here the degrees are taken, and the public business of the University is transacted.

The statues on the inside have been so often described, that I think it unnecessary to go over the same ground. They have been generally considered as very fine pieces of sculpture: the least to be admired, the STATUE OF GLORY, has been lately removed: this, as being that of the presiding genius, in a temple, where literary honours are conferred on the votaries of science, ought to have been of the best design, and the most perfect execution. To supply its place, a very beautiful statue, of white marble, has been erected, to the memory of Mr. Pitt, the late prime minister, representative of the University, and formerly of Pembroke Hall. Mr. Pitt is in an erect posture, and in his Master of Arts gown, as in the act of addressing a great assembly. I cannot help noticing two lines, written by a lady, on the occasion:

> Sons of Sapience, you here a fair emblem display,
> For wherever Pitt went he drove Glory away.

But audi alteram partem. The following lines were written by a member of the University.

> Why thus exclaim, and thus exert your wit,
> At making Glory here give place to Pitt?
> We'll raise his Statue of the finest stone[a],
> For never here a brighter Glory shone.

Upon the eastern side of the square stands St. Mary's church, to which the University resort on Sundays and other sacred days. The Supreme Being dwelleth not in temples made with hands: religion only concerns the conscience and the heart: so no *religious affections* are concerned in the name, the order, and style of the building.

Which of the Grecian orders is the best, or whether the Saxon or the Gothic is more appropriate; of the several Gothic styles, which is to be preferred; whether English architecture should be simply considered, chronologically, without referring to any Gothic original; or whether, finally, our Saxon ancestors worshipped God in houses of wood or of stone[b]; (a question that has

[a] It was brought from Carrara, and cost Mr. Nollekins, the statuary, more than 300 guineas.

[b] That our British ancestors built their churches, as their houses, of wood, appears from the model in Spelman's Brit. Concil. vol. i. p. 11. But the Saxons in this island very early raised their churches of stone, formed out of heathen temples; and the first Saxon churches that were built by them were also after the Roman style, more Romano, of stone with round arches, and the addition of some fantastic ornaments of their own. This clearly appears from Ducarel's Norman Antiquities, p. 100, 101, and of many we have still remains. What our learned antiquary, Mr. Somner, says, is certainly a mistake: "Before the Norman's Advent, most of our monasteries and church buildings were of wood." The Antiquities of Canterbury, p. 156. But this subject is treated of at large in Mr. Bentham's History of ELY CATHEDRAL. That curious re-

been much agitated), these are all inquiries, not of religion, but of art.

main of *Saxon Antiquity*, Grinstead Church, is allowedly of wood; but it was an adaptation subsequent to its first erection, it having been originally a shrine for the body of St. Edmund, and built upon the plan of the *British* Churches. See Ducarel, as above.

As some of the following observations, and, indeed, some which precede) were designed as illustrations of some of our public buildings, and as hints to young students, they were intended for a note in the preface, but were misplaced, while it was printing off; so they are introduced here, with an apology to the reader, for thus over-crowding the present note.

The Saxon and Norman architecture is the same style, differing only in a few ornaments; and, therefore, writers sometimes use one term, and sometimes the other; and sometimes, indeed, in the use of it, have created confusion, as they have also in the use of the word Gothic. The Sax. and Norm. are compared together in the Norm. Antiq. just referred to.

There are three remains of this very ancient style at Cambridge; St. Peter's Church, near Castle Hill, the Round Church, or St. Sepulchre's, formerly the Knights Templars[a], erroneously by some supposed to have been a Jews' Synagogue; and part of Jesus College Chapel, formerly belonging to the nunnery of St. Rhadegund, all of the 11th or 12th centuries, though since repaired, and *altered* after *another* style.

I speak conformably to the common reception of language in the use of the word Gothic, "the perfection of which," says Mr. Gray, "began in the 13th century." The term Gothic is, in strict propriety, inaccurately applied to the style alluded to; I mean to churches and chapels having windows, and doors of pointed arches, &c. and as less or more ornamented, called the Lanced Gothic, Pure Gothic, ornamented Gothic, Florid Gothic, &c. The lanced-arched Gothic may be seen in some of the windows of Jesus College Chapel; King's College Chapel is the florid Gothic; St. Mary's Church the pure Gothic; Trinity College perhaps rather the ornamented Gothic, though sometimes called the florid. The subject of the Gothic, in reference to our old English churches, is unfolded in Mr. Bentham's excellent History of Ely, often alluded to in this work. Sect. 5. Mr. Gray, it is well known, had given much attention to this subject. See Mason's Memoirs, &c. of Gray, vol. ii. p. 99, and 101; edit. of 1807: and Mr.

[a] See Mr. Essex's Essay on Round Churches.

Our ideas, indeed, of what art can effect are by association interwoven with religious ideas; so that what form and style of building are best adapted to religious worship, becomes a question of fitness.

If of the Grecian orders you say, that the Doric is more natural and original, the basis of all the rest, and capable of expressing, without superfluities of ornament, both what is elegant and durable, you might think perhaps the Doric order would have succeeded best in a

Gray was supposed to have furnished Mr. Bentham with his ideas on that subject; but the matter is set right in the last edition of Mr. Bentham's History. Mr. Dalloway has greatly enlarged on Mr. Bentham's ideas, and much enriched them, by apt illustrations from foreign buildings as well as from those in this country. The Four Essays on Gothic Architecture by different writers, (one of whom was Mr. Bentham already mentioned) have treated on the same subject, and the RUDIMENTS of ancient Architecture, printed in 1810, distinctly explains the distinguishing marks of the Grecian and Roman orders. It is to be lamented that the critical remarks of Mr. Kerrich, our Public Librarian at Cambridge, are to be procured with difficulty,—he having printed only fifty copies for the use of his friends,—for they treat much of the science of our old English architecture, though with but little of its artificial distinctions. It was delivered to the Antiquarian Society. It is also to be lamented that the Essays of our two ingenious Cambridge architects, Mr. Essex and Mr. Wilkins, are to be seen only in the Archæologia.

Pepys's Library, Magdalen College, is of the Tuscan order, though I do not know why it should have been so; for it is more decorated than that order usually is. Nevile's Court, Trinity College, is Doric: the front of Emmanuel, Ionic; the Senate House, a beautiful specimen of the Corinthian; and Caius College affords, *in petto*, distinct specimens of all the Five Orders. Strictly speaking, the Doric is the proper original Order, in Grecian architecture; the Tuscan is the Doric, dropping some of its ornaments and proportions; the Ionic, Corinthian, and Composite, are but the Doric, with some differences of ornament and proportions. See Mr. Edmund Aikins' valuable Essay on the Doric Order.

temple[a]; but if you think that buildings, though appropriated for different purposes, admit of competition, you might have wished a university church, placed near a senate-house of a richer order, should have had all, and more than all, the embellishments and proportions of the Corinthian. If, again, you consider the elegancies of the ornamented Gothic, or the traceries and other rich varieties of the florid Gothic[b], you might have preferred, perhaps, one of them, to the weightier masses of the Saxon pillar and round arch. But architects and priests were before you, and made their own choice; so you must take St. Mary's church as you find it.

It has been already observed, that St. Mary's Church was built at different times, and, accordingly, after the taste of different architects. The present building was begun 16th May, 1478[c], the old church being pulled

[a] Vitruvius has observed, that some of the ancient architects did not think so. *Rudiments of Ancient Architecture*, p. 31. Notwithstanding this, the most ancient Grecian temples were built after this order. See Mr. Edmund Aikin's *Essay* as above.

[b] Of this peculiar *fitness*, depending partly on our sense of vision, and partly on the association of ideas, of the Gothic style, there is, I believe, but one opinion:

> But let my due feet never fail
> To walk the studious cloister pale,
> And love the high embossed roof,
> With antic pillars massy proof,
> And storied windows richly dight,
> Casting a dim religious light.
>
> Milton's Il Penseroso.

See particularly Warton's note in this passage, in reference to Gothic churches, in his edit. of Milton's *Poems on several Occasions*.

[c] Blomefield's Collectanea, p. 91.

down, and finished in 1519, without towers, the latter being built by degrees afterwards, and finished in 1608, so that, from the beginning to the completing of it, were no less than 130 years. Henry VIIth was a great benefactor to it, and Bishop Alcock one of the principal designers.

It is in what is called the Gothic taste, and it was built in that period, when the ornamental and florid styles prevailed; but possessing little expressive of those styles, it cannot, I apprehend, be properly described by either of those terms. On the exterior there is no ornament: the tower has no height, and what is remarkable, the pinnacles are rounded off, not very elegantly, with balls; it has a parapet, which encircles the whole building. The gateway is in a good style; the most ancient parts of it are those accompanied with the low eastern towers: as a whole, the nave and all the interior component parts being taken, with the exterior, St. Mary's church is considered a light and beautiful building.

The various inscriptions on the monuments here, which are neither numerous nor remarkable, together with various benefactions, given to the parish, as copied from the tables placed between the church and chancel, may be seen in Mr. Blomefield's Collectanea.

The University Library fronts you to the west. It consists of four compartments, that overtop the quadrangle, which composes the public schools. The internal contents relate more immediately to the literature of the place[a], and externally, only the eastern front is

[a] Occasional allusions to books and MSS. (and they can only be slight) will be occasionally, and have been already interspersed in this work. The reader is referred for an account of the Sandwich marbles,

seen, which is a modern building, accompanied with a cloistered portico, balustrade, and other ornaments. The interior is a fine room: and the exterior structure, seen by itself, or in the vicinity of less magnificent objects, would obtain much praise; but surveying it between King's College Chapel and the Senate-house, the eye is not sufficiently at leisure to admire. This part was built in 1755.—A word or two on the public schools.

You enter the quadrangle that forms the public schools, through the portico of the public library. It consists of different parts, with different designations; nor were they built at the same time, nor at the expense of a single person. The theological school, which was first built, was erected when the University enlarged St. Mary's Church, partly at their own expense; partly by the aid of some noble benefactors, and legacies bequeathed for the service of the University. Of benefactors, the principal was Sir Robert Thorpe, who died about 1372. The trustees, also, of Sir William Thorpe, brother of Sir Robert, assigned some of his monies, over which they had a discretional power, to the same purpose. This school was finished in the year 1400.

The philosophical school was erected next, being finished about the time with the greater side of the public library, which was over it. They were raised on ground, which, in part, belonged to the University, in part, to a private gentleman, and to the garden of St. Mary's, for which the University paid a yearly rent to Corpus Christi College. The public disputations used to be held before

&c. to the proper GUIDES, and for an account of the wonderful colossal Head of Ceres, &c. brought by Mr. Cripps, and Dr. Clarke, from Greece, and placed in the vestibule of the Public Library, to the TESTIMONIES respecting the statue of Ceres, printed at Cambridge, in 1803.

in a small school that was formerly in the garden of Gonville and Caius College. Afterwards, in 1458, by a decree of Laurence, Bishop of Durham, with the consent of the University, in full congregation, it was provided, that the building, formerly called the school of Terence, should be converted into a school of civil law; and that the lower dialectic schools should be finished. The former was done at the expense of those who studied the law; the latter, by contributions raised in the University; and it was finished in the year 1474.

The *small* schools, as they were called, were built in 1470, by the subscriptions of members of the University. In one of these, every morning, from eight to nine, masters of arts read lectures, from which questions were formed, and afterwards discussed in utramq. partem, by respondencies and opponencies in the philosophical school; and in the school, in which these lectures were thus formerly given, the vice-chancellor afterwards held his court. This was under that part of the public library, founded by Archbishop Rotheram, and I have thought proper closely to follow the steps of Archbishop Parker, in the above account of the public schools[a].

Rotheram, Archbishop of York, just mentioned, and Tonstal, bishop of Durham, with various other benefactors, presented the library with many valuable MSS. and some of our most early printed books. It was not, however, of the genius of the times, about the period of the invention of printing, to have large collections, nor to be tenants in perpetuity of all they got[b]. But in the pro-

[a] Hist. Cantab. Acad.

[b] Caius, (Hist. Cantab. lib. ii. p. 82.) speaking of Archbishop Rotheram's library, says, "Quorum magna adhuc superest, magna periit suf-

gress of time, great additions were made. Till gradually enriched by other presents, more particularly by Dr. Moore's valuable library, purchased, and given to the University, by George I. as well as by purchases made out of their own funds, this library consists now, of more than ninety thousand volumes.

It appears, from the designs in Mr. Loggan's CANTABRIGIA ILLUSTRATA, that, formerly there was a splendid gateway and pediment[a] at the entrance of the schools, together with the arms of the several benefactors to them; and, from Archbishop Parker's account, that in the windows of the schools, there were similar ornaments: these were removed when the public schools were repaired: the glass was taken away, but whither removed is unknown; I speak after Mr. Cole, who is very severe on persons who receive benefactions, but care not how soon their benefactors' names are obliterated.

With respect to the design and elevation of the public schools, Mr. Loggan well observes, they are rather neat than magnificent, and he has some appropriate observations in reference to the true philosophy of such taste for schools. Of the taste, I shall only add, after a writer

furantium vitio:" p. 85, he gives a list of those that remained in his time, 1574, and they amounted only to one hundred and fifty three, including MSS. and printed books. According to the Reliquiæ Bodleianæ, similar, or worse depredations, had been made in the library given about the same time to Oxford University, by Humphrey, Duke of Gloucester. As scarcity of provisions makes people turn thieves, so, from paucity of books, the monks became pilferers; more particularly, when there was nothing but MSS. Hence those frequent anathemas, prefixed to books in ancient monasteries: these were the Priapuses, to drive away the thievish birds.

[a] These, I understand, now form an ornament to the house of Sir John Cotton, at Madingley.

of much observation in architecture, that if the public schools and library, which now form this internal quadrangle, (to distinguish it from the grand square,) have not the lofty elevation and splendid display of *the five orders*, like the schools of Oxford, they have none of their faults[a].

[a] Observations on English Architecture, by Mr. Dallaway.

CHAP. IV.

BOTANIC GARDEN.

AMONG the English counties, Cambridgeshire had been long known as peculiarly favourable to botanic studies. Ray, our great English botanist, (who began his researches at Cambridge,) long since remarked this; but it was not till the year 1763, that any plan was formed for a botanic garden.

Ray, besides making inquiries in this county, had very early perambulated great part of England in search of plants. In 1660, he published his catalogue of plants that grow about Cambridge[a], and three years after, an appendix. In 1685, Mr. Dent, an apothecary of Cambridge, added to Mr. Ray's catalogue, a great many more. He was succeeded in the same walk, by Mr. Martyn, Miller, and Israel Lyons. *The fasciculus plantarum* of the latter was printed in 1763, as a specimen of a larger work. But after Ray, there were only titular professors of botany. Nothing was seriously done till the time of Mr. Martyn, who read lectures, and perambulated the county: and on his leaving Cambridge, Dr. Heberden gave lectures on Botany in reference to medicine, as already has been shewn.

[a] Fasciculus Plantarum circa Cantabrigiam nascentium, 1660.

But in the year 1763, Dr. Walker, vice-master of Trinity College, with the assistance of Mr. Miller of Chelsea, formed a regular establishment. A mansion was bought, formerly a monastery of St. Augustine, of which there are still some remains, with a garden and five tenements in Pembroke lane, on the south-east side of the town, for 1600l. These premises were given in trust to the University, for a public botanic garden, and Dr. W. left by will the chancellor trustee; in his absence, the vice-chancellor, the master of Trinity College, the provost of King's College, the master of St. John's College, and the professor of physic, and their successors, for the time being, were appointed inspectors and governors, with full powers to regulate and arrange the new institution.

A botanical garden is a great ornament to a seat of learning; always useful, too, as a place of research and curiosity to students. With respect to this garden, it abounds, as may be expected, with a great variety of foreign, as well as aquatic and indigenous plants, with trees of our own country, as well forest trees, as aquatic and mountain; but, principally of beautiful, curious trees of foreign growth: those of peculiar distinction are of American origin, some derived from the East and West Indies, others from Botany Bay: the last introduced were brought from Greece and Egypt, and more northern climes, by Dr. Clarke and Mr. Cripps. This garden is understood, too, to be kept in excellent order, though there are at present, no regular lectures given in that science—for which solely it was instituted—botany[a]. But the old house has been long since removed, new buildings have

[a] This is said merely in a way of statement, not of censure. There may be reasons for the omission, with which I am not acquainted.

been erected in its place, two lecture-rooms been built, and every provision made, suited to the purpose of giving lectures in botany and chemistry: and as for the former the garden itself presents a sort of natural apparatus, so, for the latter, an appropriate one has been provided on the spot by the University: here lectures are given in mineralogy, experimental philosophy, and chemistry. Here too, are delivered the experimental lectures of Mr. Farish, of which mention has already been made.

The green-house---but---though

> Who loves a garden loves a green-house too.
>
> *Cowper.*

I shall not describe the green-house. An account of its order, economy, and *varieties*,

> ——— foreigners from many lands,
> They form one social shade, as if convened
> By magic summons of the Orphean lyre[a].

belongs to the botanist, and there is a copious catalogue of the contents of this garden, by the late botanical gardener, Mr. Donn.

It is obvious to observe, that the impression made upon the mind, on contemplating such a spot as this, is not connected with that pleasing science, called landscape-gardening, so well illustrated, as before observed, by Monsieur d'Ermenonville, and Mr. Mason. In the latter case, the pleasure depends on design, (for it is a species of painting,) on detail, the fitting of parts to each other, and to the face of the country; to the effect of perspective, of proper distances, and the influence of lights and

[a] Cowper's Description of a Green-house, in book iii. of the Task.

shades. Nor does it arise from any stateliness, or magnificence, by which art combines with nature, to form the majestic, extended park,

> ——— where over-head upgrow
> Insuperable height of loftiest shade,
> Cedar, and pine, and fir, and branching palm,
> A sylvan scene, and as the ranks ascend
> Shade above shade, a woody theatre
> Of stateliest view.
>
> *Milton.*

nor does it arise from a mere diversity of tints, nor the agreeable variety of odorous sweets, as in a flower-garden. A university botanic-garden combines the gratifications of sense with those of association and intellect: and in reference to its more peculiar object, resembles the closet of a student, which comprehends the productions of genius in every climate. This is the more habitual feeling. Occasionally walking in such a garden, composed of trees, and plants, and flowers, of different countries, and different growth, resembles conversing with people of all climates and languages; as the delight experienced in a plain English garden, does a conversation with a more intimate friend. And this must suffice for the Botanic Garden.

Art thou, young student, the child of fancy? Then, may'st thou indulge it in yon Botanic Garden.

> It is a rural seat, of various hue.
>
> *Milton.*

Thou may'st occasionally choose, perhaps, to adopt the theory, and borrow the language of one of your predecessors, a Cambridge-poet, and to say with him, "Whereas, P. Ovidius Naso, a great necromancer, in the famous

court of Augustus Cæsar, did, by art poetic, transmute men, women, and even gods and godesses, into trees and flowers, I will undertake, by similar art, to restore some of them to their original animality, after having remained prisoners so long in their respective vegetable mansions*:" And if criticism authorizes poetry to give to "airy nothings a local habitation and a name," Who shall say thou art not justified in giving to the vegetable tribes animal existence, and by an easy, regular ascent, to endue them with delicate passions, and to confer on them pretty, feminine names?

And thus far is general in reference to the University. Here, perhaps, I might descend still lower, from generals to particulars: for, what concerns the admission and examinations of youth, when entering a college, and the course of studies, pursued by undergraduates; as well as the exercises in the public schools and senate-house, previously to the taking of degrees, together with the ceremonies to be performed, the prizes to be obtained, the honours to be conferred, and the subscriptions to be required; and, again, the different orders and ranks of graduates, and the various officers of the University, with their habits, duties, fees, and emoluments; nor less the defects in some offices, with the improvements which might be made in them; these particulars, I allow, might all find their proper place in an University-history professing minuteness: but my history does not, and cannot admit of it. Besides, there are distinct accounts, where such subjects are separately handled, and exclusively considered: and, I believe—for they are drawn up by official, at least by college men, with critical correctness and professional care.

* Proem to Darwin's Botanic Garden.

Further still, the present state, the settled funds, the government of the University, with the regulations of private colleges; the condition of the press[a], with an account of the books printed, and a comparison, in regard to its finances, condition, and management, with the Clarendon-press at Oxford, all these things might afford some amusement, and are naturally enough connected with the Literary History of the University of Cambridge.

But each of the above subjects, with suitable reflections, might form a distinct chapter, and all together, compose a tolerable volume: a brief zigzag account would have been trifling, scarcely consistent with the dignity of history; and one, extended, would have been too multifarious for my present views: so I shall pass them. He who wishes to be amused, and properly in-

[a] I cannot help noticing here, that the first book supposed by Mr. G. North to have been printed here, was only *compiled*; it was printed at St. Alban's in 1480. The Correspondence between Mr. North and Mr. Ames on the subject may be seen, vol. v. p. 431, of Nichols's Anecdotes, and the matter is set right by Mr. Ames, Typograph. Antiq. vol. v. 431, by Herbert. Mr. A. supposes the book first printed at Cambridge was in 1521.

Nor can I forbear just noticing one extraordinary improvement, introduced into the printing office, by means of the Stanhope stereotype press, by which the copies of more saleable books are wonderfully multiplied; which, whether it be a discovery, or only the realizing of a discovery, and giving effect to it, matters not; it is an improvement of prodigious extent and utility, for which we are indebted to the ingenious nobleman, whose name it bears: he has carried the same principle into engravings, which may be multiplied in a similar proportion: the new Porsonian Greek type, also, (called after the late Greek professor, who introduced it) may be mentioned as an improvement on, and giving a more elegant and beautiful form to, the Greek letters. Specimens of this type may be seen in Mr. Blomfield's edition of Æschylus's Prometheus, and in Mr. Monk's edition of Euripides's Hippolytus Coronifer.

formed on these particulars, will do well to consult the several treatises in the notes[a].

I shall just add here, that the hostels, or inns, were, even in Dr. Caius's time, seventeen, besides three hospitals for regulars. The colleges and halls are now sixteen; the members two thousand three hundred. By the Population Abstract, May, 1811, the resident members at Oxford were one thousand and fifteen; at Cambridge, eight hundred and fourteen.—So to proceed in order with our Colleges.

[a] Hints respecting some of the University Officers, its Jurisdiction, its Revenues, &c. of the University of Cambridge. By Robert Plumptre, D. D. late Master of Queen's College.—An Account of Ceremonies and Customs, &c. By Mr. Wall, late Fellow of Christ College.—An Account of Officers, Forms in taking Degrees, &c. By Mr. Beverley, one of the present Esquire-beadles; The Cambridge Guide, and University Calendars: though, indeed, several of the matters above referred to are to be found in two or three of the Histories of Cambridge.

APPENDIX.

I HAVE hinted, more than once, in the preceding volume, that my history would not attempt a detail in regard to academical habits, degrees, &c.: but a friend having asked me the meaning of the term, Bachelor of Arts, and suggested whether bachelor did not mean bas chevalier, an inferior knight, I was led to see the expediency of saying something, at least, on degrees, previously to beginning the next volume, where the word will be perpetually recurring: and so, finding two or three pages at the end unoccupied, I place my few observations where the introduction of them will not interrupt the general course of the history.

It has already been observed, that our college-language is derived from the church and monastery. In the first Christian churches, Bishops, or Presbyters, (I have nothing to do here with the dispute, whether they were different, or the same officers,) and Deacons were two orders, or degrees. *They that have used the office of a deacon well purchase to themselves a good* DEGREE. 1 Tim. iii. 13. περιποιουνται *alienam rem* sibi *vindicant*, Budæi

Comment. Ling. Græc. p. 663. Dr. Harwood, in his Greek Test. vol. ii. p. 139, on the word, βαθμον, observes, βαθμον, *a step*, i. e. they lay a good foundation for the *ministerial* office, and quotes Livy: *Graduq. eo jam via ad consulatum videbatur.*—The Doctor, however, should have said, the episcopal, pastoral, or presbyter's office, for Διακονα *was* the ministerial office.—In the writings of the apostolical fathers, Clement's and Ignatius's Epistles, &c. (whatever authority we choose to allow them) great stress is laid on these distinct orders, or degrees.

Some of our Saxon ancestors had, very early, seven degrees in the church. Thus, in the laws of Wightræd, King of Kent, "the gifts of the Holy Spirit, it is said, are sevenfold; and *and there are seven ranks of ecclesiastical degrees* ꝛtæpaꝛ ꝛýnðan cýꝛiclicꝛa ʒꝛaδa. *Orders* is another name for *degrees*. Augustine, in the old Salisbury Breviary, is said to have been admitted to the order or degree of presbyter, and afterwards admitted to the order, or degree of a bishop, the word, as it is well known, still retained in the English church; but when we speak of deacons *orders*, priests *orders*, strictly speaking, we talk incorrectly, though the phrase is sanctioned by custom. From the church the word passed into monasteries and colleges. Even in nunneries, deaconesses, and abbatesses, &c. were abbatissæ, diaconissæ, &c. were *ordinatæ*.

Whence we *immediately* get our degrees of B. A. and M. A. of B. D. and D. D. &c. (and more particularly in reference to the word, bachelor,) when they were first introduced, and whence the word itself is derived, is not so clear as to admit of no dispute. The batchelor, in ancient writings, is sometimes called baccalaurus, sometimes bacculaurus, or baculaurus, and, in the French and old Norman, bacheler, bachelier, bachiler.

As to the baccalaurus, derived, as some say, from the bacca lauri, the laurel, or ivy, with which he was crowned, if any custom had prevailed of crowning the *incipients* in the arts and sciences, as they are called, the A. B.s and B. D.s, &c. with the laurel or bay, we might sit down content with that etymology: but the *laurus Apollinaris* has, if I mistake not, been always appropriated to the poet, and the practice of crowning the *archipoeta* with laurel, continued in Italy till a very late period. We have all heard of a laureated poet, but I have not, at least, heard of a laureated A. B.

> Salve, brassicea virens corona,
> Et lauro, archipoeta, pampinoq.
> Dignus principis auribus Leonis.
>
> *Vid. Stradæ Prolusion*: p. 222.

Dr. Johnson's "most probable derivation," in his Dictionary, "from bachelors being young, and of good hopes, like the berry of a laurel, or bay," is too ridiculous to deserve notice: and when the learned Dufresne talks of bajulare, il quali mostrava gran baculare, cioe gran dottore:" as he deals only in generals, without producing authorities, it amounts to nothing. The same, also, may be said of Dr. Cowel's passage from Rhenanus, "A bacillo nominati sunt quia primi studii authoritatem, quæ per exhibitionem baculi considebatur, jam consecuti fuissent." See Dr. Cowel's INTERPRETER. For I do not remember to have heard more of the bachelor's staff, than of his laurel.

A bachelor is defined the first degree, taken in any faculty, to arrive at a doctorate; it might be added, or mastership, for, in our old university records we have no

doctors, only masters, (magistri.) And again, bacheler, qui est promu au baccalaureat en quelque faculte: and, again, on apelloit aussi bachelier un jeuni gentilhome, qui servoit sous la baniere d'un autre: *Dictionaire de l'Academie:* and so, Kelham, in his *Norman* French Dictionary, bachelier, bachiler, a batchelor, a young esquire, or knight.

Thus, too, the learned civilian, Dr. Cowel, " Bas chevaliers," low or inferior knights, by tenure of a bare military fee, as distinguished from baronets and bannerets, who were the chief or superior knights: hence we call our bare, simple knights, inferior to baronets, &c. knights bachelors, i. e. bas chevaliers, which, in all likelihood, gave name to the academical degrees of bachelors; as a quality lower than that of masters and doctors.

It has been already shewn, that the literature of our schools was fashioned according to that of the Normans, and introduced by them, after the Conquest; and it was natural, whenever our bachelerie was formed, that it should be derived from that source, particularly when we recollect how the Norman French was affected in almost every thing. The word bachelor is not of Saxon, but of Norman French origin, as appears, both in the sense, and from the way of spelling the word: thus Chaucer, who introduced so much French into our language;

> With him there was his sonne, a young squire,
> A lover and a lusty bachelere.
>
> *Prologue to the Squire's Tale.*

and again,

> Yong, freshe, and strong, in armes desirous
> As any bacheler of all his hous.
>
> *Squire's Tale.*

where it means, un chevelier bacheler, a knight bachelor, corresponding, both in sense and sound, to the word in the Romance Poets, as quoted by Dufresne; (Glossar. Med. et Inf. Latinit.) in reference to which, un *bacheler* is a young, a poor, or a low knight.

I therefore think Dufresne is more happy in a latter conclusion, than in his former. From different writers he gives this definition, " Bachalarii qui in eo gradu sunt ut ad doctoratum, aspirare possint, quemadmodum baccalarii militares adolescentes, qui ad banneretorum gradum perinde aspirant: Glossarium. ut supra.

An A. B. then, I take to be an *incipient* in the arts, one in the way to an A. M. a B. D. an incipient in the way to a D. D. and accordingly, in an antient statute of the university of Paris, it runs, " Cursor (baccalarius) in theologia inter primum cursum & sententias, tenebitur respondere in theologia, ad minus semel de disputatione tentativa sub magistro. " In the same sense," says Dr. Cowel, (INTERPRETER,) " the bachelors of the companies of London, be such of each company as are springing towards the estate of those who are employed in council, but as yet are inferior."—But see the same under the word BOUCHE OF COURT, where is an indenture in the Norman French, which gives a most minute account of the bas chevalier.

The first time I meet with the mention of a doctor's degree, in Hare's Titles, is in 1391[a], the fourteenth year of Rich. II.'s reign, and of artium baccalaurus, in 1410, the eleventh year of Henry IV. on an occasion

[a] Literæ patentes ne apostatæ fratres ordinis prædicatorum, &c. admittantur ad *honorem doctoralem* in theologia in aliqua duarum academiarum. Hare's Titles to Collections.

already referred to. With respect to the latter, I do not affirm that it was not created before that period. It certainly was, as appears by the literæ regiæ of Hen. V. 1413[a]. But *masters* only were the order for a considerable time downward, from the reign of Henry III. as I perceive by all the titles to Hare's Collections—the chancellor himself, who was a residing member of the university, being called only magister, and as I infer from many ancient instruments, where, besides the custos, mention is only made of magistri and scholares, never of bacculauri, nor even socii.

Yet *doctor* we certainly meet with often enough. Thus in the calendar of the Salisbury Portiforium, Augustine is called, episcopus et doctor, and at the bottom of the page,

Post Augustinum doctorem, Job lege justum.

Yet Oswald, who wrote this Service Book, and died Bishop of Salisbury, A. 1099, (Godwin. de Præsul. Angl. p. 337.) was no graduated D. D. himself. In an Athenæ Cantabrigienses, written by a Mr. Drake Morris, and inserted in Mr. Cole's MSS. (vol. 55.) the author says, Necton, a Carmelite, was the first of his order, who was made a Doctor in Divinity. The writer, however, never once produces his authorities for any thing: but I suppose he follows only Dr. Fuller, or Leland, the latter of whom he quotes,

Laudibus Humphredum Necton super astra feremus,
Cui data Grantanæ laurea prima scholæ.

Twine, the Oxford antiquary, interpreting this passage of

[a] Literæ regiæ, de modo observandi statutum antiquum 176, de habitibus baculaureorum.

Leland's, makes Necton, not merely the first of his order, "but absolutely the first that ever took the degree of doctorship, at Cambridge:" at which Fuller, from his zeal for our Alma Mater, turns very indignant, and quotes Petrus Blesensis, as saying, that, even in his time, many masters and doctors went forth from Cambridge, and made glad the Church and all England: where, yet, I suspect, Fuller is misled by the vagueness of the word doctor, where it may stand for teacher, as in the Salisbury Breviary: and, even allowing Fuller's sense, that Necton was the first Carmelite only, that took this doctorate, it may only mean graduating in general, doctor being synonymous with master, and the Carmelites having, hitherto, not graduated at all. I do not remember, that even the founders and first benefactors of our colleges, are ever styled doctors in ancient instruments; but merely Hugh de Balsham, John de Bottlesham, Walter de Merton, &c. and the first time, the honor doctoralis in theologia, occurs in the titles of Hare's Collections, is towards the latter end of Rich. II.'s reign. So, that till I am better informed, I am not prepared to say, the Oxford antiquary is wrong.

Of civil law, Dufresne says, Baccalariatus vero, vel doctoratus, in *academiis Anglicis* gradus non obtinent, ut observat Jo. Fortescue de Laudibus, Ll. Ang. cap. 50. But Dufresne greatly errs. Sir John Fortescue says directly the reverse. He says, indeed, that in the *inns of court* men did not take bachelors and doctors degree, SICUT IN UTROQUE JURE *in universitatibus est dare consuetum*, but only that of serjeant, qui *gradus servientis ad legem* appellatur. Dufresne grossly mistakes the whole drift of that chapter. The civil and canon law were the prevailing study in both our universities, in the time of Fortescue, (Henry VI. reign,) and the doctor utriusq.

legis was a very common degree. I have read, in a MS. copied from the archives of Trinity Hall, that Dr. Bateman, bishop of Norwich, founder of that college for students in civil law, in 1350, took his doctor's degree when he was thirty; and I am greatly mistaken, if it was not utriusq. legis, Dr. Bateman being described, in that MS. as, utriusq. legis peritiorum flos præcipuus. Bateman was educated at Cambridge, and Bishop Godwin calls him, *legum doctor. De Præsul. Ang.* But it is certain this degree was very commonly given after the foundation of Trinity Hall, whenever it commenced.

I have already shown, from Archbishop Parker's History, that we had graduates in grammar, (magistri grammaticæ,) distinct from the arts, viz. from 1500 to 1540; there it seems to have stopt; for I find not one after, and only two for several years before. I suspect they began, when the twenty-four scholars for grammar were, according to the *Petition* of *Byngham*, to be subjected to Clare Hall, (see vol. ii. under Clare Hall,) for the purpose of being instructed in grammar. It is there expressly said, in an ancient instrument, they went to *graduate* in *grammar*, for the purpose of being placed in different parts of England, to instruct in it, great ignorance of grammar prevailing all over England, and "Lyflode not being *ordeyned* and *endued* for it in the university, as for all other liberal sciences."

We have seen the origin of the last letters, in A. B. and A. M.; the A for arts, is retained from the old schools—in which the septem Artes liberales et ingenuæ are so well known—as I apprehend we do L. L. D. from the two, laws, civil and canon, Utriusq. legis doctor, though, now, there is no degree taken in canon law, nor is there assigned to it any professorship. The S. T. P. Sanctæ Theolog. Professor, is of the same import as D. D.

A person may commence A. B. after three years standing, A. M. about four years after: seven years after the A. M. degree, the B. D. may be taken, and five years after that he may be made S. T. P. or D. D. He may be a L. B. after six years standing, in physic after five, though these latter degrees are seldom now taken, (and never, in some universities,) by gentlemen commencing and immediately proceeding doctors, without the usual preparatory gradus, or, via ad honores, of the bachelor. The same of Mus. D. doctor of music.

The printer having informed me, that he has two or three pages left which require filling, I take up my pen to satisfy his demands; which I mention, because I had previously informed the reader, that I did not purpose to enter into the minutiæ of university customs, for want of room. But a space still remaining, I shall now proceed, till the printer orders me to stop.

Each of the above degrees, then, hath its peculiar habit. It would be as difficult to ascertain the origin of peculiar habits in literature, as marks of distinction and honour, as to state the origin of all marks in heraldry: but we find them as well among the Greeks and Romans as among the Jews, the Magi of the East, and our own Druidical order. As to our *particular* habits, they seem to have the same origin as the institutions themselves, viz. from religious houses. The monastic orders were not only distinguished by the names of their peculiar saints, their rules, and services, but by their habits: it is natural to suppose, that as our scholars came from those houses, and retained some of their customs, they would derive from the same source something of their dress. Thus, for example, the undergraduate has a gown resembling that of the monastics, the Colobium sine manicis[a]:

[a] Vid. Dufresné. Gloss. in Jooo.

the master of arts retains one resembling that of the canons regular, who lived as *fratres*, according to the *rules* or *canons* of Augustine; and hence their name. The Augustines wore a black robe. The Benedictines and Cistercians had their distinguishing colours, the former black, the latter white[a], which each considered as an emblem of his order; Certe hæc vestium *nigredo* antiquitus humilitatis causa a Patribus inventa,—cum a vobis rejicitur, said the Benedictines to the Cistercians, meliores vos ipsis candorem inusitatam præferendo indicatis: *Petrus Cluniacensis, Lib.* 1. So, again, hanc autem nigredinem, quæ primi patres, tam regulares clerici in cappis, quam monachi in cucullis, ob humilitatis specimen usi sunt.—Hence our cap and hood—though their *hood* covered the head, ours, perhaps, more resembles the scapulary of the Carmelite[b].—Of the same origin is the *scarlet robe* of our professors. At Glasgow, the students wear a scarlet gown. What we have said of professors' habits, we might say of that of noblemen's, including baronet's, but all must be taken with allowance for such additional ornaments, as may have been introduced in a later age.

Some, it is well known, both in former and the present times, have objected to these habits on account of their origin. But, if we object to every thing that has passed through popish hands, and for no other reasons, we must carry the objection, where it could not apply: and many of those who have made the objection, have been inconsistent. The habits in our churches, and in our universities may, and certainly have, the same origin: and men who make objections, if they would be now consistent,

[b] Asceticωv, p. 300.

[a] Αγκαλαβον, Superhumerale, or, perhaps, more still, the Melos.

must carry the objection further. The Presbyterian should lay aside his robe, the Independent the solitary patch of band, and all, the *obnoxious* black coat, (I speak now the language of William Penn,) for all these our ministerial and graduatorial distinctions must be allowed to have the same origin.

Were I disposed to object to them, and were this the proper place, I should object to them on different ground. But my business is rather to state than to censure, or to commend. As these dresses are now considered, they are only made honorary dresses, or as the characteristic marks of gentlemen's standing in the university. In Mr. Loggan's Cantabrigia Illustrata, are fine representations of persons of all ranks in the university, in their different habits.

EXERCISES for degrees often give proofs of literary eminence: but those who know how they may be obtained, and how not, in all the professions, will not lay stress on them, nor think less of those, who have not chosen to take them. Advantages are attached to them; and it is desirable, that no obstructions should be laid in their way. In the ensuing volume, their only use is, to identify persons, to settle dates, and to shew the rank of members of the Academial Body.

END OF THE FIRST VOLUME.

J. G. Barnard, Skinner Street.

Drawn & Engd by J. Snow

St Mary's Church

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HISTORY

OF THE

University and Colleges

OF

CAMBRIDGE;

INCLUDING

NOTICES

OF

THE FOUNDERS AND EMINENT MEN.

By G. DYER, A.B.

FORMERLY OF EMMANUEL COLLEGE, CAMBRIDGE.

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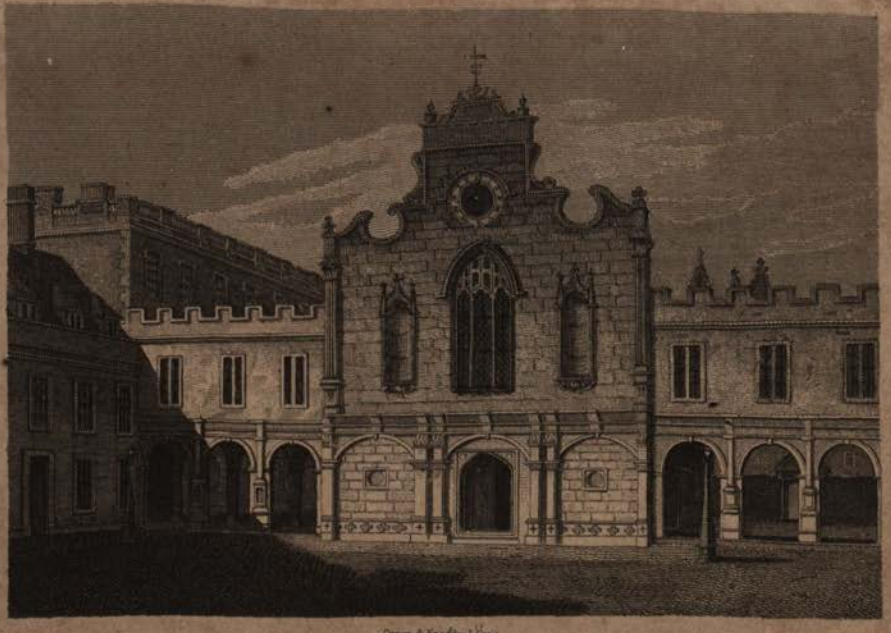

Drawn & Engd by J. Greig

St Peters College

HISTORY, &c.

HISTORY OF THE COLLEGES.

PETER HOUSE.

IN treating of particular colleges, those which take precedency in the order of time, naturally claim priority in our attention: we should begin, then, with Peter House. There are, however, those—this should be just hinted—who speak of St. John's as the oldest *endowed*[a] institution in Cambridge: and, considered as an endowed religious house, St. John's Hospital certainly existed, and on the present site of St. John's College, in what was called the Jewry, before the present literary foundation of St. Peter's: Michael House, also, had statutes before

[a] Both Mr. Baker and Mr. Cole, I think, speak thus.—Mr. B. also observes, that Will. de Kilkenny, Bishop of Ely, gave the priory of Barnewell £.200 to found two divinity lectures, and therefore he calls it the *first endowment for exhibitions*. *MS. Hist. of St. John's.*—Will. de Kilkenny was Hugh de Balsham's predecessor in the bishopric of Ely.

Peter House. But as a literary institution, incorporated by royal charter—the more modern sense of the word college—the most ancient is undoubtedly St. Peter's.

The founder, then, of this college, was Hugh de Balsham, bishop of Ely. Parker[a] dates the foundation 1280, (as does Dr. Caius,) and is followed by Carter, who is corrected by Smyth, with the following additional hints:—

"The charter of foundation was in 1283, and it was not founded till the year after. Mr. Wharton speaks of this foundation as begun before the founder became bishop; and it was so plainly, if that is exact that he adds, that a charter of the king's is extant, to the master and scholars, dated May 15, 1274; but 74 I take to be a mistake[b] for 84." It should be observed, that Balsham had placed students here several years before, and, that his election to the bishopric was confirmed[c] by the Pope in 1257. The commemoration paper of Peter House has its date 1284.

I almost incline to believe, and I humbly submit it for consideration, as this state of the business would reconcile the contradictory accounts, mentioned in the note[d],

[a] Mr. Richard Parker's History of Cambridge, p. 34.

[b] MS. Notes in Carter's History of Cambridge, p. 18.

[c] Godwin. de Præsul. Angl. p. 257. Ed. Richardson.

[d] The passage in Wharton is as follows: Prima autem ejusdem quæ occurrit mentio indubia habetur in carta regia data custodi et scholaribus Domus Petri, 1274 15 Maii. Anglia Sacra, vol. i. p. 687. Nor is Wharton in a mistake; there does exist a public instrument of that date, addressed, Custodi & scholaribus domus Petri, and dated, anno regni 2ndo nempe (Edw. 1mi.) which is certainly 1274. Teste meipso apud Westmonasterium, quinto decimo die Maii, anno regni nostri secundo. Per ipsum Regem.

From the *Archives of Peter House.*

that there might be different charters, and that the one of 1284, when the secular brothers of St. John's were introduced, might confirm and complete the former, and so be made the entire charter of foundation. This was the exact case with Merton[a], the most ancient college at Oxford. Their first charter is, Jan. 7, 1264; the second in 1270, and the third, which completed the two former was, in 1274[b]. There is a still further analogy in the two cases. The house of Merton, settled in 1270, is entitled Domus Scholarium de Merton; and in the royal instrument of 1274, Peter House is called Domus Scholarium

This instrument, indeed, does not appear in the *Rotulæ Parliamentorum*, nor in *Rymer's Fœdera*; still such an instrument exists—for I have seen it —I am surprised, after Caius had made more than one mistake, for he describes this latter paper, as dated 1273, and the complete foundation in 1280, that Mr. Smyth should not have been more curious and exact on the subject, as he had resided much at Cambridge, and still more Mr. Baker, who was a constant resident; for, it appears, that Mr. Baker himself had not seen it. He says, (MS. Account of St. John's College,) "If any such were, it must have been made to them, whilst they were yet in the old house; for it is very certain, both from the original instrument of partition, by Hugh Balsham, as well as from the instruments of submission to his arbitrament, both by the brethren and scholars, that they were not removed to Peter House, till 1284." He goes on, "But I cannot but suspect there is some mistake." But there is, at least, no mistake in Wharton's date of 1274; and it is certain, that it concerns Domus Petri, though it still appears, from Baker's account, that the seculars of St. John were not removed to St. Peter's till 1284. And if this is considered the date of its complete foundation, it must be considered as younger than Merton College, Oxford, by ten years. Peter House was to be founded, secundum regulam scholarium Oxon: qui de Merton vocantur.

[a] The Ancient and Present State of the University of Oxford, by John Ayliffe, L.L.D. p. 272.

[b] These several charters are in the register book of Merton College, and the originals, therefore, are most probably among the archives.

Petri; and it should be still further recollected, that the king himself recommended to Hugo de Balsham, to make his house of Peter conformably to that of Merton. At all events, this latter circumstance settles, in the order of time, the precedency of Merton College, as an endowed literary house, by royal charter, above that of Peter House[a]. In the register of Durham is a copy of the Merton statutes, bearing date 1274; and this copy is, probably, as old as the original, it being entered on the oldest book in the church[b].

[a] This again shews, that Caius is mistaken once more in what he says of the relative antiquity of the two colleges. Hist. Acad. Cant. p. 57.

[b] A witness, adds Baker, that cannot lie. See Baker's MS. Account of the Canonry of St. John's.

Among the archives of this college of St. Peter's is another very ancient instrument, a deed of convention between St. John's and the Carmelites, or Monks de Penitentia Jesu, by virtue of which the latter paid the former twenty shillings a year: and I think it is paid to this day. Mr. Baker observes, (MS. Hist. of St. John's Hospital, p. 23.) that the original submission of the master and scholars of St. Peter's is among the archives of the University: according to this, the church of St. Mary's (to which the dispute related) was to continue in possession of St. Peter's, but with equitable considerations; and as a compensation to the brother's of St. John's, it was ordered, that St. Peter's should pay St. John's twenty shillings a year, as before mentioned. Mr. B. observes, somewhere in this History, that Hugh Norwood, Bishop of Ely, A. 1246, procured an exemption from taxing two houses of canons regular, belonging to St. John's, near Peter House; which I mention for the sake of adding in the proper place, what I noticed before, that Mr. B. observes, this is the first time he reads of a chancellor. It, however, occurs several years before, in Hare's Collections, viz. in the Literæ Regiæ, (10 Hen. III.) and in Pope Gregory's Rescript, the same year, in the regular course of business, and not as the name of an officer newly established.

From what has been said above, it is clear, that the question, where was the first college founded, at Cambridge, or Oxford? is but a hair-breadth dispute, to which a certain verbiage has given too much of substance, and into which the perplexing of religious houses with colleges endowed

Hugh de Balsham, or Bedesale, then, for he is called by both names, the founder of this college, was a native of Balsham, or rather, perhaps, a scholar of the convent there: it being usual to call persons who arrived at any eminence, from the convents where they were educated. He became afterwards a monastic of the convent of Ely, of which, in a course of time, he was superior.

Balsham is near Gogmagog Hills, a few miles to the south-east of Cambridge. Camden, speaking, after Henry of Huntingdon, of Gogmagog Hills, describes them as the pleasant hills of Balsham, from a village near them [a], where the Danes committed all imaginable barbarities.

In the monkish times, the prior and convent commonly chose the bishop, though with a conge d'elire from the king, and a confirmation from the pope; and, accordingly on the death of William de Kilkenny, in 1256, the convent of Ely proposed to exercise this right in choosing their sub-prior to succeed him.

by charter, has introduced some confusion. It is clear, too, that the latter were erected, both at Cambridge and Oxford, nearly about the same time. Dr. Caius places Peter House before Merton, and Dr. Fuller places Baliol before Merton, and making Peter House before Baliol, and a fortiori before Merton, he says, it is confest, that Simon Montagu, the 17th Bishop of Ely, more than sixty years after Balsham's death, enjoined our Petreans the observation of Merton College statutes; and this, he says, makes nothing in point of antiquity. Hist. of Cambridge, p. 33. The fact, however, is, that the order had been given to Hugo himself, and this makes every thing in point of antiquity. Pat. 9 Edw. I. Im. 28. Antony Wood places the order of his colleges, in point of antiquity, thus; University College, Baliol, Merton: but properly adds, Collegio isti primus, ut antedictum, locus debetur, si dotationis uberrimæ, et academicæ societatis, ex præsenti rerum statu æstimatæ, ratio habeatur. Hist. & Antiq. Oxon, p. 85.

[a] Brit. p. 436. Ed. 1600.

We have many instances in the history of our church, where this privilege excited great contention[a] between religious houses, and the king or pope, or archbishop, and sometimes even with all. In the present case, the king violently opposed the appointment, and it was not approved by the archbishop, who also wished himself to have put in another person.

The king, it seems, thought that as Ely was a strongly fortified place, a monk might not be soldier enough for a bishop; for bishops then might be true episcopi militantes, and might fight as well as pray; and clerics held the highest civil offices, together with the religious.

> Great in the bench, great in the saddle,
> That could as well bind o'er as swaddle,
> Mighty he was at both of these,
> And styled of *war*, as well as *peace*.
>
> *Hudibras.*

Whatever the cause, the king, by his letters, requested the Prior and Convent to choose Henry of Wingham his chancellor, for their bishop. The Archbishop of Canterbury was for Adam, the author of some treatises at the

[a] In Lambarde's Perambulations of Kent, p. 202, is the account of a regular battle between the monks of Feversham, and the king, or the sheriff in his name, about the patronage of the church there. "When the king understood of that, he commanded the sheriffe of the shyre, to levie the power of his countie, and to restore his presentee; which commaundment the officer endeavoured to put in execution accordingly: but such was the courage of these holy hoorsons, that before the sheriffe could bring it to passe, he was driven to winne the churche by assault, in the which he hurt and wounded divers of them, and drewe and haled the reste out of the doores, by the haire and heeles."

time greatly celebrated[a]; but the Abbot and Convent were resolute for their sub-prior; and the contest became violent. The Convent chose Hugo de Balsham; the king set aside the appointment, and laid waste the fields and groves about the bishopric[b]. But an appeal being made to the Court of Rome, the choice of the Prior and Convent was at length confirmed, and Hugo de Balsham accordingly consecrated Bishop of Ely in 1257: and thus he became tenth bishop of Ely.

His college of Peter House (for we must return to that) was formed out of two ancient hostels[c], in forming which it is generally allowed that Balsham originally composed it of different materials, partly collected on the spot, and partly introduced from a neighbouring society. On the spot were the Friars of Penance and of Jesus Christ: so Carter. Smyth adds, "They were the Friars of Penance of Jesus Christ, and Friars Hospitallers of St. John; as another account:" and the truth is, it was no uncommon thing for a religious house to be characterized by two, or even, as the nunnery of St. Rhadegund was, by three names. Those introduced from a neighbouring society were the seculars belonging to the canons regular of St. John's, who had, it seems, too much religion to agree well together. So Hugh took the old twig, split from the parent tree, and engrafted it on his new plant: and thus, under his fostering

[a] Godwin de præsul. &c. 257.

[b] Ibid.

[c] Caius, though he speaks of two hostels, yet writes, at the same time, as though there was but one religious house, Fratres de pœnitentia Jesu Christi. Hist. Cantab. Lib. i. p. 54.

hand, they grew up together a new tree with a new name, and with more of amicable society.

Miraturq. novas frondes, et non sua poma.

Virg.

Hugo de Balsham, it is said, founded also an hospital at Cambridge; at least it should seem, that he was a patron to the Friars de Pænitentia, &c. long before they were received into the college, for he procured for them another rule beside what they already had, the rule of St. Augustine.

Our bishop, beside his services to religious houses, and his founding of this College, benefited, as it was supposed, at that time, the University at large, which, as Bishop of Ely, he could then do, by granting privileges and exemptions. He also settled the dispute between the Chancellor of the University and Archdeacon of Ely[a]. He died at Dodington, in the Isle of Ely, June, 1286, two years, according to the statement of Bishop Godwin, after the foundation of the College, and was buried near the high altar in Ely church, Engelthorp, the bishop of Rochester, performing over him the funeral rites[b]: there is a portrait of Hugo de Balsham in the hall of the College.

We may suppose, then, the Bishop's predominant aim, in the founding of this College, might be for the promotion of polite literature in his diocese, and the preserving

[a] 3 Edw. I. A. D. 1275-1276. Hare's MS. Index. Scriptum Domini Hugonis Eliensis Episcopi, &c. Aliud Scriptum Ejusdem Hugonis, &c.

[b] Bentham's History &c. of the Conventual and Cathedral Church of Ely, p. 150, 1st edit.

of students from the expenses incurred at hostels: a great improvement, as it was thought, on the ancient plan. For the advancement of his views, we have seen him bring two ancient hostels, and uniting them together with the seculars of St. John's in one college [a].

Both lay in Trumpington Street, which then was a considerable distance from the town gate, near what was called then St. Peter's Church, though since (from about 1352) changed to Little St. Mary's [b]. On the site of these hostels he formed his new establishment, for one Master, fourteen Students, two Students in Divinity, and eight poor Scholars.

Having thus enlarged somewhat on our founder, I have the less room to particularize on all the benefactors; and as their several names are distinctly repeated on commemoration days, and duly recorded in some Histories of Cambridge, there is no danger of their being buried in oblivion, though not noticed in the present History. Positive benefits, whether conferred on individuals or societies, when derived from the benevolent feelings or private funds of benefactors, are entitled to respectful mention. But are we not too fond of flourishing with great names? and do we not often bestow that virtue to

[a] Thomas Baker observes, "Caius has fallen into a mistake, who discovers an hostel of secular brethren of St. John, whereto he allots a share in the site of this; whereas it could be no distinct hostel from these two belonging to the regulars, who in our old deeds and instruments are frequently called Fratres, and Clerici Seculares, and who seem to have been so in their original foundation, and might have continued so, had not Innocent IV. given them what he indeed says they had before, the more honourable style and title of Canons, according to the order of St. Austin." MS. Hist. of Canons Regular of St. John's.

[b] St. Peter's fell down, and St. Mary's de Gratia was built on the same site.

benefactions, to which they have no proper claims? I cannot forbear copying the following short list of benefactors from Carter, with a few alterations and additions. "John de Hotham, Simon Montague, or Montacute, Thomas de L'Isle, (Thomas de Insula, in Registro suo) Simon Langham, and John Fordham, bishops of Ely; the first of whom gave the College the rectory, lands, &c. in Triplow, in this county, with lands called Chewell, in Haddenham, in the same county: and having made void the statutes of the founder, A. D. 1338, he gave them others more beneficial. The fourth of the foregoing bishops gave them the rectory of Cherry-Hinton in the same county."

"Sir Rob. de Thorpe, Chanc. of England, gave 40 marks: William de Whittlesey, Archbishop of Canterbury, Master, left his library to the College: Ralph Walpole, Bishop of Ely, gave them two tenements in Cambridge: John de Bottlesham, Bishop of Rochester, Master, gave 20l. and all his law-books to the library, and gave 20l. to each of the other colleges, and the same to the University."

What other benefits the four first of these benefactors conferred, matters not: I know of none; but the reader will observe that their benefactions recorded above were church property; and they are introduced in due form by those who have written the lives of our monkish prelates, Bishop Godwin and Mr. Wharton, and others: and T. Baker, who is apt to overflow with gratitude at every thing like a benefaction, gives a minute account of the above-mentioned Bishop Fordham, as a considerable benefactor, by appropriating to the College the church of Cherry-Hinton, March 20, 1395, though, by Baker's own account, he only confirmed Langham's Grant. On

the death of a former incumbent, Barnet, Langham's successor in Ely[a], nulled the grant, and a new incumbent was invested with that living; but on the scholars setting forth their impoverished state, &c. he, Fordham, &c. taking compassion on their case, did effectually invest them with this church. In the case of Bottlesham, Bishop of Rochester, there is a little more reason for his pomp of words: "This is that John de Bottlesham, who, in the Missa pro Benefactoribus, stands thus recorded:—Item pro animâ mag. Joh. de Bottlesham Episc. Roff. qui dedit communi cistæ Universitatis 20l. dedit insuper cuilibet collegio 20l. & præter hæc contulit collegio sancti Petri omnes libros suos juris canonici & civilis, et multa alia bona fecit, & fieri procuravit."—Baker's MSS. Brit. Mus.

We see at how cheap a rate monasteries and other religious and literary institutions were formed into rich endowments. Had I been some father Olivarez (I allude to a burlesque Irish sermon), in monkish times, I would never have prayed "any man's soul out of purgatory," for charities that cost him nothing of his own.

Other benefactors succeeded; and particularly several who were Masters: among whom were Drs. Holbroke, Perne, Cosins, Hale, and Beaumont. These endowed the College with fellowships, and considerable sums for scholarships, together with the rectory of Glayston, in Rutlandshire, and Knapton, in Norfolk. Such-like benefactions are correctly known to those who are most interested in them; and it is difficult so to treat of these

[a] Blomefield (Collect. Cantab. p. 1, 2) gives a very innaccurate account of these matters, as will appear by comparing it with the bishop's succession in Godwin, de Præsul. Ang. p. 265, 266.

matters so as to make them interesting to others: so I need not dwell further on the subject.

Formerly the portraits of the above benefactors, together with some of the Masters, as low down as 1578, with appropriate mottos, were hung round the Combination-room, in company with those of Edward I. and Balsham, the founder. They are now removed to the Library. That under Edward's and Balsham's were neat and appropriate enough. Edward, as having given the Deed of License in 1283, had—

Omnia cum curat princeps, non ultima cura est,
Si pius est, artes sustinuisse bonas.

That under Balsham's—

Utere Divitiis, si te Fortuna bearit,
Hac iter ad cœlum est, sic tibi dives eris.

Dr. John Perne's, who died Dean of Ely, A. 1589, and who, as we have already seen, built the Library, was—

Bibliotheca, Libri, reditus, pulcherrima Donâ,
Perne, Pium Musis, te, Philomuse, probant.

They may be all seen in Blomefield, though they are removed now from the paintings, and the paintings themselves also are removed from the combination-room into the library: and wisely enough; for—to say nothing of the vilest errors of the press, in Blomefield, both the Greek and some of the Latin mottos had false quantities; even that as late as 1530 had—

Proximus ille Deo, qui paret rectè monenti.

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[a] Collectanea, p. 158. edit. of 1751.

They might, indeed, remind one of the portraits of the ancient kings of Scone, in Holy-rood House, Edinburgh, which, it is said, were all done by the same artist: for it seems probable, that most of the above mottos were written by the same person, and at the same time: this, too, may have been the case with the paintings themselves[a].

For the same reason that I pass lightly over benefactions, I omit church livings, and proceed to other matters.

It was not till long after the College was founded that they possessed a chapel; for in the registry of Ely, A. 1388, the Bishop grants a licence to the Master and Fellows of Peter House, to hear divine service, and exercise other divine offices, in their chapel, within the same house, which was before performed in St. Mary's Church. The chapel was built, on the present plan, in

[a] Among these paintings was formerly one, which some antiquaries, perhaps, might have prized, beyond any of the preceding, that of the two old Hostels: but it is missing. It had under it this inscription — Hæc bina fuerunt Scholasticorum Hospitia, in quæ fratres Seculares extra Hospitale Divi Johannis traducebantur, quorum loco hoc Collegium est ædificatum:

Quâ præit Oxonium Cancestria longa Vetustas,
Primitus a Petri dicitur orsa Deo.

These lines might be received by some, perhaps, as an argument in favour of the superior antiquity of this College to Merton; but they would be hasty, for the reasons above-mentioned, and from what will hereafter appear: so, with my perfect good-will, Mertonians may still adopt the words, though but of more *modern* date, on the monument of their founder, in Rochester Cathedral: Unius exemplo, omnium quot extant Collegiorum Fundatoris

1632, and consecrated by Archbishop White; the MS. form of the consecration is in Caius College Library.

I may pass the benefactors to the latter chapel, with the better grace, because a very curious table of them, and their donations, may be seen on the north side of the chapel; and it is copied at full length in Blomefield's Collectanea.

The east window of this chapel is much admired: it contains the History of Christ's Passion, and is well preserved. During the disturbances in the civil wars, so fatal to the pictures and buildings at Cambridge, and more particularly of this House, it was concealed in boxes, which were long kept afterwards, and served the purpose of railing to the communion table.

This College, our first in antiquity, happens also to be the first in situation, on our entrance into Cambridge from London. No part of the old building remains, except we may be allowed to mention the chancel of Little St. Mary's Church, which, as we have shewn, the scholars of Peter House, from very ancient time, used formerly as their place of worship: this church, indeed, has undergone great alterations; but the old archway (the arch being greatly sunk into the earth), together with the stone staircase, by which there was a private entrance from the College into the chapel, still remain, as also a very ancient inscription, under a brass figure in the pavement, but without a date.

About the time the present chapel was built, some other parts of the College also were erected anew. The inside of the chapel is to be admired; but the exterior buildings exhibit an example of that trifling style of architecture, which characterizes the reign of James I. and which was borrowed from the French. "It is evi-

dent," says a writer on English Architecture, "that Inigo Jones, who about the same time designed the cloisters of St. John's, in Oxford, was not called in here[a]."

The College now consists of two small courts, divided by the cloister and gallery. The western court is cased with Ketton stone—the first that was so cased in the University. The north side of the eastern court consists of a modern building, small, but in appearance somewhat magnificent, cased also with Ketton stone, with a parapet, and a fine view, to Gogmagog Hills. The buildings, taken all together, are crowded, displaying evidently want of room. Of garden, there is little or nothing; but the groves and walks to the south are very pleasing, and well adapted to studious retirement: and here Gray (whose first residence, while at the University, was in Peter House) meditated some of his best and sublimest odes.

The library is a very spacious room, containing a large collection of printed books; the MSS. also are numerous, and some good ones. Among the printed books may be mentioned, as curious and beautiful, one volume of a very early printed Latin Bible, in folio (the second of the two volumes being missing): this may have been easily mistaken for a manuscript; and some writers, speaking one after another, notice an ancient MS. Juvenal, which turns out to be a printed copy of Juvenal and Persius, of 1475. Among the MSS. are most of the works of Aristotle, and Albertus Magnus, with many of the writings of the Fathers, particularly Augustine: Horace, also Terence, Virgil's Georgics, and Ci-

[a] Dallaway's Observations on English Architecture, p. 17.

cero's Tusculan Questions[a], may be mentioned, and a beautiful MS. Latin Bible, given as early as 28th Nov. 1300, by Thomas de L'Insule, already mentioned as Bishop of Ely.

Some of those who have written concerning Cambridge, speaking also one after another, take notice of a *Liber Domus Petri*, a *Book* of Peter House, in MS. given by Dr. Newton, formerly Master of this College. Dr. Newton was Master in 1300. But there is no such book in the Library, nor any entrance of it in the Catalogue of MSS.; nor does it appear, as I can find, in any catalogue printed many years since[b]: so, whatever of this kind formerly existed, has disappeared probably more than two centuries ago; and I mention this distinctly, and with concern; for had such a MS. existed, it would have thrown great light on the earliest part of the History of this most ancient INSTITUTION.

Here I cannot but notice an instance of the imperfection of this College Register. Dr. Fuller[c] observes, in his witty manner, "that his Catalogue of Masters cannot touch the top of the foundation by fifty years, looking like the blunt tower of a steeple, whose spire or shaft has been burnt down by lightning, or broken with thunder." In 1420 the monuments of this College were destroyed by

[a] Dr. Bentley has made use both of the Horace and Terence. See his Pref. to Horace; and also his Horace, Lib. i. Od. viii. 1. and see the Andria of Terence, Act 1. Sc. 5, v. 22. Dr. Davis made use of the Tusc. Questions. See his edit. chap. viii. 1.

[b] I mean Dr. James' Eclogæ, printed in 1600, and the Catalogus Mistorum Angliæ et Hiberniæ, of 1690.

[c] Hist. of Camb. p. 31.

fire, so that Caius was obliged to begin his Catalogue of Masters at Thomas de Castro Bernardi[a].

The present society consists of a Master, 14 Foundation Fellowships, open proportionably to the north and southern counties, two to each county. There are eight *bye* Fellows, that is, such as can obtain no other fellowship, preferment, or living, belonging to the College. The present Master is Dr. Barnes; the Bishop of Ely is the Visitor; and so I pass to the LEARNED and DISTINGUISHED MEN.

Dr. Thomas Marshall is spoken of as an eminent mathematician, at a time when mathematics were but thinly spread in the University. He wrote some treatises, a little after the invention of printing; but I am not aware they were printed: so they lie probably among the other books given by him to the College. Dr. Marshall was also distinguished in physic, and physician to Edward IV.

George Joye[b], Fellow, was a divine: he early embraced the anti-popish doctrines, *against bishops*, and particularly *the Bishop of Rome; on justifying faith; against the wyveless chastity of priests; that every one*

[a] The six immediately prior to him were procured by Mr. Parker, from Ely Register: Hist. of Camb. p. 38. "Still (says Dr. Fuller) the Catalogue remaineth incomplete, (oh! that it were as easy to rectify as reprove faults), guilty, I am afraid, not only of transpositions in the order, but omissions in the number thereof. For I have read (MS. in 10)* that John Botsham was admitted Master in 14—,* yet he appears not in Caius, or any other printed author.

[b] In Dr. Richardson's Book of Graduates, is a Geo. Joye, A. B. 1563; A. M. 1567. There was another Geo. Joye (no college mentioned), who took his B. A. degree in 1515; no M. A. is mentioned. This must be our Joye.

* * I follow Dr. Fuller.

may heare confessions; and *against pilgrimages.* Joye was, I doubt not, a conscientious man; but being summoned to appear (1527) before the Cardinal's Court at Westminster, and the Bishop of Lincoln, (for Joye, like Erasmus, did not like burning) he seemed to think where a man has not a right to demand the truth, and would ruin you on discovering it, that you are free to reply by falsehood, or to mislead by a manœuvre. So, at least, he acted; and under shelter of a fib, he escaped beyond the sea. Honestly enough he gives the account himself. At Strasburgh he printed the "Priour of Bedford's Letter," which had occasioned his summons, together with his Reply; and sent his "Lytel Boke[a]" from Strasburgh to this Friar, of Newnham Abbey, in Bedford. He also printed a piece of the *Unite* and *Schisme of the old Cherche*; at Strasburgh, too, I suppose, but undated. He is also said to have translated a part of Tindal's Bible[b]; an edition of which was printed at Strasburgh in 1534, and is called Joye's Bible.

Two or three names, that may be seen in Carter, I pass; indeed I doubt whether one of the persons was ever of this College; so he shall be mentioned where he is known certainly to have been a member.

[a] A copy is in the public library, Cambridge, by the help of which I formed the above article.

[b] Mr. Lewis *(Account of Translations of the New Testament, prefixed to his edition of Wickliffe's New Testament)* says, the whole of Joye's translation was done by Tindal: but as distinct parts were published by Joye, as particularly the Psalter, 1534, and Jeremy, with the Song of Moses, 1534, the probability, I think, is, he had a share in the translation.—Since writing the above note, I have perused a later edition of Lewis's Account of Translations, &c. and perceive he has made great alterations.

Two writers, as much engaged in the controversies of Queen Elizabeth's reign, I shall distinctly notice: one was, Dr. Whitgift, already introduced as engaged in controversy with the famous Dr. Cartwright, at Cambridge. He afterwards was made Master of Trinity, and wrote an answer to Cartwright's book, entitled an Admonition to the Parliament, and a Defence of it against Cartwright. There are some writings of his, also, against the Church of Rome. He was in great favour with Queen Elizabeth, who raised him to be Archbishop of Canterbury [a].

Mr. John Penry, who had been scholar of this House, was distinguished among the Puritans. He is mentioned as the author of Theses Martinianæ, a Protestation, and a Dialogue, with other pieces. He is described by the Episcopalian party [b], as the author, or, at least, one of the authors, of Martin-Mar-Prelate, which made such a noise at the time. But his own party, the Puritans, seem to deny [c], that he was: and, as I have never seen his *Trial*, I can have no opinion on the subject. However it was, he was executed for it in 1593.

[a] There is a Life of him, in folio, by Dr. Birch.

[b] See Dr. Nichol's Defence of the Doctrine and Discipline of the Church of England, book ix. p. 32; and (as quoted in R. Smyth's MS.) Stillingfleet's Unreasonableness of Separation, p. 51.

[c] Mr. Udal, a well-known Puritan, and intimately acquainted with Mr. Penry, declared, "he did not believe Mr. Penry was the author;" and Mr. James Peirce says, "the Government seems never to have had any certain information of the true author, and, that he had met with nothing but the declaration of his opponents to induce him to believe it. See Jacobi Piarcii Vindiciæ Non-Conformistarum. *Part. en Primam.*

Mr. Fynes Morison wrote Ten Years Travels through Germany, and other Countries, in Latin, which he translated himself into English. He died about 1614.

Dr. Peter Baro, already introduced as engaged in the Theological Controversies of his time, at Cambridge, was originally of this College. He was author of Prelectiones in Jonam Prophetam, and de Fide, agreeably to the turn of his Cambridge disputes, against the Predestinarians.

Bishop Wren I shall have occasion to speak of under *Pembroke Hall;* but as he was originally of this College, he may be just mentioned, as writing against the Socinian or Racovian Catechism, and Scotch Covenant. He published also various Epistles to Learned Men.

Mr. Thomas Grainger is mentioned by R. Smyth (MS.) as being styled by Anthony Wood, "a noted writer of his time, author of several Sermons, and of a Syntagma Grammatica, or an Easy and Methodical Explanation of Lily's Grammar."

R. Smyth (MS.) mentions Robert Sprackling, M. D. as having been of this House, and as "the author of Medela Ignorantiæ, or a Full and clear Vindication of Hippocrates and Galen from the Charge of Magic, against the Medela Medicinæ of Melcham, and that he died 1670:" he also notices "Charles Hotham, as Fellow, who wrote, an Introduction to the Teutonic Philosophy, being a Determination of the Origin of the Soul, printed about 1661."

Bishop Walton, the learned editor of the Polyglott, already mentioned, was of this House: he proceeded B. A. 1676, A. M. 1680, and L. L. D. 1688.

During the disorders and dissensions between the Parliament and Loyalists, 20 loyalists are mentioned as ejected from this College[a]: of these, being known by their writings, I shall distinctly speak of four.

Thomas Cosins, D. D. was the first ejected loyalist in this University, being cast out in 1640. He was Master: Mr. Walker describes him as a very learned man, but without mentioning, as indeed is generally his manner, his literary writings[b]. There is an elegant Latin Life of Cosins by Dr. Thomas Smith, who gives an account of his "Scholastic History of the Canon of sacred Scripture," and of his "certain and undoubted books, as they are received in the English Church[c]?" He was particularly skilled in Ecclesiastical Annals, the History of the Councils, Sacred Chronology, and the controversies relating to the Papists and Puritans. He, however, directed by his will, that his MSS. might not be published; which Dr. Smith hoped would, by some means, not be complied with; and, according to Robert Smyth, this must have been eventually the case; for, in his MS. he notices two other works of Cosins, one, de Sacris symbolis et præsentia Christi in Sacramento Eucharistiæ, the other, Catholica Harmonia Patrum veterum, et ecclesiarum Reformatarum. After his ejectment, Dr. Cosins passed much time abroad: on his return, he was ad-

[a] Querela Cantabrigiensis says 20; but, according to Mr. Walker (Sufferings of the Clergy) they were all ejected but one; and the number of Fellows was 22.

[b] Sufferings of the Clergy, &c. p. 152; and again, p. 60.

[c] Vitæ Quorundam Eruditissimorum et illustrium Virorum, p. 17. Dr. Smith, the author, was the same as published the first Catalogue of the Cottonian MSS. with the Life of Sir Robert Cotton prefixed, in Latin.

vanced to the bishopric of Durham, where he died in 1672.

Of the other ejected loyalists, during the long parliament, three more, at least, are known as men of some genius and considerable learning. Dr. Joseph Beaumont, already mentioned, and Rich. Crashaw, the poet, author of the Temple of the Delight of the Muses, in Latin and English, once, though I never saw a great deal in it myself, much admired; but one admired by Cowley must have *something* in him that was good. He was first of Pembroke Hall, as A. B. 1634, and went to Peter House. He became M. A. 1638.

In a modern edition of Crashaw's poems, Young and Pope, and even Milton, are said to have borrowed much from him; but the presumption is, that both Crashaw and Milton were indebted to the same Italian poet, Dante; and it is pretty clear that Crashaw's best poem is derived from Strada's[a] Elegant Prolusions. After his ejectment, he went to Rome, turned Catholic, and used to retire to the steeple of our Lady at Loretto, to perform his devotions, and to make verses. He died at Loretto, in 1650. Walker, after speaking of his skill in languages, and his *exalted piety*, adds, whimsically enough, "and yet he was a disgrace to our list[b]."

Crashaw was ejected by a warrant from the Earl of Manchester, dated June 11th, 1644.

Joseph Beaumont, being then Fellow, was ejected by the Earl of Manchester, April 8, 1644. After the Restoration, he became Regius Professor of Divinity; at first Master of Jesus College, and afterwards of this.

[a] First published in 1617.

[b] Sufferings of the Clergy, &c. p. 162.

He was author of a poem, entitled, Psyche, which has been sometimes given to Beaumont, the dramatic writer: he also wrote Annotations on St. Paul's Epistles, and Observations on the Apology of Dr. Henry More, of Christ College. He died Nov. 23, 1699. It is singular enough that there should be two monuments erected to his memory, one a gravestone, the other a mural monument, about the College chapel: on one, there is a most extraordinarily eulogistic inscription: among other things, he was Hæreticorum malleus.

The last ejected loyalist I shall mention is John Bargrave. He was cast out by the Duke of Manchester, under a warrant dated 13th of Feb. 1644. He then passed a few years in Italy. On his return, after the Restoration, he commenced B. D. at Oxford, and was made Canon of Canterbury, where he died. He was the author of a work, entitled, Itinerario d'Italia[a], or at least, engaged with others in it.

[a] When I was at Canterbury Cathedral, I there perused a very curious account of Antiquities, Rarities, and Coins, in that library, left by Dr. Bargrave, entitled, Rara, et Antiqua, et Numismata Bargraviana, Roma, et aliis Italiæ locis, diversis, nempe quatuor, Italiæ Itineribus, collecta. In this narrative is an account of obelisks, pieces of loadstone, with their qualities, the Pœstic Antiche, Romane Incognite, and the Caves, ten miles under ground, round Rome, where the Catacombs are, mountain crystals, and pumice stones. His account of the Camelion exactly accords with what I witnessed of it myself, for I once saw a *live* Camelion (a rara avis) in the Physic Garden at Chelsea, that was brought there by Banks and Solander.

There were also a few MSS. belonging to Dr. Bargrave's Collection, that are curious. In this Library too, are the Numismata Bargraviana, some medallions, but copies, in brass and lead: some originals, in lead. There are between 4 and 500 of his ancient coins, among which is mentioned an OTHO: but I have heard it doubted whether any Othos were ever struck.

After the Restoration, some of these ejected loyalists were handsomely provided for in the church, or restored to college. The names of the Puritan or Parliament party then put out, are not found in the place where I should have expected to find them, Dr. Calamy's Abridgment of the Life and Times of Mr. Baxter: they are mentioned, and that is all, by Mr. Walker. I am not, indeed, aware that they wrote any thing, except Dr. Lazarus Seaman, the ejected Master, but of him even Anthony Wood speaks as a learned divine. He wrote a Vindication of the Judgment of the Reformed Churches, concerning Ordination, and laying on of Hands[a]; and a few sermons, preached before the Long Parliament, being then one of the assembly of divines. He was Vice-chancellor at the time the University addressed to Oliver Cromwell the Oliva Pacis[b], and wrote the Introductory Poem, and Peroration. Dr. Seaman held the living of All-Hallows, Bread Street, London, whence he was ejected by the Act of Uniformity, and died 1675.

Mr. Daniel Cawdry, though not a Fellow, had been of this House, and also one of the assembly of divines: he wrote what Dr. Calamy calls an excellent book, entitled, Sabbatum Redivivum, or the Christian Sabbath Vindicated, in two volumes; the first edition printed in 1645, the second in 1652. He also published a Duplex Diatribe, concerning Superstition, Will-Worship, and the Christmas Festival; to which Dr. Ham-

[a] Dr. Calamy's Abridgment of Mr. Baxter's History of his Life and Times, vol. ii. p. 17, first edit.

[b] Latin Poems, addressed to Cromwell, and printed at Cantab. 1654.

[c] Dr. Calamy's Abridgment, &c. vol. ii. 489.

mond wrote an answer; and to the answer Mr. Cawdry replied. He also published some other pieces. He was a Presbyterian, and ejected by the Act of Uniformity, 1662, from the living of Great Billing, Northamptonshire.

Mr. Francis Talents, ejected also from his living by the same act, had been first of Peter House, a person of considerable learning, and author of a very curious work; but of which under Magdalen College.

One Puritan, I cannot help noticing, educated at Peter House, who was greatly distinguished in the history of those times; and, if no author himself, the occasion of making one; Colonel Hutchinson's Memoirs, written by his lady, lately published, have been much admired: from the Memoirs it appears[a], that Colonel Hutchinson was admitted of this college: he used to say, the college, at that time, was Popish and Arminian—and, expressions indicating his party dislikes, he himself, as well as Mrs. H. being a Calvinist.

Following on from these tumultuous times, we find a due succession of literary men, who were educated in this ancient foundation.

William Sherlock, master of the Temple, and Dean of St. Paul's, obtained reputation as a divine, being known by his Practical Discourses on Death and Judgment. He had been a student of this college; and took his A.M. degree in 1660; his S. T. P. in 1680. Dr. Sherlock continued for some time a nonjuror, but at length took the oath to King William. This occasioned various animadversions on his conduct, which caused him to write a

[a] He was entered at Peter House, 1631, and distinguished himself as a scholar. He was governor of Nottingham Castle, and represented the town, during the Civil Wars. See Mrs. Hutchinson's Life of Colonel Hutchinson, p. 35.

Treatise on the Nature of Allegiance to the Supreme Magistrate, as a vindication. He also wrote a Vindication of the Trinity, in which he was charged, by Trinitarians, with carrying the doctrine up to tritheism [a]. This book was burnt at Oxford.

Sir Samuel Garth, M. D. was author of a satirical poem, called, The Dispensary. It relates to a dispute between the College of Physicians, and Apothecaries of London, about establishing a dispensary. He was the friend of Pope. As to the poem, it would have been a good one, had the progress of it equalled the beginning:

> Not far from that most celebrated place,
> Where awful justice shews her angry face,
> Where little villains must submit to fate,
> That great ones may enjoy the world in state.

Dr. Garth, also, assisted in a translation of Ovid's works: he died in 1713. Garth took his degree of A. M. in 1684; his M. D. degree in 1691.

Another physician, a little subsequent to Dr. Garth, should be here mentioned, Dr. Samuel Jebb, editor of various works [b], a student of this house, and a nonjuror

[a] See a Short History of Valentinus Gentilis, the TRITHEIST, tried, condemned, and put to death, (burnt alive!) 1567, by the *Protestant Reformed Church* of Berne, in Switzerland, for asserting the three Divine Persons of the Trinity to be [three distinct Eternal Spirits, &c.] wrote in Latin, by *Benedictus Aretius*, a divine of the church, and now translated for the use of Dr. Sherlock. The translator was supposed to have been Dr. South. Printed 1694.

[b] Studiorum Primitiæ, dedicated to Peter House, viz.: Justini Martyris cum Tryphone Dialogus; Caii Opuscula; Bibliotheca Literaria; an edition of Aristides, with notes, two volumes quarto, and an edition of Friar Bacon's Opus Majus, folio. See Biographical and Literary Anecdotes of Mr. Bowyer, p. 32. 80, first edition. Samuel Jebb took his degree of A. B. in 1712, but took no other degree at Cambridge.

of considerable learning. He died in Derbyshire, March 9, 1772, whither he retired, after practising near London. Dr. John Jebb was related to him, though not descended from him. Sir Richard Jebb was a younger son of Dr. Samuel.

To Jeremiah Markland, the critic, some allusion has been already made; but I cannot forbear saying a word or two more. He was born October 29, 1693, and educated in Christ's Hospital: this observation is made, because those who go to college from this school are designed for the church; but Mr. Markland, notwithstanding, and though he took the degree of M. A. and was a tutor, and senior fellow of Peter House, could never be prevailed on to take orders. He was not rich; indeed, always poor: but too proud to be querulous; too frugal to be necessitous; or if necessitous, only through being too benevolent. Preferment was offered him in the church, if he would take orders[a]; and he twice refused the Greek professorship, when offered him[b].

[a] Bishop Hare, says one of Mr. Markland's learned friends, Mr. E. Clarke, would have preferred him, if he would have taken orders: but "non Saxa nudis surdiora navitis." Mr. Clarke's letter to Mr. John Nichols, Nov. 10, 1777, in Biographical and Literary Anecdotes of Mr. Bowyer, p. 19, 20, &c. first edit. whence the epitaph is copied.

[b] "Αλλ' ἐμοὶ ποτε θυμὸν ἐνὶ στηθέσσιν ἐπεισαν, to speak the language of a Greek professor, (I am quoting from a letter of Markland's,) and instead of going a hundred miles to take it, I would go two hundred the other way to avoid it."

The following inscription on his monument is so complete a history of what Mr. Markland was, no less than of what he did, that contrary to my usual practice, I will lay it before the reader:

Memoriæ sacrum
JEREMIÆ MARKLANDI;
Qui, quanquam splendidiores eum

Thomas Gray, the poet, a student and member of this society, was a man of similar qualities with Jeremiah Markland, at least, as to love of literature, and pride of independance. They cultivated learning for its own sake; but were indifferent about its distinctions, and averse to

Et literæ et virtutes ornaverant,
Semper modestissimè se gesset:
Omnes benigne, doctos urbane,
Et, (quod mirere magis)
Etiam indoctos sine supercilio excepit.
In restituendis et explicandis
Græcis et Latinis Poetis,
Statio, Euripide, Horatio, Juvenale,
Et præcipue, novi fœderis libris,
Cautus, acutus, felix:
Et, si quando audacior,
Tamen non inconsultus.
In edendis Maximo Tyrio, et Demosthene,
Cum Davisio et Taylero conjunctus,
Utrisq. et auxilio et ornamento fuit.
Sequantur alii famam,
Aucupentur divitias,
Hic illa oculis irretortis contemplatus,
Post terga constanter reliquit.
A cœtu tandem et communione omnium,
Per hos triginta annos proxime elapsos,
In solitudine se recepit,
Studiis excolendis et pauperibus sublevandis
Unice intentus.
Memoriæ viri sibi amicissimi,
Et præceptoris et parentis loco,
Viri candore, humanitate, modestia, doctrina,
Religione demum ornatissimi,
Dat, dicat, dedicat,
Olim discipulus.
Obiit prope Dorking, in comitatu Surriæ,
Julii 7o, 1776,
Annum agens octogesimum tertium.

its formalities. When we know there were few more serious students at Oxford, than Mr. Gray's friend, West, and at Cambridge, than Gray himself, it is diverting to hear the former talk of "a country inhabited by things called doctors and masters of arts, a country flowing with syllogism and ale," and the latter echoing back the same tune, with only a little change for *mathematics*[a]. But, really, the dull round of lecturing, the trifling vanities of public disputations, the little bustle of public offices, and gaudy days, in short, all that Gray, in his fastidious way, called "college impertinences," might naturally enough have no particular charm for men of such high minds and such extraordinary delicacy. Gray was entered of Peter House in 1733, and left off attending lectures in 1736. He took an L. L. B. degree in 1744, but never proceeded further.

Henry Fitzroy, Duke of Grafton, was a student of this house, and made chancellor of the University in 1768. Gray, having been made by him professor of modern history, considered him as his patron; and, therefore, in his Installation Ode, speaks of him in the language of gratitude: but, with great poetical management, steers clear of the language of sycophancy.

> Sweet is the breath of vernal shower;
> The bees collected treasures sweet;
> Sweet music's melting fall, but sweeter yet
> The still small voice of gratitude[b].

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[a] See the Correspondence of West and Gray, while students at Oxford and Cambridge, in vol. i. of Mason's Memoirs of the Life and Writings. Edit. 1807.

[b] This Ode was set to music by Dr. Randall, the Professor of Music at the time, under the immediate direction of Mr. Gray, who had every

Gray was a finished poet: and his poetry, like Milton's, is combined with the strong feeling of independence, and with the genuine love of liberty.

But the Duke is here introduced as being an author himself. He became zealous, in the latter part of his life, for a reformed liturgy, on the plan of Dr. Samuel Clarke's, which lies in manuscript at the British Museum, and, in reference to that, he published "Hints submitted to the serious attention of the Clergy and Nobility, newly associated: by a Layman." These went through four or five editions. They were animadverted on by two writers, supposed to be bishops; and defended, in a publication, by the Bishop of Llandaff. In a still more advanced period, the Duke printed an account of the progress of his religious opinions, but only for the use of his friends. This account shews that he was a Unitarian, or Socinian. He also engaged in printing an edition of Greisbach's famous Greek New Testament, containing the various readings in MSS.[a], which was accordingly published, at his Grace's sole expense, in 1796: and distributed gratuitously, according to his direction. He died in 1811[b].

note weighed and proportioned to his own words, Gray having a taste for the Italian music, Dr. Randall for Handel's style, and, accordingly, when they came to the chorus, Gray left the Doctor, saying, "There—now I leave you to make as great a noise as you please." Dr. Randall was a good composer, and a very worthy man: and I record this trifling anecdote, merely for the purpose of saying a word, by way of memento to an old and much respected friend, long since deceased.

[a] This circumstance occasioned Greisbach to publish his greatly improved edition of his NOVUM TESTAMENTUM GRÆCE: Londini apud Petrum Elmsly, et Halæ Saxonii, apud Jo. Jac. Curlie Hæredes, 1796.

[b] There was, accordingly, a sermon preached on the occasion of his death, and published by the Rev. Mr. Belsham, the minister of Essex Street Chapel.

I should add, that the Duke of Grafton, though a student of this house, and chancellor of the University, was not a graduate. The honorary degree of L.L.D. usually conferred on the chancellor, at his creation, he declined, from a dislike to subscribing the articles.

Dr. John Jebb, and Bishop Law have been introduced before: they are combined here, on account of their alliance in opinions. Jebb was fellow of this college; and besides his works already referred to, published, in union with Dr. Waring, the late Judge Wilson, and Dr. Robert Thorpe, both formerly of this college, a Lecture Book for the colleges[a]. He took his A. B. degree in 1757; his A. M. in 1760; both at Cambridge; but his M. D. he did not take in this University. He died in London, in 1786.

Of Bishop Law's own works no complete edition was ever published: I except, of course, from this number, his edition of Locke's Works, and his share in Stephanus's Greek Thesaurus, published in four volumes quarto, 1734.

His own works are metaphysical and theological, consisting of Considerations on the Theory of Religion, the Life of Christ[b]; and his Opinion on an Intermediate State, (the *Sleep of the Soul*;) there is also a pamphlet of the Bishop's, on Subscription to Articles, addressed to Dr. Randolph, dean of Christ Church: to these may be added his edition of Archbishop King's *Origin of Evil*, with notes. Law took his A. M. degree, in 1727; his

[a] Excerpta Quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis Variorum. Cantab. 1765.

[b] In the short Account of his Life, by Dr. Paley, as republished with notes, by Anonymous, in 1800, it is made very clear, that the Bishop, in the decline of life, had made some change in his theological opinions.

S. T. P. in 1749, both at Cambridge, being then of St. John's College.

John Wilson, A. B. in 1761, and A. M. in 1764, has been mentioned as coadjutor in the Excerpta. I am not aware that he published any distinct and separate work: but he was fellow of Peter House, and, having obtained the highest mathematical honour in the University[a], he rose to be a judge.

Dr. Robert Thorpe, another coadjutor, in publishing the Excerpta, was fellow of this society. He proceeded A. B. in 1758, A. M. in 1760, and S. T. P. 1792. He meditated to publish a Commentary, on the whole of the Principia, but printed only one volume, in quarto. He was also senior wrangler in 1758.

I close this account with Mr. Kendal, who took his A. M. degree in 1758. He is unknown as an author, but was fellow: a person of a wild deranged state of mind: but who, occasionally, poured out, extemporaneously, the most beautiful epigrammatic effusions. The following has fallen in my way, and is worth recording. It would have done honour to Gray.

The town have found out different ways
To praise their different Lears;
To Barry they give loud huzzas,
To Garrick only tears.

[a] He was senior wrangler in 1761.

Clare Hall with Kings College Chapel.

CLARE HALL.

VERY early we read of colleges of nuns[a], and lady abbesses[b]. And when Benedict, "the father of monks, ascended to heaven[c]," those of his order, whether male, or female, soon learnt to exchange poverty for riches. Kings, *for the salvation of their souls*[d], endowed them

[a] Ασπάζομαι το Συστημα των παρθενων, as quoted in Asceticôn, p. 140, from Ignatius's Epistle to the Philippians; a *spurious* book in the judgment of almost all, even of Catholics, who have published editions of th apostolical fathers: it is, however, ancient. But how monastic writers used to conjure up spurious books, see Dr. *James's Treatise of the Corruptions of Scripture, Councils, and Fathers*, &c. The author of Monasticôn quotes two other spurious books* with the same view. But the word Συστημα, for a college, does occur very early in Christian writers, who borrowed it from Plutarch (in Numa) and Polybius, lib. 1 and 2.—This note does not, *properly*, belong to this place, but may be of service in the course of the work. The author of Asceticôn referred to Ignatius, to hold out the idea, that Christian nunneries were as old as what are called the Apostolic age.

[b] Αμμας, ιστιν ουτω γαρ καλουσι τας πνευματικας μητερας. Palladii Hist. Lausiacæ, cap. 42. The Latin name was abbissa, abbatissa.

[c] It is said, in the Saxon Chronicle, of Benedict, the founder of the Cistercian order, ealra munecа fæder fapve heofenan, the father of all monks, ascended to heaven, A. 509.

[d] See the Saxon Chronicle.—The grants used commonly to run in some such form as this, Sciatis, me concessisse Deo et ecclesiæ sanctæ, & pro Dei amore et *salute animæ*, et parentum meorum, et pro statu regni mei, &c. In the library of University College, Oxford, is a well written and

* Cipriani Epist. Chrysostomi Homil. in Matthæum.

with lands; prioresses procured impropriations for their own nunneries; and, princesses becoming foundresses of religious houses, and investing them with their whole dowries and fortunes[a], undertook their government. It is remarkable, too, that to monasteries, societies of monks, not favourable to the sex, females have been used to shew great partialities, and been most liberal in their benefactions and endowments.

Colleges, as afterwards formed, out of monastic houses, into literary and more liberal institutions, were still guarded against female influence; yet, to these, also, the fair sex generally manifested great regards. Prompted by a generosity of mind, by sentiments of piety, or a desire of perpetuating their names, some ladies have enlarged them by their benefactions, others, as foundresses, have endowed them. And of this number was the lady whose name stands connected with Clare Hall.

This house had, in more ancient times, the name of University Hall. It is supposed by some, to have been that called Solere Hall, in one of Chaucer's Canterbury Tales. Mr. Robert Smyth[b], indeed, says, "it is remarked, this hall, called University Hall, is the same as that called by Chaucer, Solere Hall. If so, he himself

valuable Codex, composed by John Abbot, in 1496, containing an account of privileges from popes, and grants from kings and princes, down to that time, made to the monasteries of the Cistercian order.

[a] Thus the famous Etheldreda, daughter of *Anna*, king of the East Angles, and wife of Egfrid, king of the Northumbrians, becoming the foundress and first abbess of the monastery of Ely, settled on it the whole Isle of Ely, being a principality, and her marriage portion. See Bentham's Hist. and Antiquities of the Conventual and Cathedral Church of Ely, p. 45, first edition.

[b] Smyth's MS.

was a student in it. Archbishop Tennison gives him up, and says, the poem styled, Aula Amoris, was none of his."

What authority they have for giving up "the Court of Love," as not Chaucer's, I know not. Mr. Tyrwhitt, a better critic, I suspect, than either, with respect to Chaucer, gave it him [a]. But unfortunately for the Archbishop, and my good friend, Robert Smyth, the passage in question, about Solere Hall, is not in the Court of Love, but in the Reve's Tale.

> And, namely, there was a great college,
> Men clepen it the Solere Hall of Cambridge.

University Hall had its origin from Richard Badew, a cleric, who was, at the time, chancellor of the university. But the foundation was not his single act, nor, indeed, accompanied on his part with any endowment. He, uniting with some other collegiates, bought of Nigellus de Thornton, two messuages and a piece of ground in Milne, or Millar's Lane, which then lay between what are now called Queen's College and Clare Hall, near St. John Zacharie's Church [b]. Over this house he appointed Walter de Thaxted principal, with a few, who were called pensioners: but, though so denominated, they supported themselves at their own expense. Thus continued the state of things at University Hall, for sixteen years, when it was *accidentally destroyed by fire.*

William Badew was of a family of Great Badew, near Chelmsford, in Essex, that distinguished itself in an age, when knighthood, the last order in rank, but the first in antiquity, was in all its glory; and he added to the lustre

[a] The Preface to his edition of the Canterbury Tales.

[b] Clare Hall Register.

of his house by his patronage of literature, though not entitled to the honour of founding this hall.

For the building having been, as already observed, entirely consumed, the premises were resigned by Walter de Thaxted, with the consent of the said Richard Badew [a], to a patroness, capable of giving Dr. Badew's wishes effect. This was Elizabeth de Burgo, the then Dame of Clare, widow, who received a surrender from Dr. Badew, and the University, of all the rights invested in this Hall. She then procured royal letters for erecting a building on the scite of University Hall, and, having bestowed on it ample endowments, allowed it to be called after her own name [b].

This lady was of royal descent. She was daughter of Gilbert de Clare, Earl of Gloucester and Hertford, by Joan de Acres, daughter of King Edward I. [c], and Queen

[a] Register of Clare Hall.

[b] Licentia Instituendi Collegium Scholarium, in Mylne Street, per Cancellarium ac Magistros Universitatis. Hare's MS. vol. iii. 32. This was in 1309, the first year of Edward II. This, according to Hare's Index, p. 59, is in the vice-chancellor's copy of Hare's Collections, though not in the Registrar's. In 1326, the first year of Edward III. the date commonly assigned to the foundation of the college, there is, in Hare's Index, p. 15, a licentia perquirendi terras ad valorem annuum £.20, concessa Aulæ de Clare, ad petitionem Cancellarii et Magistrorum Universitatis: and in the 47th of Edward III. Literæ Patentes, ne Mandatum Regis in Causâ Discordiæ inter Scholares Aulæ suæ, et Scholares Aulæ de Clare quovis modo tendat in prejudicium Libertatum Universitatis, nec in consequentia trahatur. Ibid. p. 23, 24. From the above account it is clear to me, that most of Mr. Cole's dates relative to the beginning of this college of Clare Hall are wrong. He makes the year of changing its name, from University to Clare Hall, 1340. Some, he says, write that this change was made in 1361. But from what has been said, it is clear both dates are wrong.

[c] Called, therefore, in a licence of Edward III. empowering her to give the appropriation of Lydlington, in the county of Cambridge, to

Eleanor of Castile. She first married John de Burgo, son of Robert de Burgo, and had issue by him, William de Burgo, Earl of Ulster; she afterwards became the wife of Theobald de Verdon; and, thirdly, of Sir Roger de Amorie. She was mother of William de Burgo, last Earl of Ulster, and possessed the title of Countess, say some, in her own right, as daughter and co-heiress to the last Earl of Clare, Gloucester, and Hertford: Mr. Cole, however, is not incorrect in saying, "she is generally, but not correctly, styled *countess*[a], for she never attained to the title." Mr. Cole[b] further observes, that in a grant, dated 24th of April, 29 Edw. III. "she is stiled, la tres honorable Dame Elizabeth de Bourg Dame de Clare," and "that the family of Clare was so great and eminent in the time of King Henry III. that the arms of Richard de Clare, Earl of Gloucester, stand embossed and painted on the new wall of Westminster Abbey, next to those of St. Louis, king of France; and there were few cathedrals or religious houses in England without them[c]."

The new building was raised, and the endowment made at this lady's own expense; so, that with her justly rests the title of foundress, whether we consider Badew's attempt at raising a hall at first, or the Duke of Gloucester's patronizing the latter institution. In the master's lodge there is a half length portrait of this lady, though it is only a copy.

The other more distinguished patrons of Clare Hall

the master and fellows of this house, *Consanguinea Nostra Elizabetha de Burgo.* Pat. 10. Edw. III. p. 1. m. 3. A. D. 1336. Rymer's Fœdera, vol. iv.

[a] See Selden's Titles of Honour, 2d part, chap. ix.

[b] MSS. vol. ii.

[c] Sandford's Genealogical Hist. p. 141.

were, Thomas Cecil[a], Earl of Exeter, counsellor to James I. (A fine full length portrait of this benefactor, and his lady, are in the Combination Room.) He gave to the amount of 108l. a year: John Freeman Butler, Esq. the most distinguished physician of his age, physician to James I. also, gave 200l. towards the support of fellows and scholars, besides a chalice and cover, for the altar, of pure gold, worth 300l. together with his library and other valuables.

Among the benefactors, also, appears the name of George Ruggle[b], author of the Macaronic comedy, entitled Ignoramus, that so tickled the fancy of James I. He left 400l. in money and plate, together with some books, among which was the original MS. of Ignoramus, with notes, which, as I am informed, is now, unfortunately, missing.

Clare Hall has had its full proportion of donations and legacies: its church preferments too, are considerable. Among the livings belonging to it, ten are reckoned good ones. And, accordingly, Dr. Blythe, in succession fellow and master, and D. D. by mandamus, and styled M. D. by R. Smyth, ranks high in the list of benefactors; for, besides his library, he bequeathed to this college 5000l. which was laid out, principally, in the purchasing of church livings.

I omit several other benefactors' names, though, by a list taken from a college register, a large catalogue might be made: but in conformity with the idea, introductory to this chapter, I should notice some benefactresses, among

[a] Clare Hall Register.

[b] Borne at Lavenham in the countie of Suffolk; M. A. fellow, in 1617. Clare Hall Register.

whom appears Dorothy Countess of Exeter, consort of the Earl, already mentioned as a benefactor: to these should be added, Mrs. Edith Green, Mrs. Joan Herne, and Mrs. Joan Fountain.

King Richard III. it has been observed, seems to have claimed a relationship to the college, through his descent from the Earl of Clare. Whatever may have been his character, the society, it is said, derived from him considerable advantages. Mr. Cole and some other Clare Hall gentlemen seem to question his title to the honour of being their patron, ashamed of the name of one so infamous in history:

> I who am curtailed of this fair proportion,
> Deform'd, unfinished, sent before my time
> Into this breathing world, scarce half made up,
> And that so lamely and unfashionably,
> That dogs bark at me as I go along.
>
> *Shakspeare's Rich. III.*

But authorities seem to countenance the belief that he was: and his relationship to the family of the foundress is a presumption that he was: for bad men are not insensible to the pride of ancestry; and the author of the "Fable of the Bees," may instruct us not to scrutinize too nicely into the characters, or motives, of patrons and benefactors to public institutions[a].

[a] "The man that supplies with his private fortune what the whole must otherwise have provided for, obliges every member of the society; and therefore all the world are ready to pay him their acknowledgment, and think themselves in duty bound to pronounce all such actions virtuous, without examining, or so much as looking into the motives from which they were formed."

Mandeville: Essay on Charity Schools.

Archbishop Tillotson, who was a scholar, and afterwards fellow, of this society, is generally introduced, also, as a benefactor: and two portraits are preserved of him in Clare Hall; a small one in the master's lodge, and a half-length in the Combination Room: but Mr. Cole is for diminishing the merit of his benefactions, maintaining, that the principal benefit rendered the college by Tillotson, was recovering back to it by his influence, what had been removed from it by the Oliverians. If so, it must have been when he was fellow, or a little while after[a].

But least I should seem, to my readers, to have forgotten the rule which I laid down, in regard to benefactors, I now proceed to other matters.

Much surprised I am, that our printed histories should not have noticed a circumstance clearly stated in the most ancient writings now belonging to this college[b].

[a] M. A. and fellow, in 1651. *Clare Hall Register.*

[b] "On the back is wrote, by Mr. Betham, Bursar of Clare Hall," says Mr. Cole, "who lent me the original deed, October 3, 1768, from out of the archives of the college:"

"Petition of William Bingham to Henry VI. to grant his house, called God's House, built for scholars in grammar, to the master and fellows of Clare Hall, to endow it with lands to the amount of £50."

The petition and licence, the former in English, the latter in Latin, may be seen in Mr. Cole's MS. vol. ii. p. 3. The petition begins thus: "Unto the Kyng our Sovereign Lord: Besecheth the most mekely your poore preest, and continuall bedesman, William Bynghan, person of St. John Zacharie, of London—Wherefore please it unto your most sovereign highness and plenteous grace, to consider how that to all liberal sciences, used in the said university, certain Lyflode is ordeyned and endued, saving only for grammar, the which is rote and grounde of all the said other sciences, and thereupon graciously to grunte licence to your forseid besecher, that he may give without fyn or fee (the same) his mansion, ycalled Goddeshous, the which he hath made and edifyed, and the seid other lands, tenements, rentes and services, and advowsons to the seid value, after the forme of a cedule to this bille annexed, to yntent,

In the reign of Henry VI. William Bynghan, parson of St. John Zacharie, of London, having long perceived there was a great scarcity of school masters of grammar in England, petitioned his Majesty, that he might be permitted to give without fine, or fee, his mansion of God's-house, which he had built at Cambridge, together with its lands, tenements, and rents, to the value of 50l. a year, for the free support of poor scholars in grammar, to be subject to the master and fellows of Clare Hall. And conformably to Bynghan's petition, Henry granted a licence for a college to be founded for twenty-four scholars, and a chaplain to govern and instruct them, and all to be subject to the master and fellows of Clare Hall: why this circumstance is not put to the account of the history of this college, I do not comprehend.

The college restored by the foundress, was again destroyed by fire, at least in part, that is to say, the master's lodge, the treasury, " and among other papers," says Mr. Cole, " the archives." How is it then, this gentleman, who was scholar of the college, was not aware, such acknowledgement destroys the name, at least, of his *original deed*[a], *lent him*, as he writes it, *from the archives*. If what he says respecting the destruction of the archives is correct, his *original grant* could have been only a copy, or inspeximus, though derived, as it appears to have been, from original documents. However, the college was new-built, and the first stone laid May 19, 1638.

that the seid maist' and scholars mowe fynd perpetually in the forseid mansion, ycalled Goddeshous, xxiv scolers for to comense in gramer, and a preest to governe them, for reformation of the seid defaute, for the love of God, and in the wey of charitee, in your toune of Cambrigge, for the herbigage of yonge scholars of gramer," &c. To commence in grammar means taking a degree in it.

[a] See page 40, note.

The old chapel was built in 1535. Previously to this period, the society performed their devotions in St. Edward's, the adjacent church. It is remarkable of the old chapel, that it was never consecrated: this was, I suppose, the reason that no one was ever buried there: and the only mural monument erected in it was a cenotaph, sacred to the memory of their great benefactor, Dr. Blythe, whose remains lie in the above church. The tradition, that one person was buried there, is supposed to be a mistake.

Strangers are naturally struck with the new building; the court forms a handsome spacious square; all the structure being of free-stone, which preserves its original freshness; and, whether seen from the public walks, or surveyed in the open court, displays a brightness, a neatness, a uniformity, with something of elegance. The situation of the western side is beyond that of any other college enviable; its aspect over the river, meadows, promenade[a], and public walks, and to the adjacent country, is delightful, and its vista, already noticed, opening through two rows of fine limes, on terraced banks, and beheld from the eastern gate, through the whole length of the college, cannot be too much admired.

But, after all, the charm of this building is much assisted by its agreeable and happy situation. For, architecturally considered, the *indiscriminate* admiration of Mr. Cole and Mr. Ashby, is misplaced. It is not in a magnificence of style proportioned to the amplitude of its space, and the beauty of its situation: the western front is overcrowded with pilasters, fifty in number; and

[a] Called Clare Hall Piece.

the *squarish* windows, corresponding in number to the pilasters, with the pert patch of ornament over them, is very ugly: indeed the edifice has in general too much of little ornament for the chaste classical style; the simplicity and harmonious appearance of the Grecian orders being almost lost amidst the capriciousness of the French taste of that period[a].

The hall of this college possesses much of elegance; the Combination Room is one of the best proportioned rooms in the University, and the Master's Lodge very spacious; containing great part of the north and east sides. The Masters and Fellows gardens are on opposite sides of a neat bridge; and though not large, are very cheerful, having terrace-walks towards the river and meadows, from which they are separated by a quickset hedge. The Master's is distinguished by a magnificent green-house, which, as appertaining to a college, is quite unique.

"The library," says Mr. Cole, "is the most elegant of any in the University, being a large well-proportioned room, à-la-moderne, with the books ranged all around, and not in classes, as in most of the rest of the libraries in other colleges. It is exceedingly well filled with a

[a] This false French taste was commented on, and exposed, by Mons. Frearte, a writer of great observation, and the most classical taste, in a work dedicated, in 1650, to Monseigneur de Noyers, that minister of France, who so much forwarded the improvements in its public buildings: it is accompanied with the most perfect designs after the ancient orders, both Grecian and Roman, the theatre of Marcellus, the baths of Dioclesian, and the pillar of Trajan, &c.; and illustrated by the designs of the more modern artists. This excellent work was translated into English by the well-known Mr. Evelyn, accompanied with a Dedication to Charles II. It is entitled "The whole Body of Ancient and Modern Architecture."

choice collection of valuable books; among the rest, one of the few of Pope Sixtus Quintus's folio Bibles, which were soon called in upon political reasons, and is reckoned of great value."

This is the new library: the old library contains a good collection of Italian and Spanish authors.

Of the celebrated Latin comedy of Ignoramus, he observes, "that the comedy of Ignoramus, supposed to be made by Mr. Ruggle, of Clare Hall, is but a translation of an Italian comedy of Baptista Porta, entitled, Trapulario, as may be seen by the comedy itself in Clare Hall library, with Mr. Ruggle's notes and alterations thereof."

Subjoined to this observation, the following words are added by Mr. Cole: "This is taken from some collections by Thomas Gibbons, Esq. which make the number 980, of the catalogue of the Harleian MSS. now in the British Museum. Art. 173, p. 161.

This is scarcely the proper place to add, "that about the beginning of the year 1611 (I quote from Hawkins's edition of Ignoramus), the University of Cambridge became engaged in a contest with the Mayor of the town and the Corporation, on the question which of the two, the Vice-chancellor of the University or the Mayor of the town, was entitled to precedence of the other." Mr. Ruggle sided with the University against the town, and in the character of Ignoramus, who talks a language half Latin, half English, and "woos in the language of the Pleas and Bench," he ridicules the pedantry of the lawyers in their ordinary phraseology. But there was something more in it than met the ear.

The MS. alluded to above was the original MS. of

Ignoramus, from which Mr. Hawkins derived the text of his edition, printed not many years ago.

As to the present chapel, that is, perhaps, entitled to unmingled praise: it is of the Corinthian order; and the proper ornaments of that order, the highly-finished stucco-work of the ceiling, the neat wainscoting, the fine painting of the Salutation by Cipriani, the elegant altar-piece, together with an excellent organ, and, above all, the admirable cupola in the ante-chapel, all conspire to render this one of the things the most complete, and most to be admired among all our colleges. The chapel, of course, is but small, but the magnificence of the cupola, within, gives it an air of greatness, though, externally, its situation is not the most favourable to architectural effect. As to the rustic basement, the expediency of that may not be obvious to every one, it being after a style usually attached to buildings designed for imprisonment or strength; yet there may be rules and necessities for it better known to the great masters of architecture.

This elegant chapel was designed by Sir James Burroughs, Master of Caius College, whose great skill in architecture caused his advice to be taken in all plans of buildings at Cambridge, made in his time, as that of the ingenious Dr. Aldrich had been before at Oxford [a].

Learned and distinguished men next claim our attention.

The first are, principally, translators and divines.

[a] Dr. Aldrich, besides his other works, published, in Latin, a Treatise on Civil Architecture; of which, however, I think, only 50 copies were printed.

Archbishop Heath was one of the *translators*[a] of Henry the VIIIth's Bible: Dr. William Branthwaite[b], in succession, Fellow of Emmanuel, and Master of Caius College, was first student of Clare Hall; one of the translators of James the First's Bible. Abraham Whelock[c] published the Versio Persica et Latina Quatuor Evangeliorum; and was the editor of Bede's Ecclesiastical History. David Owen, according to R. Smyth, wrote the Consent of the Papist and Puritan in the deposing and King-killing Doctrine, or Anti Paræus, Determinatio de Sacrilegio contra David Paræum, printed 1619. Nicholas Ferrar, Esq. Fellow, was, according to the same, "styled St. Nicholas, from the sanctity of his life, and friend to the devout Herbert; author of the "Treatise of John Veldesso's Pious Considerations, the Companion in Arms to the Emperor Charles V. and at length also in the cloister: he died in 1639." Dr. Boyse was Fellow, and author of the Postills in Defence of the Liturgy. Carter calls him the author of Bishop Andrew's Tortura Torti, against Becanus the Jesuit: but this should be given to Richard Tompson, whom he next mentions as a *noted philosopher*[d]. Lind-

[a] So I speak, according to the usual way of speaking, concerning the Bible put forth under the authority of Henry VIII. It was, however, no new translation, but only Matthew's altered. This is said once for all; as I shall not deem it necessary to speak hereafter of others concerned in *Cranmer's Bible* as *translators*.—See Lewis's Pref. to Wickliffe's Translation of the New Testament.

[b] Ibid.

[c] "Abraham Wheelock, borne at Loppington, in the Countie of Shropshere, Master of Arts. He was the first Professor of Arabic in this University, and Fellow in 1617." *College Register*.—He afterwards took the degree of B. D.

[d] The book is entitled, Elenchus Refutationis Torturæ Torti pro Re-

sell, in succession Bishop of Peterborough and Hereford, was editor of Theophylact on Paul's Epistles, and the Catena Jobi. Samuel Lowth wrote a work, entitled, Archeologiæ Philosophicæ, and de Fide, and de Officiis Christianorum. He was A. B. of this college 1657.

Dr. George Jollyffe was an eminent physician, and he is said by Carter[a] to have been the discoverer of the Vasa Lymphatica. Henry Jollyffe was a learned Catholic author, who wrote against Cranmer and Hooper.

During Charles the First's disputes with the Parliament, the Master and several Fellows[b] were ejected for too much loyalty, and at the Restoration others were ejected for too little. I shall not measure the merits of either cause, nor the motives and principles of its advocates; but shall, as before, take notice of two or three on both sides, who are best known.

Mr. Oley, one of the loyalists, published Dr. Jackson's Works, and also Mr. Herbert's Country Parson, to which he wrote Prefaces. To his zeal, it seems, the new structure was greatly indebted, of which he was consi-

verendissimo Epist. Eliens. contra Martin. Becanum. Tompson also wrote, a Diatribe de Amissione et Intercessione Gratiæ et Justificationis, printed in 1618.

[a] On what authority this is said by Mr. Carter, I know not; a claim to the discovery of the Vasa Lymphatica has been claimed, as I am informed, by a medical gentleman, both by Dr. Monro and Dr. Cullen.

[b] The Querela Cantabrigiensis makes out seven Fellows; Mr. Walker eight, adding Mr. Potter, who he thinks was a Presbyterian, ejected by the Independents. Sufferings of the Clergy, &c. p. 141, second part.

dered almost by his benefaction, zeal, and inspections, the Father and Patron. But his ejectment forced him from his favourite child. In 1660 he was restored to his fellowship and living, and had conferred on him two other good pieces of preferment[a].

Dr. Gunning was a person of great notoriety; no man a more zealous advocate for his majesty and the church; no man a greater Malleus Hæreticorum. According to Mr. Walker, he had two or three set disputations with Papists; and hunted after all sorts of heretics, and disputed with them in their own congregations. It was in consequence of a sermon preached by him at St. Mary's Church, that the University of Cambridge published their Protest against the Covenant. He was ejected by the Parliament, from his fellowship at Clare Hall, for refusing to take the Covenant[b]: on the return of Charles, he was first made Master of Christ's College, afterwards of St. John's, and Lady Margaret's Professor of Divinity. In 1669 he was made Bishop of Chichester, and in March 1674, Bishop of Ely[c]. He died 6th July, 1684; and an apposite sermon was preached on his death from 2 Kings, 11, 12. My Father! my Father! The horsemen of Israel, and the chariots thereof.

Bishop Gunning was a man of considerable learning: his works, according to Anthony Wood[d], are, "A Contention for Truth, being the substance of Disputations, before thousands of People, in St. Clement Danes' Church."—"Schism unmasked."—"View and Correc-

[a] Ibid.

[b] Peter Gunning, borne at Howe, in the countie of Kent, M. A. and Fellow 1620. *Clare Hall Register.*

[c] Godwin de Præsulibus Ang. p. 276. [d] Athenæ Oxon. p. 764.

Clare Hall

tions of the Common Prayer."—"The Paschal or Lent Fast, apostolical and perpetual, and an Answer to some Objections of the Presbyterians to the Fast of Lent."

Let us now pass to the Non-conformists.

One of the most distinguished of these for learning, was Mr. David Clarkson, B. D. He appears to have gone off to a living, before the Restoration: for, according to Dr. Calamy, he was ejected from Mortlack, in Surry, by the Bartholomew Act[a]. While at Clare Hall, he had been Fellow, and Tutor to Mr. Holcroft, and Mr. Tillotson[b], after Archbishop of Canterbury, who, according to Calamy, bore a singular respect to him, as long as he lived. He wrote a Discourse against the Romanists, in 4to. entitled "The Practical Divinity of the Papists proved destructive to Christianity and Men's Souls;" also, no Evidence for Diocesan Episcopacy, and a Defence of it in 4to. and two Sermons in the Volumes of MORNING EXERCISES. After his death were published two Discourses by him, on Free Grace, another on Episcopacy, a third on Liturgies; and a volume of his Sermons in folio.

Francis Holcroft, A. M. and Fellow, though not an author[c], was a great sufferer for his principles, and a leader among his party. He was a man of a bold spirit; as an Independant, he was what Gunning was, as an

[a] Calamy's Account of Ejected Ministers, vol. ii. p. 667.

[b] I apprehend Walker is incorrect, in saying, that Tillotson succeeded David Clarkson in his fellowship; as I find by a register of Clare Hall, that Dr. Cudworth was Master, and Henry Holcroft, David Clarkson, Francis Holcroft, and John Tillotson, were all A. M.'s and Fellows, in the same year, 1652.

[c] A Letter only of his was printed—"A Word to the Saints from the Watch-Tower."

Episcopalian. With the zeal of an innovator, he was obliged to sit down with the lot of a martyr; and was ejected both from his fellowship, and his living of Bassingbourn, in Cambridgeshire. In 1663 he was thrown into jail for preaching privately in Cambridge; and after his enlargement from his first imprisonment, was imprisoned again, for almost nine years, in Cambridge castle, from 1663 to 1672.

He was a man of family, the son of Sir ——— Holcroft, and his first enlargement was obtained by the influence of the Earl of Anglesea: in all his sufferings he experienced much kindness from Dr. Tillotson, who had been his fellow-student and chum[a] at Clare Hall.

After his enlargement from Cambridge castle, Holcroft persevered in preaching, and formed dissenting churches. I have been thus particular, because, assisted by other ejected Cantabs, he became the father and founder of the Independant congregations in and about Cambridge[b].

Dr. Cudworth, according to Querela Cantabrigiensis, was made Master here by the Parliament, when Dr. Paske was ejected. He was a man of great abilities and learning, author of the Intellectual System of the Universe, a work replete with ancient literature. It is of

[a] Chum is a college phrase for chamber-fellow; from Chommer, Fr. to rest, says Bailey; Dr. Johnson better, from Chom, Armoric, *to live together.*

[b] His principal assistant was Joseph Oddy, A. M. who had been ejected from his fellowship in Trinity College, and the living of Mildred, Cambridgeshire. Mr. Oddy commenced afterwards itinerant preacher in the Isle of Ely.—An Account of Holcroft and Oddy, together with that of the Rise and Establishment of the Dissenters in Cambridge, being derived from the Dissenters' church book in St. Andrew's parish, Cambridge, may be seen in Robert Robinson's Memoirs, p. 35.

this, that a writer, quoted by Mr. Collins, *in his Discourse of Freethinking*, pp. 48—85, says, with some severity, which, however, he qualifies by saying, "that the most that charity itself can allow the Doctor is, if it could step forth, and speak his character to the world, that he was an Arian, a Socinian, or a Deist." Dr. Cudworth was succeeded in the mastership, according to Mr. Walker, by Dr. Theophilus Dillingham, before the Restoration. He died 1688.

All I shall add further of Dr. Tillotson is, that he took his degree of S. T. P. in 1666; that he was made Dean of Canterbury 1672, Dean of St. Paul's in 1689, and that, contrary to the expectation of all[a], he stept immediately thence, in 1691, to the archiepiscopal throne, of the province of Canterbury. His works consist of sermons, and few *Sermons* have been so much read and admired as Archbishop Tillotson's[b].

Mr. Thomas Philpot, says Mr. Carter (he should have said Thomas Philipott, Esq.), was an antiquary: Mr. Smyth adds, he was a poet. Of his poetry I have seen nothing, and can say nothing. But he wrote an Historical Discourse of the first Invention of Navigation, which is curious, and very rare, 1661[c] and also *Villare* Cantianum, or Kent SURVEYED and ILLUSTRATED; being an exact Description of all the Parishes, Boroughs, Villages, and other respective Manors, included in the County of Kent, drawn out of

[a] Dr. Richardson, in Godwin. de Præsul, &c. p. 166.—This distinction, it is said, was obtained through the influence of Bishop Burnet with King William, and after much solicitation and importunities with Dr. Tillotson to accept it.

[b] His Works were published by his Chaplain, Dr. Barker.

[c] A copy is in the library of the London Institution.

Charters, &c. 1659. It is more concerned in matters of genealogies and heraldry, than Lambarde's Survey of Kent: both his works are valuable, and I am persuaded, if Philipott ever wrote poetry, it will be worth reading.

The two next I shall mention were eminent, but what were called moderate Puritans, who would have preferred comprehension to separation: but both were ejected from their livings by the Bartholomew Act in 1662. The first was Mr. James Calvert, contemporary at Clare Hall with Clarkson and Tillotson, and author of what Dr. Calamy calls a learned work[a], which he dedicated to Bishop Wilkins, who says Dr. Calamy dryly "encouraged him to look for a comprehension;" but, "with all his (Mr. C.'s) moderation, he was a true Nonconformist." He was ejected from Topcloft, in the county of York, and died in 1698.

The other Puritan was Joseph Trueman, B. D. Dr. Calamy, amidst the admiration of his other literary attainments, says of him, "he was a good critic on the learned tongues, and particularly on the Greek, where his head would serve instead of a Lexicon." He was author of three treatises of a controversial cast, and his *Great Propitiation* was much admired (a proof how moderate he was as a separatist) by Bishop Gunning: he was, however, ejected from Cromwel, in Nottinghamshire, by the Bartholomew Act, and died in 1671.

Mr. Whiston, the Lucasian Professor of Mathematics, introduced before, must be mentioned again, as having

[a] Entitled, Naphtali, seu Colluctat. Theolog. de reditu 10. Tribuum Conversione Judæorum, et Mens. Ezekiel. Lon. 4to. 1622. Dr. Calamy's Account of Ejected Ministers, p. 830.

been Fellow of Clare Hall, of which, as he tells us himself, he was entered about the middle of 1686, and in 1693 became M. A. and Fellow[a]. A mere list of his books would fill a score pages of our volumes; so I only touch as it were the surface of them: for he wrote on mathematics, astronomy[b], meteors, eclipses, the longitude, chronology, and astronomical principles of natural and revealed religion; the scripture-theory of the earth; he translated Josephus's History and Antiquities of the Jews; he wrote on Primitive Christianity; four volumes on the Prophecies, and the Book of Revelations[c], the sacred History of the New Testament, and what he calls *a Primitive New Testament*, in four parts, containing the Four Gospels, the Fourteen Epistles of St. Paul, seven Catholic epistles, the Revelation of St. John, together with the *Titles of the rest of the Books of the New Testament, not yet known by the body of Christians*, viz. The Epistle of the Corinthi-

[a] Memoirs of his Life and Writings, written by himself.

[b] He maintained that the comet which appeared in 1680 was that which caused the deluge.

[c] This he inscribed to Prince Eugene, who gave him a purse of 17 guineas, adding, good-humouredly, He was not aware he had the honour of being known to St. John. Indeed, in his *Completions* of Prophecies, W. Whiston was completely mistaken, a mere "Will-o'-th' Whisp," as one of his opponents called him (see a pamphlet with this title by a gentleman formerly of Queen's College, Oxford). For neither did Prince Eugene entirely destroy the Ottoman Turkish empire from Europe; nor did he totally subvert the French Government, which latter, according to Whiston, was to fall in 1716. I have seen Mr. Whiston's copy of his Essay on the Revelations, which was lent me by the Rev. Mr. Meen. It has corrections by the author, who intended, I suppose, to have published a third edition. This second edition, *greatly improved and corrected*, was published in 1744.

ans to Paul, and his Answer; The Epistle of Timothy to Diognotus, and the Homily; The *two* Epistles of Clement to the Corinthians; *the Constitutions of the Apostles*, in eight books; The Catholic Epistles of *Barnabas*, with the *Shepherd* of *Hermas*, in three; the *ten* Epistles of Ignatius; The Epistle of Polycarp to the Philippians; Josephus's[a] Homily concerning Ades, with the Martyrdom of Polycarp[b]. He also published a Collection of authentic Records belonging to the Old and New Testament. He wrote on Baptism, the Eucharist; and proposed publishing all the *genuine* Christian writers of the three first centuries, but did not receive sufficient encouragement.

By Mr. Whiston, the apostolical constitutions were considered as *divine originals*, in some cases, a surer guide than the received canon of the New Testament itself. They became therefore his "immoveable guide and standard[c]," though now considered by Christians, both by Catholics and Protestants, as spurious[d]. Some parts of his Primitive Christianity were thought favour-

[a] He supposed Josephus to have been an Ebionite.

[b] It is remarkable enough, that Whiston has received none of those published by Fabricius, Hamburgi 1703, in his Codex Apocryphus N. Testamenti.

[c] Memoirs, vol. i. 389.

[d] They are, indeed, quoted by Catholic writers in abundance, and in behalf of doctrines, for which I am sure Mr. Whiston was no advocate. See Dr. James's Treatise of the Corruptions of Scripture, Councils, and Fathers, &c. First Part. But their writers of greatest authority, Baronius, and Possevin, the Jesuit, thought they could not be proved to be either apostolical or lawful, or written by Clement. See also Bellarmine de Scriptoribus Ecclesiastices, p. 51. The most judicious of Protestant writers are, I believe, uniform in their rejection, whatever they may think of their antiquity.

ably of by several, who afterwards became Socinians or Deists, and by others, who continued Athanasian Trinitarians. Whiston had expostulations, in writing, with them all.

He wrote against Chubb, Collins, Toland, Tindal, and Morgan, as well as against Dr. Sykes, and he addressed expostulatory letters to bishops and archbishops. He also wrote Emendanda in Collegio; and Emendanda in Academia: the former paper he did not preserve; the latter may be seen in his Memoirs[a].

His Memoirs contain several curious particulars relative to the opinions of the most learned men of his time, as well among the dissenters, as members of the University and church. Such particulars, however, belong not to the present place. This learned, laborious, singular man, died in 1752.

Mr. John Lawrence was Whiston's chum in Clare Hall, and published two or three letters of Dr. Clarke's, and his own;—I am not aware he published any thing beside.

Dr. Green wrote an Inquiry into the Modern Philosophy.

Benjamin Newton, A.M. 1702, published a volume of Practical Discourses; and Mr. Bulkley a poem, in twelve books, on the Last Day.

Nearer our own time, William Green, A. M. published a "New Translation of the poetical Parts of Scripture," already mentioned: contemporary with whom was John Berridge, A. M. 1742, an eminent methodist, senior Fellow of this College, and author of the Christian World unmasked.

[a] Memoirs, vol. i. p. 45.

R. Smyth records Archbishop Hort, formerly scholar of this college, as author of a volume of judicious Practical Sermons. He was Bishop of Furnes and Leiglin in 1721, and afterwards Archbishop of Tuam. John Wilcox, S. T. P. Reg. Com. 1728, was master when the new statutes were made, at which time several pamphlets flew about on the subject. In this controversy, I understand, Dr. Wilcox wrote one or two pieces. Dr. Goddard S. T. P. 1761, Master, wrote a volume of sermons, dedicated to the then Chancellor, the Duke of Grafton. One is on occasion of opening the new chapel.

John Parkhurst, A. M. 1752, published an Hebrew English, and English Greek Lexicon. He was an Hutchinsonian, and his Hebrew Lexicon, being entirely in reference to the Old Testament, explains its language, agreeably to the Principia Mosis, which Mr. Hutchinson opposed to the Principia Newtoni. Agreeably to this philosophy, he gives expositions of Jehova, and Eloheim, fire, light, and spirit, *the material Trinity*, &c. It is agreeable to the genius of this philosophy to find analogies in nature to what is taught, as revealed in the Old Testament; and it opposes the doctrine of gravitation. The English Greek Lexicon is confined to the New Testament.

Dr. William Dodd was a student of this college. He took his A. M. degree in 1759, his L. L. D. in 1766. On his first leaving college, he became acquainted with some leading men among the Hutchinsonians[a] and Methodists: but soon leaving them for other pursuits, and other connexions, he became Prebendary of Brecon, and one of the King's Chaplains; and was for many years a popular and much-admired preacher.

[a] See Mr. William Jones's Life of Bishop Horne, prefixed to his Works.

His writings are various and numerous. He published an English translation of Callimachus's Greek Hymns, with Notes; a Commentary, and Notes on the Bible; Sermons on the Parables; Sermons to Young Men, with appropriate Anecdotes, in two volumes; several single sermons; the Beauties of Shakspeare, in three volumes [a], and some anonymous pieces.

He was also the original planner of the Christian Magazine, and for some time the principal writer in it; where his most conspicuous pieces are, Reflections on Death, and various poems. He was also with Mr. Jonas Hanway, one of the first promoters of the Magdalen hospital, to which he became chaplain, and in behalf of which he published hymns and recommendatory addresses.

Of his melancholy end, so well known to every one, it is not our business to say any thing, except that it happened June 27, 1777; and that his Thoughts in Prison, and a Sermon addressed to his unhappy Fellow-convicts, are given to Dr. Samuel Johnson; but with what justice I do not know.

I have just recollected the following elegant lines written by this unfortunate man.

To a Lady, on her presenting the Author with a Rose-Bud:

The smallest of presents, received from the fair,
With pleasure we take, and with transport we wear;
But the gift of a Rose-Bud, Eliza, from thee,
Is a present, which fit for a monarch might be;
And remember one virtue the Rose hath to boast,
That its fragrance remains, when its beauty [b] is lost.

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[a] The last edition of this work, published since Dr. Dodd's death, contains a short, but most sarcastic dedication, to the Earl of Chesterfield.

[b] Dr. Watts, however, had been beforehand with Dr. Dodd, in the idea—.

This will scent like a rose, when I'm dead.

Several distinguished noblemen might also be mentioned, as having been students of Clare Hall; among whom are John, Earl of Ashburnham, 1749; Thomas Townsend, Lord Viscount Sydney, 1789; his brother, the Right Honourable Charles Townsend, and Thomas Holles, Duke of Newcastle, Chancellor of the University, 1748. In his time, the new statutes of Clare Hall were made; and from Clare Hall his Grace went, accompanied with the Heads of Houses (in 1755), to lay the first stone of the eastern side of the Public Library.

Geoffrey Chaucer is claimed by Leland for Oxford, but Tyrwhitt, our able critic on Chaucer, an Oxonian, too, owns, it is without the shadow of a proof[a]: choosing to act modestly on a point disputed, I did not put our old poet at the head of the above list, but have chosen to place him here. For the evidence from his writings favours Mr. Tyrwhitt's opinion that he was educated at Cambridge, and of Clare Hall.

> My name alas, my harte why
> Philogenet I cal'd um far and nere
> Of Cãbridge clerke—
>
> Court of Love, f. 352.

Chaucer was born in 1328, and died in 1400.

[a] Tyrwhitt's Appendix to the Pref. to the Canterbury Tales, where his opinion concerning *Solere Hall*, with a few other particulars, may be seen.

JESUS COLLEGE.

ANCIENT writings have recorded, that Jesus College rose out of an ancient monastery; not as a young phœnix is said to spring, out of the ashes of an old one, merely invigorated with strength; but as a butterfly springs from the chrysalis, in a new form, and with different powers; and we have evidence sufficiently clear to the sight, that what appears now, as a college of scholars*, was formerly a religious house.

Jesus College, as an endowed foundation, is certainly not the third in succession of our present colleges; but on account of the antiquity of the College of Nuns, which preceded it, I place it here, and it suits my convenience.

The tale of the nunnery of St. Radegunda, or Radegundis—for that was the name of the guardian saint of the old establishment—must be short:

Radegunda, or Radegundis, was a queen of France, who retiring from public life, resigned herself to monastic seclusion. Hence, according to the fashion of the times, she received canonization. Churches and religious houses in abundance were dedicated to St. Rade-

* In the charter of foundation it is thus described: "Scholarium in grammatica eruditorum." 1497. 12 Hen. VII

gundis; and it was creditable for a sainted queen, more so, perhaps, for having been married, to be looked to as the protectress of virginity: perhaps, the reader may not dislike the more formal account of Mr. Parker[a]; "to acquaint you then with her original," says he, "Radegundis was a queen of France, daughter of Bertram[b], King of Thuringia in Germany, and wife to the most potent Lothair, King of the Francs, the son of Clovis the Great, the first Christian King of France: she, about the year of our Lord 460[c], leaving her husband, retired into a monastery at Poictiers, and there founded the abbey of the Holy Cross, where they still shew her tomb."

We have several instances no less remarkable in our own history. A *wife of the King of the West Angles*—her name Etheldreda—was the foundress, and herself the first abbess, of the famous monastery that bore her name in the Isle of Ely. The kingdom of Kent also could boast two royal ladies, who founded monasteries of veiled nuns, and who became the abbesses; Sexburga, of Shepey, and Mildred, of Thanet; and Edith, a royal dame, founded a nunnery at Wilton; all saints, like Etheldreda, and who all worked miracles as well as she[d].

[a] Hist. of Cambridge, p. 116.

[b] Called in Orig. Jes. Bertharius.

[c] Origines Jesuanæ MS. has it 560, and dates her death 1190, by error, I suppose, in the copyist.

[d] Lambarde gives a sort of sauce to his "Perambulations of Kent," by mixing with them many of the miracles of these ladies, such as their lying in ovens three hours without feeling the fire; drawing water over hills, contrary to nature; banishing some noisy birds, that used to disturb a particular neighbourhood; casting out the devil, &c. plenty of

The honour of endowing, and perhaps of dedicating to St. Radegundis, this nunnery, or (as it is called in the charter of Foundation of Jesus College) priory[a], is ascribed to Malcolm Earl of Cambridge and Huntingdon, and King of Scotland, in the middle of the twelfth century, though a little cell of Benedictines had been settled there, we are told, before that period.

It has already been shewn, how very inaccurate Dr. Fuller is in fixing the date of Malcolm's endowment of this nunnery; so it is needless to dwell on it here. It would be easy to enlarge on the ancestry, dignities, and successors of Malcolm, as Mr. Parker has done; but, κορυφουται εν βασιλευσι[b], *In kings you reach the summit:* a king of Scotland is a king of Scotland; capable of receiving little ornament from relationship, and of giving as little to a monastery[c].

which things are in the Nova Legenda Angliæ, and I rather wonder that good Mr. Bentham, whose very valuable History of Ely is written sufficiently according to the *taste of the monkish times*, did not give us more of the *miracles* of Etheldreda.

[a] In the charter of Foundation of Jesus College it is entitled, *Licentia ad Prioratum Sanctæ Radegundis supprimendum et Collegium fundandum*, &c. RYMER'S FŒDERA, Vol. 12.

There were other places in England sacred to St. Radegundis; at Bradsole, a village near Dover, in the county of Kent, was a monastery of St. Radegundis, whose abbot used to be called by the king's brief to Parliament, and therefore ranked among the proceres Regni.

There was also a chapel dedicated to her in the Crypts of St. Paul's.

Dugdale's Hist. of St. Paul's, p. 226.

[b] Pindar. Ob. Od. 1.

[c] To enter, however, into the sympathies of Malcolm, the founder of the nunnery, and the saint protectress, I cannot forbear copying from the Orig. Jes. what the author copies from Dempster and David Camerarius. Deniq. ut paria hic omnia videantur, Radegunda licet uxor

It was quite natural for ladies of distinction to become benefactresses to nunneries: accordingly we find, that Lady Constantia, consort of Eustace, Duke of Bologne, and son and heir of our King Stephen, was a considerable benefactress to this house; which I the rather mention, because Mr. Parker speaks as if Constantia gave them only the fishery from the bridge of Cambridge to the Abbey of Croyland; whereas, she gave them lands also, and these are, I suppose, what are called Nun's Lands to this day. The deed of conveyance[a], copied from the archives of Jesus College, the reader will find in the note.

The immoralities of monasteries became the subject of complaint very early in the 13th and 14th centuries:

Lotharii virgo tamen fuit. Malcolmus quoque ab abhorrendis nuptiis virgo communiter dictus erat. Illam Scriptores Gallici inter suæ Gentis Sanctulas; hunc Scoti inter Gentiles Divos enumerant.

[a] Constantia, Comitissa Nigello Eliensi Episcopo et omni clero et omnibus baronibus Cantabrig. Scir. et Burgensibus de Cantebrig. tam futuris quam præsentibus salutem. Sciatis me dedisse et concessisse sanctimonialibus de Cantebrig. totam terram earum infra Burgum et extra tam possidendam quam possessam quiete de hagabulo et de langabulo, et totam piscaturam, et aquam quæ Burgo pertinet tam libere & quiete et honorifice, sicut Maritus meus Comes Eustachi liberius et honorificentius habuimus, pro anima mariti mei comitis Eustachi et pro anima Matildæ Reginæ, et antecessorum nostrorum, necnon pro salute regis Stephani in perpetuam Eleemosynam. His testibus N. Eliensi Episcopo, sans date.

In the reign of King Stephen, i. e. between 1135 and 1154, Eustace, Earl of Boulogne, son of King Stephen, was married to the Princess Constantia, sister of Lewis the VIIth, ou le Jeune, A. D. 1137. Henry's History.

The above Nigellus was Bishop of Ely, from the year 1133 to 1169. The same book of archives contains also King Stephen's confirmation of the same grant, together with Nigellus's.

they afforded matter for satire both in prose and verse. Chaucer is never so facetious, as when satirizing them[a]; in Pierce Plowman's Visions, a well-known poem of the 14th century, there is a prophecy in form of their downfal, as we have already seen; and in the beginning of the 15th Henry IV. commissioners were appointed to visit and reform all the monasteries of the Cistercian order in England[b]; so that, with respect to the dissolution of these houses, and the confiscating of their revenues, the Reformation of the 16th century did but hatch the egg; for it was laid long before.

But this house of St. Radegundis required neither Lollard nor minstrel, to expose it, nor any arm of secular authority to shake it down. It was professedly a society of *veiled nuns*, a college of virgins[c]; yet a house of frail sisters[d], who committed an act of felo de se: and this must suffice for the priory of St. Radegundis.

Anciently there was not only over every nunnery its peculiar guard and prior, but there were provincial priors, who presided over all the nunneries of each

[a] See the Nuns and Friars Tale, in Chaucer's Canterbury Tales.

[b] Rymer's Fœdera, vol. 8.

[c] There were, very early in the Christian Church, Colleges of Virgins, as before observed. Asceticon, Lib. ii. Cap. xi.

[d] The following neat lines are incidentally quoted by the grave author of Asceticon, being a History and Defence of Monastic Institutions.

Harum sunt quædam steriles, quædam parientes,
Virgineoq. tamen nomine cuncta tenent;
Quæ pastoralis baculi dotatur honore,
Illa quidem melius fertiliusq. parit;
Vix etiam quævis sterilis reperitur in illis,
Donec eis ætas Talia posse negat.

order in every province; but the jurisdiction of monasteries belonged at this time[a] to the bishops of their respective dioceses. It was, therefore, John Alcock, Bishop of Ely, who obtained licence of Henry VII. to convert this his monastery into a college. The charter of foundation is dated 1496: it was dedicated to the most Holy Trinity, the Blessed Virgin, and St. Radegundis, though, by the founders joining to it from the beginning the name of Jesus, it now retains, and did from his time, only that name[b].

To speak then of the founder: he was born at Beverley, in Yorkshire, and educated at Cambridge, where he took his doctor's degree in 1461. He was first patronized by Kemp, Bishop of London, and from inferior preferments, rose to some of the first offices in church and state. In 1461 he became Dean of St. Stephen's, Westminster, and Master of the Rolls: in 1472 he was consecrated Bishop of Rochester: in 1476, after being made President of Wales, he was translated to Worcester, where he continued ten years; for, according to Bishop Godwin, he succeeded Morton in the see of

[a] Archbishop Parker describes the matter thus: Alcock—papæ retulit abbatissam sanctimonialium Radegundæ ordinis sancti Benedicti haud pie sancteq. vivere; eâq. decedente, abbatiam ad ruinam paratam, et a virginibus ordinem deserentibus desolatam fuisse, A. D. 1496. Catalogus Procancellariorum Cantab. &c. sub. fin. Antiq. Britan. Eccles. &c.

[b] So the Regist. Alcock (fol. 125), as referred to by Bentham, Hist. of Ely, p. 182. The name should seem to be immediately derived from the chapel of the monastery that was dedicated to Jesus.

Vulgo autem appellari Coll. Jesu, ab ecclesia conventuali sive sacello Jesu dicatæ. Orig. Jes.

Ely, A. 1486[a], and, that his civil dignity might keep time with his ecclesiastical, he was raised, while Bishop of Ely, by Henry VII. to be chancellor of England[b].

Alcock lived then under the full sunshine of royal patronage many years, for he did not die till the year 1500. He, of course, acquired considerable wealth, for which his taste in architecture found a ready vent. Many of the Norman prelates, as the Saxons were before, and their successors to the Reformation, are celebrated for their skill in architecture; a skill much promoted by their passion for building churches and monasteries.

Bishop Alcock was concerned in other institutions, and it is said, in other public edifices at Cambridge, besides Jesus College, particularly St. Mary's Church[c]. While Bishop of Worcester, he erected anew, and in elegant style, the north side of Westbury Church, in his native county; he founded a school at Kingston-upon-Hull; he built a chapel in the cathedral at Ely, and most of his episcopal manor houses he is said to have improved and adorned with various buildings.

We need not, however, suppose that all this was done, as writers would lead us to believe, out of the bishop's private funds. Though the unhappy nuns of Radegundis might, when they were able, have dilapidated much, yet they had still large estates. The charter of foundation expressly says, they had dilapidated much, but all their remaining estates came to the bishop, by licence

[a] Godwin. de Præsulibus Angliæ, p. 329.

[b] Mr. Wharton says, (Ang. Sac. vol. i. p. 675,) iterum creatus est, idq. munus sesquianno, administravit.

[c] So stated in Dallaway's Observations on English Architecture, p. 193.

from the bishop to build a college. To this day St. Clement's, which formerly belonged to these nuns, many lands near Cambridge, and elsewhere, called now Nuns Land, being derived from them, belong to Jesus College. Many other of the public works were, no doubt, done at the church's, or the king's expense; for, according to Parker and Bentham, Alcock was made comptroller of the royal works and buildings under Henry VII.

In allusion to his name, his coat of arms was three cock's heads, and could we suppose the cocks that appear in the library window of Jesus College, and the window of the chapel, and formerly in other windows, were placed there by his direction, some might suppose he was fond of a conceit, or small wit. There is a sermon of Alcock's, (printed in his life time,) on the Crowing of the Cock, when Peter denied Christ, and, upon an old window in a closet, in Jesus College, there were two *bold* cocks; from the mouth of one issued, Εγω ειμι Αλεκτρυων· *I am a cock;* from the mouth of the other, Ουτως και Εγω, *so am I.* There were also other cocks that had something to say. The head of the cock, (three of which, with a mitre over them, made, as observed before, Bishop Alcock's arms,) has been, I apprehend, mistaken by Wharton, for *goats heads.* I cannot otherwise account for the motto placed beside his account of Bishop Alcock[a]: sometimes the conceit, or rebus, was *al,* in old English, and the figure of a *cock,* at others, an *owl* and a *cock,* as, according to Blomefield, it was formerly decyphered in the windows of the hall[b]. But this kind of conceit, or rebusing of a name, let us think as lightly of it as we may,

[a] Mitra super tria caprarum capita, *Ang. Sacra.*

[b] *Collectanea,* p. 141.

was not peculiar to Alcock: it was commonly practised in that age, and was in some sort the very foundation of heraldry long before.

Alcock was a considerable writer, though the only printed work of his I have heard of,—I have never seen it—is the sermon just alluded to. He also wrote poetry: among the Harleian MSS. in the British Museum, 1704, imperfect, is a comment upon the Seven Penitential Psalms, in English verse. In the University library of Cambridge is a MS. of his, entitled, Abbey of the Holy Ghost. What Mr. Wharton says of him is more to his credit: omnibus animi dotibus amabilis. He died at Wisbeach, October 1, 1500, and was buried in his own chapel within the cathedral church of Ely. His effigies placed over his tomb is much defaced, and his favorite device of a cock is stuck about the front of the monument: so that being dead, he croweth still: and his cock was perched over Jesus College gate, till, not a great many years ago, it met, I suppose, with the fate of some other unfortunate cocks on a Shrove Tuesday. There is an original portrait of Bishop Alcock in the Combination Room of Jesus College: and so much for the founder of this college.

The original establishment (according to its charter) provided for a master, six fellows, and a certain number of scholars. By subsequent benefactions the fellows are now sixteen[a], being reduced to that number, from eigh-

[a] I follow the charter of foundation. Archbishop Parker (Catalogus, &c.) has it, ex magistro, sex sociis, atq. sex pueris constare ordinavit. (*Sociis, Bishop West's Statutes.*) Yet Sherman, the author of the MS. History often referred to in these notes, says, magistrum sive custodem, et quinq. socios, et sex pueros, et reditibus ad monasterium S. Radegundis olim pertinentibus alendos induxit, p. 28; and quotes Bishop Stanley's

teen, by Queen Elizabeth[a], of whom eight must be from the northern counties, and eight from the southern: only six out of the sixteen, are required to be in priest's orders.

Stanley, third son of the Earl of Derby, promoted to the bishopric of Ely, in 1506, must be reckoned a benefactor to this college, for though described by a prior of those times as, "armis quam libris peritior," *more skilled in arms than books*, for it seems he was a jolly bishop, still he gave the appropriation of great Shelford, near Cambridge, to this college, and so, in the language of those times, must be considered a benefactor. The profits were applied to the foundation of one of the above-mentioned fellowships, and the patronage reserved to the bishops of this diocese.

It may not be improper, just to notice of these fellowships, that one of them was appropriated, according to Sherman, from the foundation, to the Welsh: all those of Jesus College, Oxford, are appropriated to the same people.

In like manner, Dr. Thirlby, a native of Cambridge, and Bishop of Ely in 1554, was a benefactor[b]. He gave

Statutes, In collegio per nos erecto pusillam gregem constituimus ex sex personis, magistro uno, & quinq. sociis. He observes, too, that the Catalogue of Benefactors in Jesus College is incorrect and inconsistent with itself in mentioning only sixteen fellows, and yet, from what follows, there were seventeen.

He concludes, Ex supradictis firmiter concludimus septemdecim socios fundatos fuisse, quod autem hodie non nisi sedecim numeramus, id statuto per visitatores reginæ Eliz. facto tribuendum est.

[a] The Statutes, altered by Nicholas, Bishop of Ely, has, quod singuli eorum si ad sacræ theologiæ studium divertant, &c. uno tantum ex integro numero sociorum excepto, qui juris civilis studio operam impendet.

[b] Traditum etiam reperi, sacerdotiorum sex jus patronatus Colleg. Jesu, Cantab. contulisse. Godwin de Præs. Ang. p. 273. Dr. Richardson adds, viz. Fordham, Gilden-Merden, Wichford, Hinton, Swaverey,

the perpetual patronage of several livings in Cambridgeshire. So, that the founder being a Bishop of Ely, a Bishop of Ely having given them statutes[a], some of the principal benefactors having been Bishops of Ely, the Bishops of Ely having been its regular visitors, and possessing the right of disposing of the mastership, these circumstances all give the Bishop of Ely a peculiar interest in this college: accordingly, the Bishops of Ely, I borrow the words of Mr. Parker, when they came hither in the years 1556 and 1557, are said, in the registers of Ely, to have resided in their own house of Jesus College.

Among the benefactors, also, are recorded Sir Robert Read, justice in the Court of Common Pleas—of whom in another place—under Henry VIII. who gave 100l. to found a fellowship and a brewery near the bridge, since sold. John Fuller, L.L.D. master of the college, who founded four fellowships, gave the manor of Gravely, in the county of Cambridge, and the advowson of the living there, and at his death bequeathed the fourth part of his estate. Mr. Sutton, also, the founder of the Charter House, who gave the impropriated rectories of Elmstead, near Colchester, together with the perpetual advowson of the vicarage. Many more benefactors might be enumerated, but I shall close the account with Mr. Rustat.

et Comberton, vel potius a regina Maria obtinuisse, centum libris ei debitis sub privato sigillo. MS. Wren.

[a] Bishop Stanley gave the statutes, and Julius II. the Roman Pontiff, confirmed them, and the foundation of the college at the same time.

These statutes hold out, (cap. 1.) one master, twelve fellows, and eight boys: quod si posthac reditus vel possessiones Collegii ita augeretur, ut major numerus quam qui præscribitur infrà idem collegium commode sustentari possit, tunc ad Dei laudem, suiq. cultus augmentum numerus sociorum vel puerorum augeatur; & vice versa, ad dicti episcopi arbitrium.

For there are several scholarships and exhibitions belonging to this college, and good ones of above 40l. a year, of which the principal are those left by Tobias Rustat, Esq. for the orphans of clergymen in any county in England or Wales. This gentleman, son of the Rev. Robert Rustat, A. M. (1587,) formerly of this college, was yeoman of the robes to Charles II. and died a bachelor in 1693, aged eighty-seven: there is a very elegant mural monument erected to his memory in the north transept of the chapel, and a fine original portrait of him, by Sir Peter Lely, between the portraits of Archbishop Cranmer and Sterne, in the hall.

Among the members who have distinguished themselves by their talents, or writings, may be reckoned the following.

William Chubbes, or Chuffs, sometimes called Chuffs[a], was first of Pembroke Hall, but made master of this college, by Bishop Alcock, 13 Hen. VII.; by his advice, it is said, Alcock first converted the monastery into a college. Mr. Parker says he published an Introduction to Logic, and Scotus's Declaration in Secund.

Thomas Goodrich was admitted a pensioner of Bene't College, but chosen fellow of Jesus, in 1510. He was distinguished by his acquaintance with the civil and canon law; and having taken side with Henry VIII. in the dispute about the marriage of Queen Catherine, was promoted, at length, from the less splendid tokens of royal favour to the see of Ely. According to Bishop Godwin, he was consecrated April 9, 1534, and was Bishop of Ely above twenty years and twenty days[b].

[a] At all events, those are wrong who call him Chubb.

[b] De præsulibus Ang. p. 338, and Bentham's Hist. and Antiq. of the Church of Ely, p. 190. In the Appendix, p. 37, may be seen (E. Regis-

Goodrich was an advocate for the Reformation, though he trimmed a little in Queen Mary's reign. For though he was one of the revisors of the translation of the New Testament, and though he was in the commission for reforming the Ecclesiastical Laws, under Henry VIII. and though he retained his bishopric under the Protestant King, Edward VI. he also continued to possess it after Popery came in. But, indeed, he died soon after, viz. May 10, 1554, at Somersham.

Thomas Cranmer, the well known Archbishop of Canterbury, son of John Cranmer, of Arslecton in Nottinghamshire, was first a student, then, in 1515, a fellow of this college, and commenced D. D. in 1525. According to MS. Jes. he was a proctor* in 1515, and the first theological lecturer on Dr. Batemanson's foundation. He also excelled in the civil and canon law, and taking the orthodox, that is, the royal side, in the dispute on the King's marriage, rose to the first station in the church: for, in his manner of considering the matter, to adopt the King's phrase, "he having caught the sow by the right ear," the King determined, nolente volente Cranmero, that he should be his Archbishop, though, according to Bishop

ter, Goodrich, f. 15) his mandatum, &c. ut nomen papæ in omnibus libris ecclesiasticis deleatur.

* According to MS. Jes. he left this appointment on his marriage, and went to read at Buckingham College, (afterwards Magdalen,) and returned to it on the death of his wife. Strype, too, says, and he is followed by the Biographia Britannica, that he married again when in Germany. It is true, that he had no children. But Mr. Pridden, (who is followed by Mr. Wakefield, in his Life,) must have been greatly mistaken, in saying, he died a bachelor. It seems also a mistake, that states him to have been the eldest of several children. See Thoroton's History of Nottinghamshire, p. 138.

Burnet[a], at an enormous expense to the Pope for bulls; and, it is said, with considerable reluctance on the side of Cranmer. However, "it was as fatal to refuse Henry's favours, as to offer him injuries[b]." He wrote a book, which was presented to the Pope, "proving God's law to be indispensable by the Pope." He was also said, whether truly or not, to have assisted the King in writing his book against Luther; had a principal hand in the *Institutions of a Christian Man*, and wrote on the corporal presence against Bishop Gardiner. He was also one of the fourteen who composed the Common Prayer, and had a principal hand in drawing up King Edward's Injunctions.

Bishop Burnet says, he saw two volumes in folio, written with his own hand, containing upon all the heads of religion, a vast heap, both of places of scripture, and quotations out of ancient fathers and later doctors and schoolmen, by which he governed himself in that work of the Reformation.

He had also perused an original letter of Lord Burghly's, in which he says he had seen six or seven volumes of his writing. Pity it is, there was too much ground for what Bishop Burnet adds of Cranmer, that he was a cruel persecuter of heretics, and inclined to believe fanatical stories! In Queen Mary's reign, however, he was condemned for heresy, and, notwithstanding his recantation, was burnt at Oxford, in 1555.

Previously to his martyrdom under Mary, it should seem that Cranmer acquired great estates under Edward. For, by a history of Nottinghamshire, that principally

[a] History of the Reformation, Book i.

[b] Lloyd's Statesmen and Favourites of England, &c. p. 17.

concerns matters of property, it appears, that for the sum of 429l. 13s. 2d. he obtained numerous grants: the site of the priory of Arslecton, with the lands: the site of Kemsted, with the demesne lands, both in Yorkshire; and the rectory of Whatton and Arslecton, with the advowson of the churches, in Nottinghamshire, also the manor of Wood Hall, in Radcliffe, in Nottinghamshire; and the advowson, also, of Kingsworth, in Kent[a].

There are three portraits of the Archbishop in this college, of which one, at least, is original: it is in the Combination Room, and was given by Lord Middleton. This nobleman married a Cartwright, who was allied, by marriage, to the Cranmer family, in Nottinghamshire. There was a good engraving made from this painting, at the expense of a Mr. Cartwright, which may be seen in Thoroton's History.

Among our Bishops of a more early period, most distinguished by his writings, was John Bale, the well-known antiquary, author of Summarium illustrium Britannicæ Scriptorum; Bishop of Ossery, in Ireland, in 1552.

Among those who would not *take the covenant*, there were ejected, by the parliament, in 1643, ten A. M.s, four B. D.s, and one D. D.[b]. I am not aware that any are known by their writings; none, at least, are noticed by Walker, except Dr. Sterne, the master. He was chaplain to Archbishop Laud, and assisted in the Polyglott: he also wrote two or three pieces, noticed by Anthony Wood[c]. At the Restoration he was made Bishop of Carlisle, and in May, 1664, translated to the Archbishopric

[a] Thoroton's History of Nottinghamshire, p. 138.

[b] Querela Cantabrigiensis. Walker mentions one more.

[c] Walker's Suffer. of the Clergy, p. 146.

of York[a]. He died in the eighty-seventh year of his age, 1683, and was buried in his cathedral, in which a fine monument is erected to his memory. Dr. Sterne has been already mentioned as a benefactor to this society.

With respect to those, on the other side, who suffered by the Bartholomew Act, I am surprised, I own, at Dr. Calamy's omission of several eminent Puritans, who were ejected from this college. Several that he has mentioned will not be noticed here, but a few that he omits, will be occasionally mentioned, (though not in exact order:) and of this number was John Dod. He was born in the village of Shotwedge, was a Puritan, described by MS. as fellow, in 1578, and as one of the twelve university preachers. He was eminent for Hebrew literature, and wrote an exposition on the Decalogue. He was suspended from his fellowship and two college livings, in succession, and died at Stansty, aged eighty-four.

John Dod, A. M. ejected from Bettershanger, Kent, was, I apprehend, another man. Calamy notices him as ejected, 1662, without mentioning his college[b].

The Mr. John Dod, also, mentioned, as a Nonconformist; Eject. Min. vol. ii. p. 541, seems to have been another man.

There was also a Timothy Dod, (a Puritan,) I suspect, of this college. I suppose him to be the son of the

[a] Godwin de Præsul. Angl. p. 714.

[b] Hist. Ejected Ministers, p. 381, his name is but just mentioned. In the two or three matters, alluded to in the text, concerning Dr. Calamy's Ejected Ministers, I do not find any fresh light in Mr. Palmer's Nonconformist's Memorial, which, however, in general, contains many corrections and improvements on Dr. Calamy.

famous John Dod[a], and of whom it is said, by Dr. Calamy, "at what university he was educated I cannot certainly say!"

Geoffry Watts, A.M. made fellow in 1706, wrote a book against the Anabaptists, a dreadful sect in those days. Bishop Williams eminently distinguished himself by his writings against the Puritans, and in favour of the rights of kings. He died in 1671.

Dr. Bancroft was well-known for his writings against Presbyterian discipline. He was first Bishop of London, and translated to the Archbishopric of Canterbury in 1604; was chancellor of Oxford in 1608, and died Nov. 2, 1610[b].

John Sherman (the writer of the MS. often alluded to in this account of Jesus College) must not be forgotten. He was a native of Dedham in Essex, was first a student of Queen's, lecturer in logic in 1656, and proctor of the university in 1660; he was one of the syndics, and appointed to set in order the Lambeth library, and to arrange the Bibliothecam Holdsworthianam. He was one of the twelve university preachers; commenced S.T.P. in 1665, and canon and archdeacon of Salisbury, in 1670. He died in 1671; and, having left the college 180l. is entitled to the name of a benefactor. The following lines relating to him, are written in the MS. Jes.

Qui socios omnes custodes atque patronos,
Digerit egregios ordine in historiâ,
Inter ut hic socios numeretur dignus, & ultra,
Shermannus meruit, queis Polyhistor erat.

[a] Id. vol. iv. p. 640. There were about this time, (and as I observe from the book of Graduates, from 1660 to 1762,) several Dods of Cambridge, all of whom spelt their names Dod: those from the year 1725, to 1799, spell their names Dodd.

[b] Godwin de Præsul. Ang. p. 157.

Thomas Young, A. M. afterwards S. T. P. though left out of the list of Masters (having been put in, as already observed by the Parliament, according to the MS. Jes.), was the 17th Master[a] of this college, a Scotchman, and vicar of Stow Market, in Suffolk, a Presbyterian, and said to have had a principal hand in Smectymnnus. He is left out of Calamy's Nonconformist's Memorial[b], and I am much puzzled to reconcile his having the living of Stow Market (as, according to MS. Jes. he had), with John Storer's, being ejected from the same living, Noncon. Mem. vol. iii. p. 289[c]: still more to reconcile this presentation to a living by the College, when, according to Dr. Calamy, a presentation to the same living is made by a private patron: one or other must be wrong.

John Worthington, D. D. was of Lancashire: he was senior Fellow of Emmanuel College, and Vice-chancellor in 1657, which office he held till 1660: he was the eighteenth Master of this college, though he also, being put in by the Parliament, appears not in the list of Masters. He revised, with care, the works of Mr. Joseph Mede, of Christ's College, and prefixed to them an elaborate preface, and performed a similar office for the works of Mr. John Smith, tutor of Queen's, of both of whom, in their proper places. He was succeeded in the

[a] Of which (says Mr. Walker) he was afterwards dispossessed himself, Nov. 14, 1650, for refusing the engagement. He also says, the Earl of Manchester came in person to the College Chapel, and put him in the Master's seat, and, with some other formalities, gave him the investiture of this headship, Apr. 12, 1644.

[b] The Mr. Young, whose name is just mentioned by Dr. Calamy, Ejected Min. vol. ii. p. 360, and vol. iii. p. 524, seems to have been another man.

[c] By Mr. Samuel Palmer, 1802.

mastership by Dr. Lawrence Sterne, afterwards Archbishop of York.

The name of William Petty leads us to ancient Athens, for he performed the same part at Athens, which according to Lydgate, our old poet, and Caius, our Cambridge historian (after the Black Book in the archives of the University), and the MS. Jes., the Athenian philosophers Anaximander and Anaxagoras exercised at Cambridge, in the origin of the University. He became, it is said, a sort of professor of Greek there. He brought home many ancient manuscripts, statues, and other monuments of antiquity, well known now at Oxford by the name of the Arundelian marbles; for Mr. Petty was chaplain to the Earl of Arundel, and accompanied his son on his travels into Spain, France, Italy, and Greece, and the marbles brought by him from Athens were presented to the University of Oxford by the Earl of Arundel. Mr. Petty was a scholar of considerable note, and Fellow of this college in 1612; the worst part of his story is, that though he left £200 to his old college of Jesus, his executor never paid the legacy.

John Elliott, A. M. translated the Bible into the vernacular language of the North American Indians. He is noticed by Sherman: there is also a Sir Thomas Ellyot mentioned by Carter and Smyth, author of a Dictionary, who died in 1545.

Simon Foreman, unnoticed by others, but mentioned by Smyth, was an eminent physician and astrologer, author of a treatise *de Revolutione Mundi, de laude Philosophiæ*, and several others on *physic, astrology, and theology*. He died in 1545.

Sherman mentions Sir Richard Fanshaw, who was La-

tin Secretary to Charles II. and both a Latin and English writer, as of this college: Smyth speaks of him as taking his L. L. D.'s degree at Oxford in 1644. He translated il Pastor Fido of Guarini, and was author also of a Summary of the Civil Wars of Rome. He was ambassador to Spain, and, according to Smyth, died at Madrid in 1666. Thomas Legge, L. L. D. afterwards Master of Caius College, was first Fellow of this. He was a dramatic writer[a].

Nor should the Honourable John North, editor of Plato's Select Dialogues, Greek and Latin, be passed unnoticed; nor Bishops Owen and Westfield, zealous writers in defence of the Episcopal Church. Mention also must be made of Dr. Twells, author of a Critical Examination of the late *new Text*[b], and version of the New Testament.

Elijah Fenton, M. A. 1726, was author of an elegant volume of poems: and on his death Pope wrote over him an admirable epitaph. Mr. Fenton died in 1730.

John Pearson was at first of King's; he then became scholar and next fellow, afterwards, in 1660, master of this college. He took his degree of D. D. by mandamus, and was in great favour with Charles II. by whom he was appointed one of his chaplains, when engaged in the civil wars in the west of England. He was afterwards advanced by that prince to the mastership of Trinity College, in this University. He was collated to a

[a] Reed's and Jones's Biographia Dramatica.

[b] This was Nary's, the Roman Catholic, version, printed in the year 1719. Twells's work is entitled a Critical Examination of the late New Text, and Version of the New Testament. See Lewis's Preface to Wickliffe's New Testament, p. 93.

first prebendal stall in Ely, 1661, and consecrated Bishop of Chester Feb. 9, 1672-3. He obtained his celebrity by a Commentary on the Apostle's Creed[a]. He also wrote, according to Smyth, Annales Cipriani, Vindicatio Epistolarum Ignatii adversus Dallæum; there are also his Opera Posthuma Chronologica, published by Mr. Dodwell.

Dr. John Beaumont, born at Hadleigh, in Suffolk, was first Fellow of Peter House, and made Master of this college in April 1662, though at the request of the Bishop of Ely he afterwards went to be head of Peter House: he has been already mentioned.

John Flamstead, F. R. S. considered the greatest astronomer of his age, and Royal Professor of Astronomy at Greenwich: he was of this college, though but for a short time; his A. M. taken in 1674 being by mandamus. He published several works on astronomical subjects, of which the most famous is his Historia Cœlestis Britannicæ, &c. grounded on the earth's motion, and the Pythagorean system of the universe: he was born at Derby, and died 1719. There is an elaborate account of him, which may be seen in the Biographia Britannica.

John Hughes, A. M. in 1675, was editor of Chrysostom de Sacerdotio, which is dedicated to Dr. Ashton. He died 1710.

Simon Ockley, already mentioned, as Arabic Professor in 1713, was certainly of this college, as appears by his having held the vicarage of Swavesey, Cambridgeshire[b], which belongs to it, and therefore he must have

[a] Bentham's Ely, 242.

[b] This appears from the title-page of his book. He may, indeed, have been first of Queen's, his name appearing in the Book of Graduates published in 1800, as of that college.

been Fellow. His History of the Conquest of Syria, Persia, and Ægypt, by the Saracens (two volumes published at different periods, the last nine years after the first), is a valuable, though not an elegant work, it being a compilation from authentic Arabic MSS. in the Bodleian Library, never before published in any European language. He was also author of some other pieces. He took his B. D. degree in 1710, and died in 1720.

As we come nearer our own time, it may be hoped that our account may be a little more interesting. To names, somewhat familiar to us, we are accustomed to claim a sort of relationship, and to consider them as those of old friends; and in this respect, I incline to think, as we grow older, we grow fonder.

Charles Ashton was first of Queen's: he took his A. B. degree in 1685; his B. D. in 1697; and his D. D. in 1702. He was appointed Master of the college in 1701, by the Bishop of Ely, and lived to a good old age, continuing Master for 50 years. He must, of course, have been Vice-chancellor several times, during which period he must have had every opportunity for comparing *Dr. Parris's MS. Index* by *Hare's Collections*, which, I suppose, he did, and from his well-known acquaintance with all matters of university business, with considerable care.

Dr. Ashton was judicious and acute as a critic, but apparently not anxious for fame: many of his MSS. and books, with notes in them being in the college library, unpublished. His edition of Hierocles's excellent Commentary on Pythagoras's Golden Verses, is without his name, or, it should rather be said, with another person's, R. W. (Warren). All the notes too in Reading's edition

of Origen on Prayer, are Dr. Ashton's[a]: after his death, Mr. Kellar, Fellow of this college, published a valuable edition of Justin Martyr from Dr. Ashton's papers. Mr. Wakefield also has particularly noticed a copy of Tertullian in this library, as being replete with notes by Dr. Ashton[b]. I have also myself perused a Dictionary marked in the same manner.

Dr. Styan Thirlby was at the same time Fellow of this college, and gained repute as a critic. He published an edition of Justin Martyr. It is much extolled by Mr. Wakefield, with the exception of some sarcastic notes against Dr. Bentley. It was published in 1723.

We have few critics that combine more elegance of taste with extensive reading, and liberality of sentiment, than Dr. John Jortin. He was elected Fellow of this college in 1721. His writings are various, and all possess merit: the most considerable being his Remarks on Ecclesiastical History, and his Life of Erasmus, published in 1758. It is founded on Le Clerc's French Life of Erasmus, published in 1758; and, indeed, though with considerable additions, is a translation of it. Jortin owed much to those indefatigable critics, and his Life of Erasmus[c] is one of the most useful pieces of bio-

[a] Origen, it is well known, was an Arian. On Whiston's asking Bentley, how an Orthodox man could be concerned in an Arian book, "the Doctor replied, but the *Notes* are Orthodox." Whiston's Memoirs.

[b] Memoirs of his own Life, vol. i. p. 69.

[c] It appears, from Whiston's Memoirs, that he thought Jortin, whom he calls "a great and learned friend of mine," a man of sufficient prudence. "Mr. Jortin," says he, "has also lately published a very good book for the Christian religion; which I *suppose he believes*, as do the rest of his brethren, but hardly in earnest, so as to suffer any thing for it." This is said in refereuce to Jortin's reading the Athanasian

graphy in the English language. Jortin took his M. A. degree in 1722; and in 1755 his friend Archbishop Herring conferred on him the degree of D. D.

Jortin's "Lusus Poetici," being Latin poems, much and very justly admired, were first published in 1722. To an abusive poem, written against them by some person of Sidney College, Jortin replied as follows—

> Angry reformer of the times,
> The Lord have mercy on thy rhimes:
> Thy verses have an ague got,
> They are so very cold and hot.

Mr. Jackson, an eminent chronologist, must be mentioned. He was of the Arian sentiments. Many of his books, with his own MS. notes, are in this college library. Dr. Kennicott's testimony[a] to the merit of his "Chronological Antiquities," as quoted by Mr. Wakefield, is worth quoting again: "Totam questionem de Chronologia antiqua, præ cæteris, perspicacissime et accuratissime, quantum ego judicare valeam, solvit Jacksonus[b]." Mr. Jackson was A. B. in 1706. If the book of graduates is correct, he never took the degree of A. M. He died in 1763.

Creed, a mark of heterodoxy with W. Whiston. Whiston's Memoirs, vol. i. p. 357. For a more particular account of Jortin, see his Life by Dr. Disney, 1792, and an eulogium on him by Dr. Parr, wrought up in his best manner, in the Preface to two Tracts by a Warburtonian.

[a] Kennicott's General Dissertation, sect. 74. subjoined to his Hebrew Text of the Old Testament.

[b] Memoirs, &c.

Lyndford Caryl was a grave minute gentleman, and most parsimonious in the use of words. "Gen-tle-men,"—he generally put a few seconds between every word,—"we—shall—ei-ther—gain—this—e-lec-tion,—or—we—shall—lose—this—election;" and beginning again, (ditto repeated) by—"*a single vote*[a]." But he was *correct*, as to the event. Dr. Caryl was a proper gentleman to continue the List of Graduates begun by Richardson. This useful work he undertook. He was D. D. in 1751, and succeeded Dr. Ashton in the mastership of Jesus.

Mr. Francis Fawkes, the translator of Appollonius Rhodius, Theocritus, and Anacreon, was of this college. The translations may be seen in Dr. Anderson's edition of Translations. He was assisted in his Apollonius Rhodius by Mr. Meen, formerly fellow of Emmanuel College[b], who brought it through the press, after his death, and himself translated Coluthus. Mr. F. died in 1777.

Contemporary with him was Mr. Nevile, an easy and elegant imitator of Horace's and Juvenal's Satires: and to whose character Mr. Wakefield has annexed these lines, from Mr. Nevile's own imitation of Horace, Ep. i. 4.

'Tis your's to act the just, the candid part,
Your's the rare union of the head and heart;
Engaging manners, temper well refin'd,
Sense, and the freedom to declare the mind.

Of David Hartley, the author of Observations on

[a] See Wakefield's Memoirs.

[b] So I am informed by Mr. Meen himself.

Man[a], much might be said; but he has been already introduced; so the less will be said here. He was student of this college, and there is some account of Hartley's religious sentiments in Mr. Wakefield's Memoirs, where it is said he did not go into orders, from scruples of conscience; and a just critique on his doctrine of Vibrations, in *Dr. Aikin's* and *Mr. Morgan's Biographical Dictionary*. He was, it seems, an Arian. He took his A. M. degree at Cambridge, in 1729, his M. D. elsewhere; but, it appears, his family preferred his Cambridge degree, and used to call him Mr. Hartley.

Lawrence Sterne, who has made so many persons laugh, and look grave, and exquisitely feel, at the same time, began to be witty first in this college. He took his M. A. degree in 1740. His Tristram Shandy, and Sentimental Journey, are indebted for something, both of manner and matter, to Burton's rich book, entitled the *Anatomy of Melancholy*. He was descended from Archbishop Sterne, already noticed as master. Besides the works alluded to, our witty-grave Yorick wrote Sermons, and there is a posthumous work of his, being letters to Eliza. He died in 1768, the following epitaph being written by his friend David Garrick, the actor.

> Shall pride, a heap of sculptur'd marble raise,
> Some worthless, unmourn'd titled fool to praise?
> And shall we not, by one poor gravestone learn,
> Where genius, wit, and humour sleep with Sterne?

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[a] Of this scientific, ingenious, but I think, incomprehensible work, there was a second edition published with notes, being a translation from the German of the Rev. Herman Andrew Pistorius. An Abridgment,

Contemporary with Sterne, though of a different cast of mind, was Henry Venn, A. B. of this college, (1745,) though of Queen's, where he became fellow, in 1759, when he took his M. A. being the first scholar on Dr. Battie's foundation, in 1747. He first held the living of Huddersfield, in Yorkshire, and afterwards of Yelling, in Huntingdonshire, being of the same school as John Berridge, of Clare Hall, favouring the doctrines then propagated by the methodists. He was a popular preacher, and author of several religious treatises; the best known is that entitled, the Complete Duty of Man, which has gone through several editions.

Mr. Gilbert Wakefield must close this list. He was the son of Mr. George Wakefield, formerly of this college, late vicar of Kingston, and minister of Richmond, in Surry. As a student, he was of extraordinary industry, and a writer of no less extraordinary quickness and variety; editor, translator, critic, poetical imitator, and auto-biographer. His published works consist of thirty-six articles, some of several volumes, and considerable character. Of his Entire New Translation of the New Testament, I have had occasion to speak in a former work of mine; and of his edition of Lucretius, and of his Silva Critica, in this work. The first number of his Silva Critica was printed at the Cambridge University press, in 1789.

Being a separatist from the established church, and a whig in his political principles, he was engaged much in

also, was made of it by Dr. Priestley. Both sides of this curious question, on the Nature of the Soul, (which, after all, I suspect, must be resolved into the incomprehensible *arcana* of nature,) are stated at large in Dr. Rees's edition of Chambers's Encyclopædia, under the article Soul.

the controversies of the time. His Lucretius[a] he dedicates, in a Latin copy of verses, to Mr. Fox.

For some expressions, at which government took offence, in his reply to a pamphlet of the Bishop of Llandaff, he was sentenced to two years' imprisonment in Dorchester jail. During his confinement he published a critical work on the Metrical Laws of the Greek Poets[b], ingenious and valuable, but somewhat hypothetical: and he left in MS. very greatly advanced, an English Greek Lexicon. He died at Hackney, in Middlesex, Sept. 9, 1801, aged only forty-five.

Mr. Wakefield took his A. B. degree in 1776; but never took his A. M. from dislike to subscription.

I purposely avoid entering into nice discriminations of character, either in a way of panegyric, or censure, in this work. But of an estimable friend, well known by many years' intimacy, I must be permitted to add, that whatever apparent asperities occur in his writings (more critico) they never passed into his private life. There he was eminently amiable and mild.

And this must suffice for biography. Let us pass to more general remarks. The most agreeable spots were usually selected for monasteries[c]. As the choice was made for life, and preferences were allowed the religious, they of course chose the best; and it is allowed there is no college of the university, the site of which is better adapt-

[a] This is one of the most splendid editions of a classic author, that ever issued from an English press, in three volumes folio, and very scarce, many copies having been burnt at a fire which happened at the printing office. A copy, bound in Russia, usually sells for at least eighty guineas.

[b] Noctes Carcerariæ. sive de Legibus Metricis Poetarum Græcorum, qui versibus Hexametris Scripserunt, Disputatio.

[c] At their rise, however, it was the reverse.

ed to retreat than this. So that James I. who, amidst many conceited sayings, often hit off a good one, being on a visit to Cambridge, not unaptly remarked, that if he lived in the university, he would pray at King's, eat at Trinity, and study and sleep at Jesus[a].

The approach to the college, from the south, is by a long wide gravel walk, between walls on the right and left hand, that bound the master's and fellows' gardens. This is the avenue to the grand front. The building consists of two parts: one is the court, built on three sides, the first stone[b] of which was laid about 1637, the building completed in 1643, and the situation of which is so much admired for its meadows, grove, and adjoining river. The other part is of great antiquity. But though these two departments of building are of very different ages, yet as a whole, it is compact, and the parts are all in harmony with each other.

Leaving the former part with an expression of general approbation, let us direct our more particular attention to the latter. It will repay the attention of the antiquary; for part of this is the oldest building in the university, the chapel and library, with some other parts, being the remains of the old priory.

The cloisters, of course, though not equal to those conventual structures, annexed to some of our cathedrals, should be noticed, as a natural appendage to the place, and when associated, though only with the dreams of ancient times, may excite no unpleasing melancholy in a contemplative mind,

[a] Dr. Fuller's History of Cambridge.

[b] This court was rebuilt, when Dr. Sterne was master. There is a large list of names in Sherman, of the benefactors who contributed to it.

While ever-pleasing contemplation reigns.

Pope.

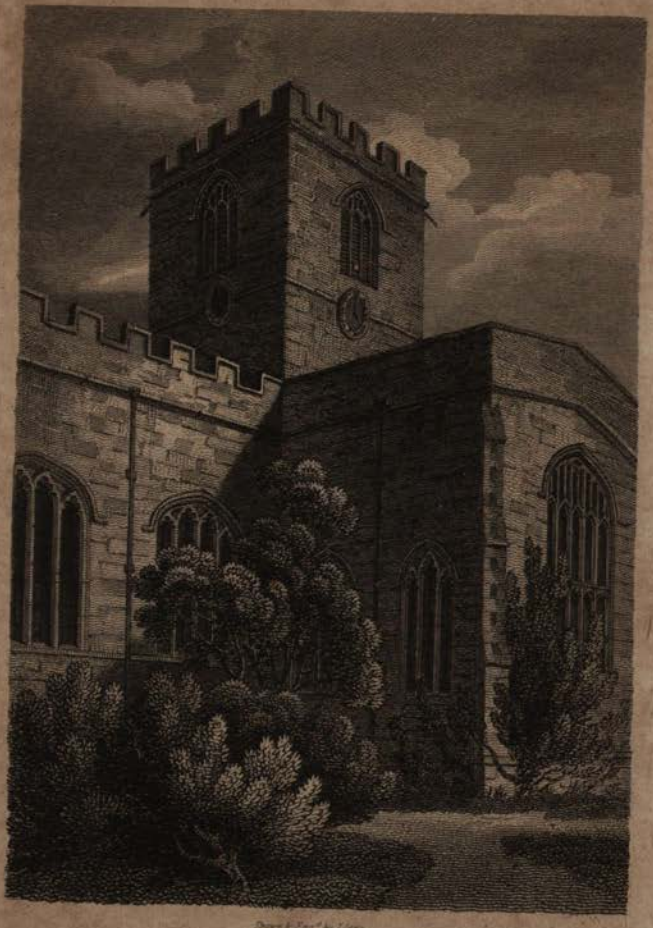
The cloisters, however, as they now appear, are not the cloisters of the old monastery, though built on its site.

The chapel was the parochial church of St. Rhadegund, the impropriation of which was given to the monastery in 1241; and, when the monastery became a college, this church became the college chapel.

The style of building in the chapel is what may be called the simplest, original, and earliest departure from that style of building introduced by the Normans among the Saxons. This style took place in the 11th and 12th centuries, and within this period the chapel was built, for several vestiges of that style remain there. It bears at once a reference to the period when the college was built, and to Jesus, to whom the chapel was dedicated; for it forms a complete cross, composed of the north and south transepts, nave, and chancel, in the middle, over which, at the intersection of the arches, rises the square tower, reminding us of the *Abbey of the Holy Cross*, founded in France by St. Rhadegund. The arches are a little pointed in their first approach to what is called, though inaccurately, the Gothic, in their departure from the semicircular Saxon. The massy pillars; the little narrow windows in the chancel arched, though not quite semi-circularly, all indicate a style of building followed here in the 11th and 12th centuries[a].

These criteria determine the age of the chapel. One inscription, at least, determines its character, in reference to the monastery to which it was annexed.

[a] Bentham's History and Antiquities of Ely, chap. v. and vi. and Dallaway, ch. i.



Drawn & Engd by J. Long.

Jesus College Chapel.

Published for the Proprietors by Longman & Co. Paternoster Row. Jan. 1. 1824

MORIBUS ORNATA IACET HIC BONA BERTE ROSATA,

that is,

> Here the good nun, Berta Rosata, lies
> Adorned with morals.

The other inscription has somewhat puzzled antiquaries: it is, HIC IACET FRATER IOHANNES DE PYKENHAM MAGISTER SACRE THEOLOGIE, PRIOR HUIUS LOCI, CUIUS ANIME PROPITIETUR DEUS, that is, *Here lies brother John, of Pykenham, master of sacred theology, prior of this place, to whose soul may God be propitious.*

Both inscriptions have the same intermixture of Roman and Saxon characters; but that, as I have shewn elsewhere, cannot determine the age of an inscription. Some have supposed, there must have been a house of monks here before the nunnery, or that the stone bearing the inscription, was brought from a neighbouring house of Franciscans.

[a] Blomefield's Collectanea, p. 143. I subjoin the following hints for the consideration of the curious reader. The writer of MS. Jes. has this observation: "Johannes Ripley Miles qui claustra suis sumptibus (et navim ecclesiæ) CONSTRUXIT et PLUMBO COOPERUIT:" but probably it is meant, that he only repaired these places. For, is it probable, if he first built them that there should have been no monument to him in his own chapel, (where there are many) and so small notice taken of him among the benefactors?

Query. Might not both the above stones have been brought here as reliques of antiquity when the chapel was renovated by Sir John Ripley? The same writer of MS. Jes. gives his reason for supposing, that the above inscription was written not long before the dissolution of the monastery.

I must, however, add, that abbesses, or prioresses, could not confess, or give absolution, or even preach, "because they" had not "the power of the keys," so that they must necessarily have admitted among them

Mr. Bentham, in his History of Ely, shews, that the religious houses of St. Benedict were of three kinds; one admitted only men; another only women; a third, both men and women. Of the latter description, he observes, was the house of Benedictines at Ely, under the abbess Etheldreda. I should have been disposed to think this house had been of the last description, if I could find, that such houses admitted the government of a prior, as well as a prioress; but, as for this I have no authority, I shall hazard no opinion.

The college chapel has, of late years, undergone some repairs, at the expense of Mr. Tyrwhitt, who is, at present, a residing member of the college. Over the altar is a painting by Jouvenet, a French painter, given in 1796, by Dr. Pearce, the present master—the Presentation in the Temple. It has been thought by some, that the light Ionic pillars have not much in common with the venerable Gothic; and truly: however, it not being of the genius of modern architecture, to imitate the Saxon and Gothic, the Ionic was considered, perhaps, by the artist, as the best mean distance between the plainness and grandeur of the other Grecian and Roman orders.

The library is in the old building, and preserves its air of antiquity. One of the earliest contributors to it was John Sikes, A. M. rector of Kirton, in Nottinghamshire, who bequeathed his library to this college. But Jesus

monks. Some nunneries had among them, vicarii, seu rectores monialium, who were called spiritual fathers, or patriarchs; and all had their confessors (confessores ordinarii.) Their rules or canons may be seen in different synods or councils.—Vid. Ascetic̃n sive orig. rei Monast. lib. ii. cap. 13. These fathers are sometimes called Presbyteri, but never, as I find, *priors*.—Mr. Wakefield has, incorrectly, given a date to this inscription.

library was not of much account till 1660. In 1663, Dr. Gascoigne left his books to it.

At present it contains, perhaps, (I speak at hazard) about two hundred MSS. Among those now in the library are a copy of Virgil, which has been collated; one of Ovid de Vetula, lib. 3. An old English book of the time of Wickliffe; an old English poem of, I believe, Lydgate's; a Vulgate Bible, with several of the Fathers, and some Commentaries on Civil and Canon Law, together with some eastern manuscripts.

Among the MSS. also, should be mentioned, fifteen books of Mr. Jackson's, the chronologist, with several of Dr. Ashton's, containing, MS. notes already alluded to.

Not to dwell on the printed books, it may seem natural to mention, at least, two, as having some distant relation to this our College History.

Among the curious books, then, of this library, is the Lyfe of the Saint Patroness of the Nunnery; curious it is, as being *black lettered, printed by Rychard Pynson, printer to the Kynge's noble grace;* Dr. Farmer, too, who gave it to this library, saying, "though he had been for many years inquisitive after pieces of this sort, that he does not know that another copy exists in the world." A string of meaner miracles, and filthier falsehoods, indeed, was never put together in rhime: still, for the reasons above-mentioned, it is a curiosity, the "Lyfe" of this very "Saynte" Radegundye.

This book places Thuringa in *Africa*, and makes the father of Radegund, Berangary:

> At the same season, as sayth the history,
> A noble prince reyned in Africa,
> Named in cronicles, kyng Berengary,

Borne in a citie named Thorynga,
Within the said kingdom now called Barbarea.

She was "wife and maid," it is said, for she never lost her virginity. Yet the poor monk seems to forget himself in the course of the story, for he speaks of her son, if I can believe my eyes:

This sayd kyng, Lothary, in consojence blynde,
Came with his company to the citie of Turen,
Under craft and polisy prepared in mynde,
With the notable prince Sygibert her son,
Dissemblying pylgrymage and goostly intencion,
Approchyng Pectavis the rather that he myght
Take from religyeon his wyfe that same nyght.

Perhaps *her* might be a misprint for *his*, or *her* might mean *their*, as it does perpetually in our old English writers: and the monk may be got out of the scrape by supposing there might be a son by a former wife. But things of this kind admit not of criticism: we must take them as we find them.

The other printed book I shall barely mention, is a single sermon of Bishop Alcock's, on the Crowing of the Cock, which I notice again, as being written by the founder, and for an opportunity of subjoining another note relating to him[a].

It is not necessary to speak particularly of the master's lodge, hall, and combination room, mention having already

[a] In the university library there is a MS. entitled, *the Abbey of the Holy Ghost:* but as Bishop Alcock is usually spoken of only as a divine and architect, I must add, that he was also a poet. In the British Museum there is a MS. poem of his, of some length.

Part of the Quadrangle Jesus College

been made of the agreeable situation of this college, and, incidentally, of the principal portraits.

With respect to the gardens (I mean the master's and fellows', for they are both worth noticing,) though they contain but little of shrubbery, they are, at least, the best fruit gardens in the university, with walls

> Of goodliest trees, loaden with fairest fruit,
> Blossoms and fruits, at once of golden hue
> Appear, with gay enamell'd colours mixt.
>
> *Paradise Lost, book* 3.

In the fellows' garden is a good proportion of flowers and plants, which, to assist the botanical student, are marked with their scientific names, according to the system of Linnæus.

PEMBROKE HALL.

CABINETS, though small, may contain great treasures: and this Hall, though not large, has always possessed its full share of literary merit, and, in several respects, surpassed in celebrity some that are larger. For, on considering the rank, and the number of its patrons, the many eminent men who have been educated here, and the literary character which, as members of the academical body, its students have long sustained; none, for its size, go beyond it. Kings and nobles, popes and prelates, take precedency in the world; and such have been its patrons; and in great abundance. Medallists and poets, senior wranglers, and mathematicians, take precedency in the University, and of these its full proportion is boasted, and not without reason, by Pembroke Hall.

This hall, or college, then, was founded by a lady, one by birth allied to royal blood, and who, though unfortunate, was not disgraced, by marriage.

Maria de Sancto Paulo [a] was related to the first blood, both in France and England. Her father was Guido de Chastilion, Earl de Sancto Paulo in France; her mother, Marie de Britannie, daughter of John de Dreux, Earl of Richmond, and Duke of Bretagne, and of Beatrice, daughter of Henry III. Baroness of Voisser and Mountanacte: and she was the third wife of Audamarie de Valence, Earl of Pembroke.

[a] So called in the first deed of conveyance.

Drawn & Eng.d by J. Greig.

Entrance to Pembroke College.

Published for the Proprietors by Longman & Co. Paternoster Row, Jan. 1. 1814.

Our lady had the misfortune to lose her husband the very day she was married: Leland has noticed the circumstances attending his death: let it suffice to say, it was at one of the fashionable barbarisms of that age, a tournament, or hastiludia, at her nuptials. It is therefore usual to say of this lady, that she was virgin, wife, and widow, all in one day.

Though with respect to a former Earl of Pembroke[a], some of the estates of that family had devolved, on the death of the Lady Valentia, to the crown, still it retained large fortunes: and notwithstanding the untimely death of her husband, it is said, that the Lady Valentia, of whom we are here speaking, had been solemnly appointed his joint executrix, with others; so that she was most abundantly rich. Upon the death of her husband also, it is said, her mind took a turn of devotion; and that having resolved on a single life, she consecrated her vast possessions to religious uses. Among other charities, Denny Abbey, in this county, founded in the twenty-eighth year of Edward, according to the strict and famous order of St. Clare, was the child of her birth; and it was enjoined on those who were elected into her college, to be constant in their visits to this religious house, as their ghostly counsellors and instructors.

But the foundation, which bears her name, seems to have been the first which employed her regards. It was originally called the college of Maria de Valencia, but has since been changed into Pembroke Hall.

The lady, we are told, continued in widowhood 60 years, having lived many years after the foundation of

[a] Chauncy's Hist. of Hertfordshire.

her college. She, therefore, saw her original master and scholars well provided for, and left her hall in a flourishing state. She died 1377, and was buried in her own abbey of St. Clare.

The site of this college is on several messuages and hostles, of which one was called Hospitium Universitatis, as belonging to the University. The first was conveyed to the countess by Henry Staunton, and by her to her new Institution in 1347[a]; the second, belonging to the University, was conveyed to the countess in 1351; and was by her conveyed afterwards to the college. A third messuage was conveyed to the college in 1389; a fourth by Thomas Wendy in 1549; a fifth messuage, first conveyed by John Fayreye to Helen Bolton, and co-feoffers in 1423, was conveyed by her to the college in 1430; a sixth had been an hostle of St. Thomas's, founded in 1446. Other messuages also were conveyed, which, altogether, compose the premises, and adjoining tenements, now belonging to this college.

With respect to the foundress's share in this new foundation, she further endowed it with the appropriation of Saxthorpe, the impropriation of Wanesly and Tilney, and the patronage of those three vicarages, with part of the manor of Kippenden, in Derby, and afterwards with an annual rent out of Wissenden, in Rutlandshire, and with a farm in Burwell, Cambridgeshire.

Among the other benefactors may be reckoned, Robert de Thorpe, second master; John Sudbury master in

[a] Dat. apud the Mote juxta Cheshunte, Nono die Junii Regni Regis Edwardi tertii post Conquestum Vicesimo Secundo.

Pembroke Hall Archives.

1411; John Somerset, physician to Henry VI. who gave a manor at Swaffham, and particularly Thomas Langton, Bishop of Salisbury, in 1493. He was the sixth master of this college. Through his influence, he obtained for it, of king Henry VI. the rectory and manor of Soham, the priory and rectory of Great Lynton, with the chapel of St. Margaret: he was also personally a benefactor to the chapel and library, and it appears King Henry VI. himself was so attached to this college, that he used to call it his adopted daughter*.

John Tindman, Fellow in 1380, was the first benefactor to the library. About the same time, John Southe increased it with a donation of books. Dr. Lindwood, the author of the Provincials, also was a benefactor; and Thomas Watts, D. D. and Fell. gave farms at Ashwell and Sanston, for the support of scholarships, called Greek scholarships: and among the benefactors two ladies also are reckoned, Alice, widow of William Smart, alderman of Ipswich, and Jane Coxe, relict of Bishop Coxe, and first of Dr. Turner, Dean of Wells. This lady endowed a scholarship, from respect to the memory of the dean, who had been Fell. of this college.

One of our writers of Cambridge history, after making out a long list of benefactors, enumerates no less than six popes who bestowed on this house favourable grants, and a succession of English kings, who honoured it with their smiles and commendations: and they almost all notice Queen Elizabeth's commendatory exclamation, as

* In a charter of Henry VI. granting lands to this college, it is thus expressed—Notabile & insigne, et quam pretiosum Collegium, quod inter omnia Loca Universitatis (prout certitudinaliter informamur) mirabiliter splendet & semper resplenduit.

she passed it—Oh! Domus antiqua et religiosa, Oh! ancient and religious house.

I proceed to our eminent and learned men; and shall just notice first what Bishop Wren observes, of the two first masters, Thomas Bingham and John Thorpe: the first, he says, is not mentioned as master in any ancient writings; and the second is never mentioned as fellow in any catalogue now extant; though, having been master from 1373 to 1389, he must, the bishop says, have been previously fellow, since a hundred years after, the college were obliged to get a dispensation to alter, in a single instance, that rule [a]. This remark, amidst other proofs, already produced, shews, how negligently the first college-registers were kept.

The first person I shall mention is William Lindwood. He was first fellow-commoner of Gonville Hall, but was afterwards fellow of this college, at nearly its rise in 1388. He became rector of Walton, in Lincolnshire, doctor of laws, chancellor to the Archbishop of Canterbury, ambassador from Henry VI. to the King of Spain and Portugal, and in 1442 he was made Bishop of St. David's [b]. He wrote several things, and one is of great celebrity [c], in which he reduces to order, the canons of all the synods, from Stephen Langton to Henry Chichley, Archbishop of Canterbury. He died in 1446, and was buried in the collegiate church of St. Stephen's, Westminster.

[a] De Custodibus & Sociis Pembrochianis. MS.

[b] Godwin de Præsulibus, 583.

[c] There is a fine MS. of this in Peter House library, in which Lindwood is styled Johannes de Arbore Tiliæ.

But I shall forbear noticing any other distinguished men till we come to our two Protestant martyrs, Mr. John Rogers and Dr. Nicholas Ridley; the latter was accounted the most learned of our English reformers: he was chosen fellow 1524; in 1540 he was appointed master[a], and was of great account in the University. Henry VIII. made him Bishop of Rochester in 1547, and in 1549 he was translated to London. He suffered in Mary's reign, 16th October, 1555; and every body knows his affectionate farewell to Pembroke Hall.

"Farewell, Pembroke Hall! mine own college." &c.

There is an interesting account both of Ridley and Rogers in Burnet's History of the Reformation, and Fox's Acts and Monuments. Ridley assisted in compiling the Liturgy, and some treatises of his were highly thought of; De abominationibus sedis Romanæ; on the Lord's Supper; and one against Transubstantiation. Among his printed letters, Bishop Wren speaks of the last relating to himself, as particularly interesting. Rogers, it is said, assisted Tindal in his Translation of the Bible.

John Bradford, too, A. M. was fellow of this college about 1547, and suffered on the first of July, 1556. He had been Bishop Ridley's chaplain; author of several letters on the mass, which are in MS. in the public library.

Contemporary with these was Dr. William Turner, an eminent physician and divine, and John Hall, put down in the History of Framlingham[b], as A. B. and Fellow.

[a] History of Framlingham, p. 226.
[b] Id.

Dr. Turner was author of several treatises in both professions, particularly on the mass, and a new herbal, and is said to be the first in this kingdom who made a herbal. Mr. John Hall turned Papist: he seems to have been a learned, conscientious man, and wrote two treatises in Latin, one, de Schismate, the other, de Erroneâ Conscientia.

Dr. John Young came from St. John's by royal mandate, as master here, in 1554: he was a zealous Papist, and wrote against Bucer. In Queen Elizabeth's reign, he left his mastership July 20, 1559, and died 1579. The letters against Bucer are in English: from the letter written by the college to Grindall, it appears that Dr. Young was a very learned and excellent man. Bishop Wren[a] says, he was driven from the Protestant reformed church through the violence of Cecil.

There was a gentleman, famous about this time, though not within the walls of the college, nor so celebrated as Roger Bacon, or John Dee: this was Francis Anthony, M. D. a great adept in the occult art: he wrote Medicinæ chymicæ et veri potabilis auri Assertio, &c. with an Apology for them in English. Dee is mentioned by Mr. John Smith[b]. I shall speak more of Dee under Trinity College.

John Christopherson, first scholar of this college, and after foundation scholar of St. John's, became master of Trinity, and rose to be Bishop[c] of Chichester: he was a man of much learning, and translated Eusebius's Ecclesi-

[a] De Custod. & Sociis Pembrochianis. MS.

[b] De Viris Illustribus.

[c] Viz. in 1557. Godwin de Præsul. p. 513.

astical History, and Philo into Latin. He was, if I mistake not, deprived of his bishopric in the beginning of the reign of Queen Elizabeth, though it is unnoticed by Bishop Godwin.

It is remarkable that Edmund Grindall, D. D. and John Whitgift, D. D. were both in succession masters of this college, and both, in succession, Queen Elizabeth's archbishops; though the former, it is said, never resided as master, and gave in his resignation in 1552[a], and the latter was master only three months, being removed to Trinity. Grindall wrote the Dialogue between Truth and Custom, in Fox's Martyrology, a work against the real presence, and the Norma Hominis Christiani. He died, being blind two years before his death, in 1583. Of Archbishop Whitgift some account has already been given.

The name of Edmund Spenser appears not in the list of fellows, but is the pride of the college. The panegyrist of the reign of the Virgin Queen, too, was, we may be assured, admired by Elizabeth, in return: but what best speaks his excellence is, he has been the admiration and study of our best English poets. But the poet of those sweet eclogues, called the Shepherd's Calendar, and that extraordinary poem, the Fairy Queen, thus modestly describes his style and pretensions himself:

Lo! I, the man whose muse whilome did maske,
As time her taught, in lowly shepheards weeds,
Am now enforst a farre unfitter taske,
For trumpets sterne to chaunge mine oaten reeds,

[a] Hist. of Framlingham.

And sing of knights and ladies gentle deeds,
Whose praises having slept in silence long,
Me all too meane the sacred muse areeds,
To blazon broad amongst her learned throng:
Fierce warres and faithfull loves shall moralize my song.

Contemporary with this great poet was Gabriel Harvey, his particular friend, and a poet too; some of whose letters are inserted in Spenser's works; and he it is, who is intended by Mopsus, in the Shepherd's Calendar, as Archbishop Grindal was by Algrin[a]: he was fellow of Pembroke in 1570.

In connexion too with Spenser must be mentioned Ralph Bathurst, B. D. fellow, and presented to the living of Water-vile, in Huntingdonshire. He turned Spenser's Shepherd's Calendar into very elegant Latin verse. There was a reprint of it in the year 1782, with a short but well-written Life of Spenser: all that further belongs to this place, is to observe that Spenser was matriculated at Cambridge, when about 14, May the 20th, 1569, that he took his B. A. degree in 1573: his M. A. in 1576: that he died in 1598, and was buried, according to his wishes, near Chaucer, in Westminster Abbey.

A poet, less known, is mentioned in the list of fellows about this time, Rodolph Rowley, A. B. a dramatic writer: his Witch of Edmonton[b] has been much admired.

[a] Elegantissima quoque sunt illa et Pembrochiano digna, quibus Spenser noster sub Algrini pastoris persona (metathesis ea nomen est) inter pastoralia casum mœret hujus præsulis. Ibid. p. 100.—I speak after Mr. Ball's Latin Life of Spenser, in saying, by Mopsus is intended Mr. Harvey.

[b] In Mr. Charles Lamb's Specimens of English Dramatic Poets, this

Of Foxe, Bishop of Winchester, notice will be taken under Trinity College. We are now approaching the disputatious æra of the Episcopalians and Puritans.

Ralph Brownrig, D. D. chosen fellow of Pembroke in 1611, was afterwards master of Catharine Hall in 1643: a pious Arminian, a zealous loyalist, and celebrated preacher: he was made Bishop of Exeter in 1641, and was Vice-chancellor of the University in 1643 and 1644. No cathedrals suffered more than Exeter during the civil wars; yet Brownrig seems to have suffered less than several of his party. When Cromwell consulted him on a certain point, he gave him advice and rebuke at the same time—"Render unto Cæsar the things that are Cæsar's, and unto God, the things that are God's[a]." He seems to have been the Tillotson of his day, there being no less than two folio volumes of his sermons.

Prelacy and Puritanism had about this time, and in succession perhaps, an equal number of men, distinguished by their writings; indeed, several of the episcopal writers had a considerable tincture of Puritanism: of this number, was Dr. William Fulke, who had been ejected[b] from his fellowship at St. John's, for Puritanism, but in May 1578 was admitted master of this college. He wrote a book de Meteoris, and some controversial works against Saunders and Stapleton, the Jesuits: he also

play is made the joint production of Rowley, Decker, and Ford; and Rowley is called William; so, also, in *Reed's and Jones's Biographia Dramatica.* I follow the Catalogue of Fellows.

[a] Mercurius Rusticus, Part II. Ch. 4.

[b] The Querela Cantabrigiensis notices 16 ejected loyalists from this College in 1643.

wrote against the Popish or Rhemish Translation of the Bible. I think I have seen a short MS. Life of him in Caius' College library.

Lancelot Andrews, D. D. was chosen master of this college in 1589: when made Bishop of Chichester, he resigned his mastership, and rose to be Bishop of Winchester in 1618: he was one of the Hampton Court Conference. He published numerous sermons, wrote much against the Papists, and, in defence of the oath of allegiance to James I.: he was also one of the Translators of James's Bible, and acquainted with so many languages, that Dr. Fuller says, in his humorous way, that had he lived at the time he might have served as Translator-general at the confusion of tongues.

Samuel Harsnet, D. D. was chosen master in 1605: on rising to preferment, he resigned his mastership, and became Archbishop of York in 1628. He published a few sermons. He was zealous both against Calvinism and Popery; and there are in print, of his writing, a Discourse against the Calvinian Doctrine of Predestination, and a Declaration against the Popish Impositions of casting out devils.

John Pocklington, B.D. chosen fellow 1612, and resigned 1618; a zealous writer against the Puritans: besides other things, he published Altare Christianum, and a sermon, entitled, Sunday no Sabbath, so popular with one party, and so obnoxious to the other, that it was ordered to be burnt (1640) in both the Universities, and in the city of London, by the common hangman; Mr. Pocklington himself being, at the same time, deprived of all his preferments. He had been chaplain to Charles I.

Among the more eminent Puritans of this college,

known by their writings, were, William Fenner, A. M. fellow 1618, and rector of Rochford, in Kent. He published some sermons: a preacher much admired by the Puritans. He died in 1640.

Samuel Clarke, A. B. but ejected for refusing the engagement in 1650. He wrote Annotations on the Bible, and some theological treatises. He was a serious Calvinist. Peter Vinke, also, A. B. fellow of this college, was one of the silenced Puritans. He wrote some additional Annotations to the learned Mr. Matthew Poole's Synopsis.

Mr. Smyth mentions Abram Clifford, B. D. author of Methodus Evangelicus, or the Gospel Method of God's saving Sinners by Jesus Christ, as a Puritan. He was, however, made fellow after the Restoration, in 1660; and there was also a John Clifford, chosen fellow, July 1, 1652.

Henry Sampson, chosen fellow in 1650. He was rector of Framlingham, and afterwards being ejected by the Bartholomew Act, practised physic. He was a zealous Puritan, and furnished the first materials for Dr. Calamy's Abridgment of Baxter's own Life and Times. In the History of Framlingham, it is said, he wrote a short History of Framlingham, inserted in the third volume of Leland's Collectanea, (1774,) and while he resided at Framlingham, that correct edition of the learned Theses, Methodus Divinæ Gratiæ. I follow Dr. Calamy in calling him *rector* of Framlingham, though his name is not in the list of rectors, it being no unusual thing to omit, in college lists, such things, and even the names of persons themselves, who were ejected for nonconformity. The history of Framlingham[a], says, that after travels in

[a] Page 264.

foreign countries he took his degree, settled in London, and entered himself as honorary member of the College of Physicians, and lived and died in great repute.

Mr. Richard Vines was put in master, in 1643, by the same Parliament that put Dr. Lany out; he was a celebrated preacher, and considered, it is said, as the Luther of his party; but I have not heard of any literary works of Mr. Vines.

The Puritan writer most generally known, is he who wrote the Lives of the Puritans, ejected by the Act of Uniformity, Dr. Calamy. He was A. B. in 1623, was admitted tanquam socius in 1625, and B. D. in 1632. He preached at Bury St. Edmunds, in Suffolk; and during the Long Parliament, being a Presbyterian, was appointed to St. Mary Aldermary, and Moreton, in Essex. He was ejected by the Act of Uniformity: Beside the work above-mentioned, he is said to have assisted in the famous works, entitled, Smectyminuus and Jus Divinum Ministerii Evangelici Anglicani: but his most famous production is that before alluded to, which is entitled, An Abridgment of Mr. Baxter's History of his Life and Times, with An Account of the Ministers ejected after the Restoration of Charles II.[a] in four volumes.

There are two or three names, which, as yet, have not been mentioned, which, before we come to the time of

[a] Mr. Thomas Baker's own copy of Dr. Calamy's Abridgment is in St. John's College library, among Mr. Baker's books. It has the different degrees taken in the University, where Mr. Baker could ascertain them; a point in which Dr. Calamy's Abridgment is often defective and faulty. Edmund Calamy is, himself, entitled, in the list of Pembroke Hall fellows, only B. D. I suppose, therefore, that he took his D. D. during the Long Parliament. There is an improved edition of Dr. Calamy's work; by Mr. Samuel Palmer, in 1802.

Dr. Long, must certainly not pass unnoticed: these are, William Holder, D.D. F.R.S. rector of Tharfield, Hertfordshire [a]. He was author of some curious essays on the Elements of Speech, an Essay of Inquiry into the Natural Production of Letters, with an Appendix concerning Persons Deaf and Dumb. He actually taught one such person. The supplement to the Philosophical Transactions for July, 1670, is also by him, and a Treatise on Music and Time; Nehemiah G. Drewe, M.D. F.R.S. an eminent anatomist, physician, and naturalist, and author of several curious works; Joseph Stanley, Esq. author of the History of Philosophy, and Idea Orientalis Philosophiæ, two valuable works: he was, also, editor of Æschylus's Seven Greek Tragedies. He died in 1768.

William Bankes, A.M. was fellow; an eminent critic, who died (in 1699) while bringing through the press an edition of Catullus, Tibullus, Propertius, and Gallus.

Matthew Wren, D.D. should be mentioned, if for no other reason, than because his book on the masters of Pembroke has been of use in our account of this college. He was also president (senior fellow) of it in 1616, and a considerable benefactor. After two translations he succeeded to the Bishopric of Ely, in 1638. Though the cathedral of Ely was not one of those which suffered most during the Civil Wars, Wren was imprisoned four years; and none of the prelates suffered more: his preferments, however, returned to him at the Restoration, and he died in 1667, very rich. He gave money and books to this college, and 4000l. for the erecting the new chapel, of which his nephew, the famous Sir Christopher Wren, was the architect. Matthew Wren, Esq. his eldest son, was also of this col-

[a] History of Framlingham, p. 170.

lege, a zealous supporter of his father's principles. He wrote Considerations on Harrington's celebrated work, called, Oceana, and Monarchy Asserted, or the State of Monarchical and Popular Government. He died in 1672. Of Bishop Wren an ample account may be seen in Bentham's History of Ely. His works were published in four volumes octavo, by Mr. Hawkins, in 1721.

Having been, in the preceding account, somewhat diffuse, in what follows I must be proportionably concise.

Roger Long, chosen master in 1730, was author of a Treatise on Astronomy, of great celebrity, first published in 1742, some Observations on Greek Accents, and a few sermons. He took his D. D. degree in 1728, on which occasion he delivered his famous Music Speech. It was spoken by him in St. Mary's Church, in an assumed character, as being the Petition of the Ladies of Cambridge. It seems, at the Commencement, (the time when gentlemen take their degrees) ladies had been allowed to sit in that part of the church assigned to the doctors, called the THRONE: it was, however, at length, agreed among them, that ladies should no longer be permitted to sit there; and the place assigned to them was under the throne, in the chancel. This piece is full of whim and humour, in Swift's best manner, beginning,

> The humble Petition of the Ladies, who are all ready to be eaten up with the spleen,
>
> To think they are to be coop'd up in the chancel, where they can neither see, nor be seen, &c.

This speech, also, is in print. Dr. Long died in 1770, aged 91.

Of Mr. Gray, the poet, I have already spoken; and what I have to say of his friend and brother poet, Mr.

Mason, I reserve for another occasion. So I shall only add of the latter, now, that he took his A. B. degree from St. John's, in 1745, his A. M. from Pembroke, in 1749, and that, principally through the interest of Gray, he was chosen fellow of that college. He died in 1797.

Christopher Smart, M. A. and fellow, was a poet of great merit, his best pieces are his Seatonian Prize-Poems. He translated Horace and Phœdrus. He died in 1770. His poems were published in two volumes, 1791, by Christopher Hunter, B. D. formerly tutor and senior fellow of Sidney: prefixed is a good account of his Life and Writings.

I omitted to notice, in the proper place, among the benefactors, the name of Mr. Moses, who left estates to found some scholarships for young men educated at the royal foundation of Christ's-Hospital, in London. I have already mentioned two eminent critics, Mr. Jeremiah Markland, and Mr. Joshua Barnes, of different colleges, who were educated there. I shall notice two or three of this college, educated in the same royal foundation, who occur to me, as having published any thing to the world.

——[a] Neale, A. M. was author of one or two theological pieces, and, of a volume of Hymns. He became a Dissenting minister, and settled with a congregation in London.

Paul Wright, F. S. A. and D. D. in 1778, edited Dr. Heylin's Microcosmus, and a Commentary and Notes on the Bible.

Thomas Bowman, vicar of Norfolk, M. A. 1753, was author of a volume of sermons, and some theological

[a] —— I leave it so, not being certain of the Christian name. There was a Thomas Neale, A. M. chosen fellow 1720. A James Neale, A. M. 1746. At all events, it was not the Neale who wrote the History of the Puritans.

tracts, favouring the doctrines that were called Methodism, one of which is a defence of those doctrines, in reference to the articles of the Church of England.

Thomas Pentycross, A. M. 1774, rector of Wallingford, Berkshire, author of a volume of sermons, on the same Predestinarian principles, entitled, Sermons, Speculative, Practical, and Experimental, 1781. Mr. P. also published some poetry.

Matthew Field, M. A. 1775, fellow. He was author of a dramatic piece, entitled, Vertumnus and Pomona, and one of the masters of Christ's-Hospital.

Thomas Browne, D. D. 1774, master, was also on Mr. Moses's establishment at Pembroke. I am not aware he published any thing, but he appears among Mr. Gray's correspondents, and was, I think, one of his executors.

Some eminent statesmen were of this college, among whom is reckoned the late Mr. Pitt, chancellor of the exchequer, and high steward of the university, 1790. He died in 1806.

To close our account, then, of this college, I am not aware that the buildings require any particular description.

We have already observed, what a fine façade might be made of the western front. The two courts are small. The western, being faced with Ketton stone, retains no vestige of its antiquity, nor presents any thing of modern elegance. The chapel, however, as before remarked, is one of Sir Christopher Wren's, of the Corinthian order, and much admired. Its western front is grand, its interior is lofty. Among the pictures is a portrait of Spenser, which is said to be by Wilson, and a large painting, the Feast of the Gods, of the school of Rubens, that is admired. The hall exhibits several respectable portraits, but I do not know which are originals. Those of the

foundress, and Sir Robert Hitcham[a], a benefactor, are by Marchi—though only copies.

What is deemed the greatest curiosity about this college, is Dr. Long's machine, or tin-plate sphere, exhibiting all the circles, and, the appearance of the heavens, erected for the meridian of Cambridge. It is eighteen feet in diameter, so that thirty persons might sit in it, and on the turning of a winch may see the actual appearance, the relative situation, and successive motions of the heavenly bodies. This is said to be the largest ever constructed, but I have somewhere read there is a much larger in Russia, either at Moscow, or St. Petersburgh.

With respect to the library, mention has already been made of two or three of the earliest contributors to it: and towards the library of a college, which, from the number of bishops educated there, has been called *Collegium Episcopale*, there cannot, we may be sure, have been wanting a succession of liberal and valuable benefactions.

It is many years since I was in this library: and going there at the time, without any object of immediate inquiry, I was not particular or minute in my attentions: so I shall only say, in general, that its MSS. are numerous. The gentleman who accompanied me to it, a fellow, and one well acquainted with its contents, shewed me, I recollect,

[a] I omitted to notice, in the proper place, that Sir Robert Hitcham, sometime student of Pembroke Hall, afterwards of Gray's Inn, was attorney to Queen Anne of Denmark, and knighted by James I. He was Lord of the manor of Framlingham and Saxted, in Suffolk, and by his will bearing date August 8, 1636, bequeathed them to the master and fellows of Pembroke Hall, who are, therefore, in the History of Framlingham, called the Lords of Framlingham. See the History of Framlingham, page 203.

four which were deemed valuable; the Organon of Aristotle, a Concord of the four Gospels, the Geometry of Euclid, and a Treatise on Music.

With respect to Bishop Wren's MS. account of the masters and fellows* of Pembroke Hall, that will always be useful as a book of reference,—it being derived from the archives,—by throwing light on College History *, and to it I have had occasion to refer several times, in the course of this Work. Mr. Gray, I understand, left in MS. a large volume, or volumes, supposed to be a sort of common-place book, or book of extracts. At the time I was perusing Bishop Wren's account, it had been delivered into the hands of a literary gentleman, in order to ascertain, whether it contained any thing which it might be proper to make public. This is all I know of it. But the common-place book of so select and judicious a scholar as Mr. Gray, will always be deemed a valuable deposit in a public library.

* The Account of the Masters and Fellows of Pembroke Hall, was originally begun by Bishop Wren, when he was president, and was continued afterwards: the principal part of it, as augmented by Mr. Hawes, is transferred into a History of Framlingham, published by a Mr. Loden.

CORPUS CHRISTI, OR BENE'T COLLEGE.

IT having been a leading aim in this History to give accounts of the founders of the several colleges, the principle will be followed here. Hitherto we have spoken of individuals; now we speak of a society, or societies. For the foundation of Corpus Christi, or Bene't College, was laid by two societies, or guilds, one called the Gilda Corporis Christi, the other Beatæ Mariæ Virginis[a].

The instrument, or King's licence, of the foundation, bears date Nov. 7, 1351, 26 Edward III. Guilds were fraternities uniting, sometimes for particular, and sometimes for mixed purposes, and were of very remote origin. The fraternity of Knights Templars was, in some sort, a guild, united for the purpose of visiting the holy sepulchre at Jerusalem, though they were of the religious order.

There were societies, also, which embraced various objects in one view, commercial, religious, philanthropic, I had nearly said masonic. In commercial transactions they were exempt from particular tolls, when from home, and had some privileges in the towns where they were formed: as religious houses they were able to hold estates and lands, in mortmain, as well as patronage, and appropriations of church livings; more particularly, it was their

[a] The guild of the body of Christ, and of the Virgin Mary.

office to employ priests, and to form chantries to offer prayers for the living, and intercede for the dead: in their philanthropic character each was bound, in some way or other, to assist the society, and, therefore, on becoming members of the guild, all contributed something, according to their rank, or their peculiar views and professions. As to their masonic character, (I am not sure I use a proper word) the members of the guild were all bound never to disclose its deliberations, or secrets, and on the violation of that standing rule were liable to a fine, or to expulsion from the society.

These fraternities were further composed of persons of different sexes, and herein resembled those Benedictine monasteries, that admitted both monks and nuns; except that they were not bound to celibacy. They received people of all descriptions, nobles as well as private persons, clergy as well as laity; and people of the greatest opulence, and of the first consideration in the state, were always forward to be enrolled among the members, that their souls might enjoy the benefit of their prayers [a].

[a] One of the most pleasing lures, by which religious houses and guilds increased their possessions, was by indulgences. Thus the Bishop of Ely was empowered to grant St. Mary's Guild an indulgence, and it is curiously worded in the Latin of those times, thus: Gratum obsequium totiens altissimo impendere opinamur, quotiens mentes fidelium ad caritativæ devocionis opera indulgentiarum muneribus excitamur; that is, we conceive that we pay an acceptable homage to the Most High, as often as we excite the minds of the faithful to works of charitable devotion by gifts of indulgences." And again, " Qui ad gildam BEATÆ MARIE Cantabrigie nostre diocesis quicquam de bonis sibi a Deo collatis, contulerint inter vivos, vel in sua legaverint ultima voluntate, eive bona aliqua conferri curaverint, *Quadraginta dies de injuncta sibi penitentia in Domino misericorditer relaxamus.*

Nor must we forget to observe, that every guild had its own laws: to these they were bound by oath. They had a public fund, out of which they assisted members fallen into decay, and lent sums to assist them in trade. The death of a member, whether male or female, excited a public feeling. All the fraternity attended the funeral, and many masses were said for the souls of the deceased.

We have the name still used in several towns in England, as in Bury St. Edmund's, Suffolk. The Guildhall, in London, took its name as being the common hall where the several guilds in London held their assemblies. Each guild had its hall; and the Vintners long preserved in theirs a curious piece of tapestry, relating to the history of their patron saint, now removed to their chapel at Mile End.

Mr. Masters, in his History of Bene't College, has given us the names of several members, with the time of their admission. It is collected, he tells us, from the original entry book of Corpus Christi Guild, which begins in 1349, and which he justly calls a great curiosity. I shall select only a few, as characteristic of this fraternity, and in Mr. Masters's own words:

"Thomas de Heltisle, the first master of the college, was admitted in 1350, with Sir Alan de Eltislee, rector of Lolleworth, his brother, about the same time, as were likewise, John de Eltislee, and Joan his wife, in 1357.

"John Clement de Tamworth, and Alice, his wife, with Henry and Maud, his father and mother, who was of great service to the guild and college, in transacting their affairs in London, and who presented the latter with a cup and vestment.

"Lord Thomas Brotherton, Earl Mareschal, and Alice his wife, with many of their children and relations after

their decease; whose souls were to be prayed for, together with all those who had been friends and benefactors to Sir Walter and Lady Margaret.

"Sir John de Goldynham, knight, and Eleanor, his wife, were likewise admitted, and gave to the guild the advowson of the church of Chekewell, or Chigwell, in Essex, for their souls, and those of their fathers and mothers, and of all their friends.

"Robert de Blaston, and Adam de Newenham, were admitted on promise of faithfully serving the guild in the office of carpenters, before any other, and of giving to some others 1½d. per week, according to the custom of the town: as was likewise William de Stowe, after swearing upon the Gospels, that he would serve the guild, after he was released from the service he was then serving."

This will in some sort shew us the character of the Corpus Christi Guild.

"St. Mary's Guild was in being in the beginning of Edward I.'s reign, but how much earlier we know not; for we meet with a grant to it of a house in St. Mary's parish, from William de Tingeswick, and Felicia his wife, to pray for their souls, and those of all their predecessors and successors; which, although without date, it is conjectured, by the names of the witnesses, must have been about his twelfth year; and the rolls of their transactions still remaining, begin as early as 1301: at a congregation there held, it was agreed, that all the brethren and sisters should, on the day after the circumcision, meet annually, and say mass in the morning, in a solemn manner, in St. Mary's Church, for those of the fraternity, who were departed out of this life, and that every one who was absent should pay a small mulct.—To this fraternity, also, belonged

people of all descriptions, and different sexes, among whom may be mentioned—

"Richard de Bury, formerly Bishop of Durham, tutor to Edward III. when prince, a great reader and writer, and author of Philobiblon, who was made dean of Wells, in 1332, promoted the year following to the bishopric, became lord treasurer in 1344, lord chancellor the same year, and died soon after.

"We find, likewise, Walton Reynolds, formerly the Archbishop of Canterbury, who had been chaplain to Edward I. and was promoted to that see, by his son's great importunity with the Pope; and also John de Cambridge, who was made a member of this guild, and became their alderman in 1311, and afterwards made one of the justices of the King's Bench, and knighted. This gentleman had large possessions, both in lands and houses, in this town and the adjacent villages, and was a most liberal benefactor to this society, as also he was to the college.

"Henry, Duke of Lancaster, with Sir Henry de Walton[a], his treasurer, and Simekyn Symeon, his esquire, became brethren of Corpus Christi Guild about the time of founding the college[b]."

Thus far the words of Mr. Masters, and they will unfold to us the character of these two guilds, of the body of Christ and the blessed Virgin Mary, as well as the source of the endowment of Bene't College.

[a] It appears from the Orig. Jcs. that Joanna Lancaster, and Eliz. Walton were, both at the same time, veiled nuns of the monastery of St. Radegund, and each, in succession, prioresses; the former in the eighth year of Edward IV. the latter in the twelfth of Edward IV. We may conclude they were of the two great families mentioned above.

[b] Masters's History of Bene't College.

For we have here another instance of the tendency there is of attaching to institutions the names of great men as benefactors, or founders, who were merely the instruments of rendering them service. "Thus the Duke of Lancaster," as Mr. Masters observes, "is usually deemed the founder of this college, although," as he continues to observe, "I meet with no considerable monuments of his bounty bestowed upon it, except a few silver shields enamelled, with his arms and the instruments of the Passion upon them, to carry about with them in their processions, and some other presents, not particularly specified; for as to the manor of Burton, which is still called after his name, that was purchased of him by the brethren; so that he seems to have been little more than a mediator, whom the societies made use of to obtain favours of the crown[a]." Nor does Archbishop Parker's account of his patronage amount to any thing more, than that he obtained the college the right of mortmain from the king.

The building of the college first began, according to Archbishop Parker, under the patronage of the Guild of Corpus Christi, in 1342, the 16th of Edward III. near that street which he calls Luthborn; now Free-school Lane. The Guild of St. Mary's united with them, for the same purpose, in 1344. They also probably obtained the sanction of a papal bull; though of this I do not know the date: they, however, received a licence from the *king*. This was had through the medium of the Duke of Lancaster, the alderman of the guild; and it bears the date of 26th Edward III. The same instru-

[a] Hist. of Corpus Christi Coll. p. 14.

Drawn & Engd by J. Greig

Corpus Christi College.

Published for the Proprietors by Longman & C. Paternoster Row June 1. 1811.

ment transfers to them leave to hold in mortmain the appropriation of the tythes of St. Benedict.

Thomas L'isle, bishop of Ely, gave the first confirmation of the statutes in the first year of his consecration; and some time before he died, according to Archbishop Parker, he confirmed them again, and by all joining in one common instrument, the foundation was fully established on St. Bene't's day (21st Mar.), 1356.

I have been thus particular in giving these several dates, because we are sometimes misled by a multiplicity and apparent contradiction of dates, writers sometimes confusing together the combining of different societies into one, the beginning of the structure, the papal sanction, the royal confirmation, and the giving of statutes. This, as I have observed before, created the difficulty in ascertaining the exact year of the foundation of St. Peter's College.

As the Guild of Corpus Christi took the precedency, as to the order of time, in beginning the foundation, so also did it exceed, both in numbers and revenues, St. Mary's Guild. These are the reasons, we may suppose, why the college, though raised under the patronage of two fraternities, retains now only the name of the most efficient, the college bearing the name of Corpus Christi, or St. Benedict, Bene't.

"Now when things had advanced thus far," I am using Mr. Masters's words, "they began to think of appointing a master and fellows, when Thomas de Eltisle was made the first master, Sir John Raysoun, of Fulborne, and Sir Thomas Caumpes, the two first fellows, with two servants of the house to attend upon them, the revenues not being sufficient for more, till they were assisted by the

munificence of Sir John Cambridge, and his son[a]." There must therefore, be a little inaccuracy in his saying, when things had advanced *thus far*, for, according to his own account, the Duke of Lancaster did not become their alderman till 1352, and Sir John Cambridge is said to have died about 1347.

The honour, however, of founding this college rests with these two Guilds, and it seems that it almost instantly became exceeding rich; for Archbishop Parker observes, that in the year 1352, it appears, from the archives of the college, that it actually had the lawful inheritance of half the town; but as to a third part, no one could have any doubt[b]. Now no one had opportunities more fair, or views more professional, than the archbishop, to be correct; and from Mr. Masters's own account of benefactions, he must have been near the truth.

Having enlarged somewhat on these Guilds, as giving, through their several members, birth to the college, I shall not enter on succeeding benefactors.

Following Archbishop Parker's authority, who was master of this college in 1544, and founder of the valuable collection of MSS. here, that bears his name, it appears, in his time the society consisted of a master, twelve fellows, twenty-seven scholars, three readers, and six inferior servants; that the students, who supported themselves at their own expense, were fifty, all together mak-

[a] Hist. of Corpus Christi Coll. p. 15.

[b] Adeo ut ex Archivis constet eos dimidiam oppidi partem hæreditario jure possedisse: de tertia sane parte aliqui non ambigendum esse. testantur. De Scholarum Collegiorumq. in Academia Cantabrigiensi Patronis & Fundatoribus, p. 12.

ing ninety-three; and that, though the number of scholars is increased, that of fellows continues the same.

As Archbishop Parker's library forms the principal feature of this college, I shall confine my attention to that. As the account is somewhat long, I shall entirely pass over what might be said of other parts of the college, and shall copy what I have said of it, on another occasion, in M. M.

"Dr. Fuller, in his History of Cambridge, styles the collection of manuscripts and books, left by Archbishop Parker to Bene't College, "the Sun of English Antiquity, before it was eclipsed by that of Sir Robert Cotton."

"There is in this collection a letter from the privy council, signifying her majesty's pleasure, that the archbishop, or his deputies, should be permitted to peruse all the records belonging to the dissolved monasteries. This letter is dated, Howard Place, July 1568, printed and attested by I. Incent, notary public. There is also the same letter, probably the original, says Nasmith, but the signatures are all cut off. In Nasmith's excellent catalogue, this letter comes under the head CXIV. in a Codex Chartaceus, in folio, cui Titulus, Epistolæ Principum.

"This most valuable collection forms the library of which we are now speaking. Parker, previously to his being advanced to the see of Canterbury, had been master of this college. The original letter of Henry VIII. recommending him to the office, is among the manuscripts of the library.

"The difficulty of access to this library is as great, as the value of the contents. It is subjected to the following regulations:—every fellow takes an oath, that he will not

injure the books, and there is a limited time for consulting them, viz. from eight to eleven o'clock in the morning, during the winter, and from six to eleven, and from one to five, in the summer. No one is permitted to take any book out of the college: the master, however, may have three at once at his lodge, but no more; or the same number may be taken to a fellow's apartment, to be consulted or copied. The masters of Gonville and Caius College and Trinity Hall make a yearly inspection of the library, on the 6th of August, when they dine with the society. The penalty for every leaf of a manuscript that may be missing is fourpence, for every sheet two shillings. If any book or manuscript shall be missing, the supervisors may inflict what punishment they please, unless the book be restored within six weeks: but if six manuscripts in folio, eight in quarto, and twelve of a smaller size, are lost, and not restored within six months, then the whole library and the plate left by the archbishop to Bene't College, are forfeited to Gonville and Caius College. In case the latter proves equally faulty, they go to Trinity Hall; and if Trinity Hall should be in default, both the plate and the library revert in the same order.

"The monks sometimes thought that the most effectual way to secure a curious book was, to deliver the thief over to the devil. After an inscription in a manuscript formerly belonging to a monastery, and now in this library, is the following malediction:—

"Quem titulum quicunque fraudulenter deleverit, librumque ab eâdem ecclesiâ alienaverit, deleat eum Deus de libro Vitæ, et anathemate feriatur.—A fragmentum libri primi contra Symmachum is accompanied with the following verses:—

Hunc quicunque librum Aedhelmo depresseris almo,
Damnatus semper maneas cum sorte malorum;
Sit pietate Dei fine, qui vel portet ab isto
Cœnobio librum Aedhelmo hunc, vel vendere temptet.

"The terms of the archbishop were more gentle, but yet unnecessarily strict.

"These MSS. are of the 11th, 12th, and 13th centuries: some are as old as the 10th, 9th, and 8th. They relate to the writings of the fathers and school divinity; to civil and ecclesiastical matters; to the concerns of various religious houses; of the University, &c. Many of them are in the old Saxon character."

Let us now proceed to our eminent men.

Thomas Markaunt, B. D. Fellow, and Proctor, 1411, was a University antiquary, author of a work relating to the Privileges and Customs of the University, long since lost: he is given by some to Peter House: that he *was* of this college, is certain; he *may*, indeed, have been of both.

Matthew Parker, Archbishop of Canterbury, was master of this college in 1559; but turned out, in Mary's reign, as being a married man, though replaced in that of Elizabeth. In the library of this college is a MS. written by him de Conjugio Sacerdotum; and in the possession of the Vice-chancellor for the time being, a black parchment book, relating to the business of that office, written by Parker during his Vice-chancellorship. There is also a printed copy of the Book of Psalms, in metre, composed by him during his ejectment; but which is so scarce that Strype, who wrote Parker's Life, could never get sight of a copy.

Having spoken at large concerning his manuscript library, I shall drop a word or two of the books ascribed to him. Several of our writers on British and Ecclesias-

tical History, Matthew Paris's Flores Historiarum, &c. were republished under Archbishop Parker's direction, for he kept artists and antiquaries employed, under his own eye, and in his own house. To the Bible, called, the Bishop's, or Parker's Bible, he wrote a preface, and he assigned to each revisor his proper share[a]; but he did not translate, nor was there any new translation in Elizabeth's reign. The great works, that bear his name, are, de Antiquitate Britannicæ Ecclesiasticæ, et Privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis ejusdem LXX., which were both republished in one volume folio, 1729; edited by Mr. Drake, fellow of St. John's: but there are good reasons for believing that Parker was not the labourer in the vineyard, nor the proper author, though he might superintend, and have a share in the works[b]: and were they his own, they are deemed of but small authority. Of his History of Cambridge, subjoined to this volume, I have spoken elsewhere. Archbishop Parker died in 1565.

Several eminent puritans were of this college; among whom was Mr. Robert Browne. Three of this name were of this college, 1555, 1565, 1570, but neither graduated. The Brownists take their name from this person. "But," says Mr. Pierce, "the Independents do not take him for their ringleader[c]. All seem to agree he was not so fixed in his notions, but that the persecution of the bishops made him conform." He was rector of

[a] Lewis's Pref. to Wickliffe's Translation of the New Testament.

[b] This is not only the opinion of Catholic and Puritan writers, but of unbiassed men in his own party and own college. See Masters's Hist. of Bene't College, &c.

[c] Vindiciæ Nonconformistarum, part 1.

Alchurch, Northamptonshire, and author of a Treatise on Reformation, and some other pieces[a].

Contemporary with Brown, was a gentleman of the law, Henry Barrowe, Esq. author of "The Platform of False Churches," for which he suffered death under Elizabeth. A writer concerning those times, observes, "Though I look upon them (Barrowe and his fellow-sufferer, Mr. Greenham) to have been extravagantly mistaken in some things, and to have been too sharp in their style; yet I make no doubt at all, they are now glorious saints above: and I must own, I cannot, without some indignation, think of those men, who shed their blood under a pretence of doing God service. Is that the way of confuting arguments, and silencing adversaries[b]?" Elizabeth herself felt some remorse for putting this gentleman to death. Mr. B. had been tried for something before, and in the royal library is "a brief Examination of me, Henry Barrowe, before the Arch. B. Arch. D. and Dr. Cussins, as neere as my Memorie could carry, being at Lambethe." Mr. Barrowe was A.B. of this college.

Dr. Benjamin Carryer, Fell. and Prebendary of Canterbury, became a convert to popery, and was honest enough to avow, and defend it, in "a Latin Missive to King James, in which he states the grounds of his conversion to the religion of the Catholics."

Mr. Langhorne was an antiquary: he wrote two books entitled, Elenchus Antiquitatum Abronensium, and

[a] This is the person, relating to whom it is said, "Thacker and Copping were hanged for publishing Brown's books." Fuller's Church History, book ix. p. 169.

[b] Pierce, Vin. Noncon. ut supra.

Chronicon Regnorum Anglo-Saxonum. He was S. T. P. 1664, and Fellow.

Lawrence Womach, D. D. Bishop of St. David's, 1683, was a zealous defender of the established church, author of the Examination of Tilenus before the Tryers, of the Catena Dogmatum Anti-Remonstrantium, or the Calvinist's Cabinet unlocked, with various other Controversial books. He was student of this college, and died 1685.

Peter Dumoulin was a poet, author also of a Treatise on Logic, and Novitas Papismi of this college. He also wrote his own Life. He died 1658, aged ninety.

Andrew Pearson, B. D. Prebendary of Canterbury, one of Archbishop Parker's chaplains, and, says R. Smyth, *said to be one of the translators of the Bishop's* (Parker's) *Bible.*

John Fletcher, A. M. 1598, is supposed by Mr. Masters to have been the famous dramatic writer, coadjutor with Beaumont. He, however, adds, "how long he staid here is equally uncertain, as well as how he disposed of himself, after his removal; it is most probable, however, he went up to London, where he afterwards cultivated an acquaintance with Francis Beaumont, Esq.[a]" He was the son of John Fletcher, Bishop of Worcester, in 1592, translated to London in 1594, who, also, was of this college: but I know nothing that he wrote, except, Regulations for the better Reformation of his Spiritual Courts, which are, Mr. Masters says, to be seen in the second volume of Collier's Ecclesiastical History. What Mr. M. remarks of the dramatist, as noticed by the critics, is worth noticing again: "'Tis said there are no interli-

[a] History of Bene't College, p. 288.

neations in any of Fletcher's MSS. and his friends affirm, he never wrote any thing twice." John Fletcher, the poet, died by the plague in 1625.

Arthur Ashley Sykes, D. D. was author of various theological pieces, on the Christian Religion, against Mr. Collins—on the Principles and Connexion of Natural and Revealed Religion—on Miracles—an Essay on Sacrifices—Paraphrase and Notes on the Epistles to the Hebrews, &c. He was a Socinian: and died 1763[a].

William Stukeley, was a physician, divine, and eminent antiquary, author of various works, of which the most distinguished are, The Itinerarium Curiosum, or an Account of the Antiquities and Curiosities in Travels through Great Britain, in two volumes—Palæographia Sacra, or Discourses on the Monuments of Antiquity that relate to Sacred History—an Account of Stonehenge in Wiltshire—and an Account of Lady Roisia's Sepulchral Cell, near Royston. He possessed a fine collection of Roman and Grecian coins, and was skilled in the medallic art; he held a correspondence with Mr. Bertram, of Copenhagen, concerning publishing the curious MS. of Richard, a monk of Westminster[b], that throws so much light on the antiquities of Britain, and which is, ac-

[a] Dr. Disney's Memoirs of the Life and Writings of Dr. Sykes, 1787.

[b] Mr. Masters, in his History of Bene't College, has written concerning Dr. Stukeley, and while he was living. He was probably intimate with Stukeley, for he talks of Dr. S.'s intending to publish Richard of Cirencester's Book. It was published by him, and, as there announced, in his second volume of Itinerarium Curiosum, with these words subjoined, *plura alibi*. Richard's Book, de Situ Britanniæ, was lately republished, (1809,) with an English translation, together with a Commentary on the Itinerary, and with his most curious map of Britain. The remarks on the Roman roads and stations are by Dr. Bennet, the present Bishop of Cloyne; the Commentary on the Itinerary by the Rev. Thomas Leman.

cordingly, printed in Stukeley's most splendid volume, and subjoined to his Iter Borealis: he also wrote other things, among which, in the Philosophical Transactions, volume xlviii. part 1. number 33, was an Account of the Eclypse, predicted by Thales. He died in 1765.

Samuel Wesley was a divine, author of various theological works. He also published the History of the Old and New Testament, in verse, and the Book of Job. He was father of the famous John and Charles Wesley, the founders of the Methodists, and of Samuel Wesley, a much better poet than himself. S. W. the father, was A. M. 1694.

George North, F. A. S. was an antiquary, and one best acquainted with medals of any man of his age. He published, without his name, The Impertinence and Imposture of Modern Antiquaries, in 1741, and drew up in 1742, a Catalogue of the Earl of Oxford's Coins, for the public sale of them[a]. He also published, 1752, 4to, Remarks on some Conjectures, written by Mr. Charles Clarke, relative to a piece of money found in Kent, and to his Remarks on Dr. Stukeley's Dissertation on Oriuna[b]. This is accounted valuable, as it investigates

I am aware there are those, who, after all, think this book is not written by Richard; but, whether it was or not, it is extremely valuable, and Mr. Bertram's notes are those of an ingenious and very learned man. I have had occasion to refer to this book of Richard's more than once in the present Work, as well as in my Poetics.

[a] Mr. North also drew up the Descriptions and Remarks in the Museum Meadianum, consisting of two parts, Catalogus Nummorum, et væteris Ævi Monumentorum. This is extremely curious, and I wonder it is unnoticed in the Literary Anecdotes mentioned below. Dr. Mead's sale was in 1754, and Mr. North's Catalogue was published.

[b] See Nichols's Literary Anecdotes, vol. v. p. 450, in which are many curious letters of Mr. North. Mr. North, however, was strangely out

the standard and purity of our ancient English coins. Mr. N. also made considerable progress in a History of the Money of Henry III. but it was never completed. He left his valuable collection of coins to Dr. Askew.

Mr. Richard Elliot was admitted of this college, 1746. He soon began to favor the doctrines of the Methodists, afterwards became an Arian, and settled as minister of a Dissenting congregation in London. He published several theological pieces on the person of Christ, and Atonement; for he maintained the Arian doctrine with what is deemed the more Orthodox doctrine of the Atonement of Christ. He also published several sermons, and a Hymn Book. Mr. Elliot took his A. B. degree in 1749, but never, through objection, I suppose, to the subscription required, took the degree of A. M.

Mr. James Nasmith made the valuable catalogue of MSS. in the public library, and that of Archbishop Parker's. He also published an edition of Tanner's Notitia Monastica. He was A. M. 1767, S. T. P. 1797, and fellow.

Robert Masters, F. A. S. the historian of this college, must not be forgotten. His account is the only printed history of a separate college in Cambridge that is extant, and the materials being derived, principally, from the college archives and records, and wrought up with faithfulness by the writer, possesses authority. It is done much after the manner of Mr. Baker's MS. History of St. John's College. Mr. Masters also published, in 1784, Memoirs of the Life and Writings of the late Mr. Thomas Baker, of

about the oldest printed book, at Cambridge, p. 432, nor quite so correct about Saxon architecture, as his friend Dr. Ducarel was, in his Norman antiquities. What Mr. North says on the old Baptisterium and Fons is very judicious.

St. John's College, in Cambridge, from the papers of Dr. Zachary Grey, with a Catalogue of his (Baker's) MS. Collections. The Memoirs, indeed, do not display (what the life of such a man as Baker admitted of) much profundity of remark, elegance of taste, or perspicuity of arrangement: still it is a useful, valuable work. The Catalogue of the twenty-three volumes in the British Museum, is that printed in the Harleian Catalogue, Vol. II. number 7028: of the subsequent volumes, in the public library of Cambridge, Mr. Masters had an opportunity of making out the list himself. He has subjoined a few notes. This gentleman took his A. M. degree in 1738, his B. D. in 1746. He died at Landbeach, in the Isle of Ely, of which place he was rector in 1798; and, the place of his burial being fixed by himself, the following inscription is placed under the east chancel window on the outside, in the church yard.

Sacred to the Memory of
ROBERT MASTERS, B.D. F.A.S.
The faithful and diligent Rector of this Church 41 Years,
Whose Charity to the Poor, and Humanity to the Distressed,
rendered his Life truly exemplary,
and his Death lamented.
He died, July 5, 1798,
Aged 84 Years.

This inscription was communicated to me by his relation, Dr. Cory, master of Emmanuel College, and copied by Mr. Burroughs, the present rector of Landbeach, who informs me, this inscription was *not* written by Mr. Masters himself. This I mention, because some brother antiquaries, with whom, as appears by his two histories, Mr. M. was at variance, have said it was.

Some distinguished statesmen are reckoned among the scholars of this college; and of this number was Sir Nicholas Bacon, who was also a benefactor to it. Lloyd, in his Statesmen and Favourites of England, after having given an ample account of Sir Nicholas, winds up all by saying, "He was, in a word, the father of his country, and of Sir Francis Bacon[a]." Another distinguished person was, Philip, second son of the Earl of Hardwicke, high steward of the University, 1764.

Mr. Michael Tyson, fellow, should have been mentioned, being well known in the circle of antiquaries: he was, also, an artist. I am not however aware that he published any thing except a Short Account of an Illuminated MS. in the Library of Bene't College, and something in the Archæologia. In a letter of Lord Orford's, in Nichols's Literary Anecdotes, Vol. IV. p. 708, mention is made of his History of Dresses and Fashions. He took the degree of A. M. 1767.

[a] Page 239.

TRINITY HALL.

THIS House, before it passed into a regular college, had been a sort of literary retreat for some neighbouring religious.

John de Crowdon[a], the 22d prior of Ely, elected May 20, 1321, was a person of great account with his convent, and of a public spirit. He bought a house at Cambridge on this site, and sent some of the Ely monks there, for the purpose of acquiring University learning; and from Crowdon's time it seems three or four of these monks were regularly resident, supported there at the charges of the convent. When they took their degrees, they were succeeded by others. But the place was not so occupied long; nor am I aware that any possessions[b] were attached to the House, except it might be a few messuages. Be this as it may, the site was granted to Bateman, Bishop of Norwich, soon after, and he began to build there the college now called Trinity Hall. The

[a] I follow Mr. Bentham's Orthography.

[b] Had there been, it is most likely Mr. Bentham, who had the Rot. Comput. of Ely Cathedral before him, would have mentioned it. See his History of Ely Cathedral.

monks, in the event settled on the north side of the river, with some brethren of their own order (St. Benedict's), who came from Ramsey, Walden, and other places. The House to which these monks retired, after leaving this spot, was called Monk's College, which occupied part of the grounds on which Magdalen now stands.

Our business, then, is only concerned with Bishop Bateman and his new college.

From Bishop Bateman's *petigree*[a], I can collect nothing material, except that his father served the office of bailiff, afterwards changed into that of mayor, of Norwich, and built a chapel there.

Bateman himself is described as outstripping, when a youth, all his compeers in parts and knowledge; as admirably taught, in after-life, in what were called *primitivæ Scientiæ;* and as being made doctor of laws, when 30. He was very early Dean of Lincoln, and elected in 1343 Bishop of Norwich; and his history affords some remarkable testimonies to his being Ecclesiæ suæ propugnator acerrimus[b]. But what particularly distinguishes his history, is, the foundation of this college, to which, having visited Rome, and been in great confidence with Stephen (afterwards Pope Innocent the Sixth), he obtained permission to unite several rectories, which were confirmed in perpetuity by the seal of Islip, Archbishop of Canterbury. He went twice to France, in a diplomatic

[a] Harl. MS. 7029.

[b] Bishop Godwin.—Mr. Blomefield gives one or two ludicrous instances of the excess of church power, in the case of this bishop. Hist. Norfolk, Vol. 2. But not belonging to this place, they are not copied.

character, to assert the claims of Edward III. and to treat of peace. He died on the last of these embassies, at Avignon, in 1355, and was buried at the cathedral church there, the cardinals, archbishops, and clergy, attending with great solemnity, the patriarch of Constantinople, who happened to be there, reading the funeral service [a].

This college was designed for students in civil and canon law; though with a view, at the same time, to supply the bishop's diocese with clergy [b]. The founder, indeed, dying before all his intentions were realized, provided only for a master, three fellows, and three scholars, but other benefactors, following up his designs, increased the number. His intention was to have founded 20 fellowships. There are at present 12 fellowships and 16 scholarships: the fellowships, 10 lay, and two divinity, are open to all counties.

Of the eminent men of this college, or hall, I shall not attempt to make out a very large list; for, it being principally designed for students of the canon and civil law, the number of men eminent for general literature, has been in proportion less: the college too itself is not large. Of the thirteen first masters, Stephen Gardiner is the first who is much known to us by any writings: he was doctor of the civil law, a great instrument of Henry VIII. in managing the business of his divorce abroad, as well as at home, particularly at this University, of which he was chancellor in 1539 [c]: he was made

[a] In the above account of Bateman, I follow principally a MS. in Caius College library, copied from the archives of Trinity Hall.

[b] So expressly asserted in Lib. Institut. 4, quoted in Blomefield's Hist. of Norfolk. Mr. R. Smyth, therefore (MS.) speaks hastily.

[c] Archbishop Parker's Catalogus Cancellariorum, &c. p. 53.

Bishop of Winchester by Henry, next after his patron Cardinal Wolsey, in the year 1531[a]. He was zealous, though a catholic, for the king's supremacy, and had a principal hand in promoting *the six articles:* under Edward VI. he was deprived of his bishopric, and during the five years of his reign, imprisoned in the Tower: but when Mary succeeded to the crown, and the popish party came again into favour, he was reinstated in 1553. During his chancellorship of the University it was, that he issued that curious decree against the new mode of pronouncing the Greek and Latin languages introduced by Cheke and Smith[b].

He was a man of great diplomatic powers, which he displayed in Italy, France, and Germany, and was distinguished for his eloquence; and how he employed both subtlety of thinking and speaking against the reformation, is detailed at large in our historians.

It is remarkable, though Gardiner had written against the pope's supremacy, that he was the person who employed his eloquence, in introducing Cardinal Pole, who came to establish it in full pomp at the beginning of Queen Mary's reign[c].

His book written against the pope's supremacy, and in favour of Henry VIIIth's divorce, is entitled, De Verâ Obedientiâ: but he wrote a recantation in Queen Mary's reign: he also wrote on the sacrament against Cranmer and Peter Martyr.

Gardiner then was a politician, as well as an author, as

[a] Godwin De Præsul. Ang. p. 236.

[b] MS. Ca. num. 5, p. 147, as quoted by Dr. Richardson in Godwin.

[c] See Lodovico Beccatelli's Life of Cardinal Reginald Pole, by Pye, p. 97.

indeed were most of the archbishops and bishops of those times.

Richard Sampson, L. L. D. was also a great civilian, consecrated Bishop of Chichester in 1537, and translated to Litchfield in 1543: he wrote in favour of the king's supremacy, which raised Cardinal Pole against him: he was author also of Commentaries on the Psalms, and on Paul's Epistles to the Romans and Corinthians. He died 1554[a].

The following extract will illustrate the spirit of these times:—

Bishop Burnet speaks of Mr. Thomas Bilney as follows: "The most eminent person who suffered about this time was Thomas Bilney, of whose abjuration an account was formerly given. He after that went to Cambridge, and was much troubled in his conscience for what he had done, so that the rest of the society at Cambridge were in great apprehensions of some violent effects, which that desperation might produce, and sometimes watched whole nights. This continued about a year, but at length his mind was more quieted, and he resolved to expiate his abjuration by as public and solemn a confession of the truth; and to prepare himself the better both to defend and suffer for the doctrines which he had, through fear, formerly denied, he followed his studies for two years; and when he found himself well fortified in his resolutions, he took leave of his friends at Cambridge, and went to his own county of Norfolk. There he suffered martyrdom, and Parker, afterwards Archbishop of Canterbury, saw him suffer;" though Parker had no share in his sufferings.

"When his allowance of bread and ale was brought

[a] Godwin De Præsul. Angl. p. 342.

him, he eat them up very heartily, and cheerfully said to one who took notice of it, he must keep up that ruinous cottage till it fell[a]."

Mr. Thomas Bilney was fellow of this college, a graduate utriusq. legis, of civil and canon law, eminent for his study of the scripture: being once on a journey, he came to a *poor cure*, belonging to Trinity Hall, where the people, being without a regular preacher, desired him to give them a lecture. Bilney had been prohibited, yet he was so wrought on by honest zeal, that he ventured to preach: and Fox says his contempt of church order disturbed his conscience, in his latter end[b].

We see then that while Cranmer was reforming monasteries, and Lord Cromwell universities, persecution was encouraged both by church and state, and so continued during all Henry's reign. The person who sent the order to burn poor Bilney, was Sir Thomas More, *who was that one sound counsellor* (as Queen Catherine used to say) *that the king had*. But these blots (for he was a dreadful persecutor) cannot be wiped out of his escutcheon: he, in his turn, fell under the king's resentment, for denying his supremacy, and was executed on Tower Hill in 1535.

Thomas Thirlby, L. L. D. fellow, an eminent civilian, was the first and last bishop of Westminster, privy counsellor to Henry VIII. and Edward VI. Mary, in 1554, translated him to Ely; but he was deprived by Elizabeth. He was a native of Cambridge[c], and assisted in composing the Liturgy.

[a] Burnet's History of the Reformation, Book 1. A. 1534. Acts and Monuments, p. 1013.

[c] Bentham's Hist. of Ely, p. 191, 1st Ed. where the character given is very different from that of a dilapidator, given him by Carter.

Sir William Paget was employed by Henry VIII. Edward VI. and Queen Mary, and dismissed his attendance at court by Queen Elizabeth, merely on account of his age. He was secure in Henry's time by his foreign employments. He escaped Edward's reformation by his peaceableness and indifference: he complied with Queen Mary's measures from conscience, and to Queen Elizabeth's from allegiance; being, as Lloyd says, "one of those moderate men, that looked upon the Protestant foundation of faith, "the Creed, the Lord's Prayer, and Ten Commandments," as safe; on the Papists superstructures as not damnable; whose life was Grotius's and Cassander's wish, An accommodation to the Christian world[a]."

Henry, Earl of Northampton, knight of the garter, privy counsellor, and lord privy seal, in King James's reign. His speeches at Cambridge and the Star Chamber, says a certain writer, "argue him both witty and wise; to whom has been applied, (for the Earl of Northampton was both a bachelor and a student) Lord Bacon's observation: "he that hath wife and children, hath given hostages to fortune, for they are impediments to great enterprizes, either to virtue or mischief[b]." He was chancellor of the University in 1611: he was author of a Dispensative against the supposed Poison of Prophecies, which is said to bespeak him a good scholar.

Our next statesman is Sir Robert Naunton, first, fellow commoner of Trinity College, afterwards fellow of this, and of whom it was said, that his speeches, both while proctor and orator of Cambridge, discovered him more

[a] Eng. Statesmen, p. 67.

[b] Ibid. p. 556.

inclined to public accomplishments, than private studies[a]; he was made secretary of state to James I. in 1617, one of whom it was said, "he was of the same make in the state, as Archbishop Abbot was in the church;" but what is most to my purpose is, he was author of a work entitled, "Fragmenta Regalia," to which I have often referred.

Dr. Cowell, L. L. D. master, 1598, was author of a work entitled, Institutiones Juris Anglicani ad Methodum Institutionum, and a learned work, called the Interpreter, upon which Jacob's Law Dictionary is founded; he was also professor of civil law here, and died in 1611, being buried in the chapel[b].

Sir Peter Wyche translated out of the Portuguese language, the Life of Don John de Castro, and a Relation of the River Nile, of its Source and Current, &c.

To these might be added *John*[c] Harvey, L. L. D. Peter Calvert, L. L. D. and a few, who, in different periods have distinguished themselves among our judges.

In more modern times might be mentioned Samuel Hallifax, L. L. D. and professor of civil law. He edited Dr. Ogden's Sermons, with his life prefixed; Sermons of his own, on Prophecy; an Analysis of Butler's Analogy, with a Syllabus of Lectures on Civil Law. He was Bishop of Glocester, 1781, and of St. Asaph, 1788. He died 1790.

Samuel Horsley, eminent for his controversial writings with Dr. Priestley, and editor of the Works of Sir Isaac Newton; and author, also, of several other works. He was first made Bishop of St. David's: he then became

[a] Lloyd's Statesmen of England, &c. p. 569.

[b] See an account of him prefixed to his INTERPRETER.

[c] MS. List in the Master's Lodge. See Blomefield's Collect. Cant. p. 214.

Bishop of Rochester, and in 1802 he was translated to be Bishop of St. Asaph. He died 1806.

William Barlow, fellow, D. D. wrote a Vindication of King James's Apology for the Oath of Allegiance, in opposition to Mr. Parsons, the Jesuit. He also assisted in the Translation of the Bible, put forth in James's reign. He was Bishop of Rochester, and in 1608 was translated to Lincoln[a].

William Squire, scholar, afterwards fellow of University College, Oxford, was author of "The Unreasonableness of the Romanists requiring the Communion with the present Church." He was rector of Rolleston, Derbyshire, and died in 1677[b].

Several of the professors of Gresham College were of this college, of which number the two following may be noticed, on account of their writings.

Thomas Eden, L. L. D. was chosen to succeed Dr. Corbet, as law professor, in Gresham College, in 1613. In 1625 he was chosen master of this college; and was three times elected burgess to the University of Cambridge. He was a great benefactor to the college, and dying in 1645, was buried in the college chapel, where, some years afterwards, a handsome monument, with a copious inscription, was erected over his grave by the master and fellows of this college.

It does not appear that Dr. Eden published; but various pieces of his on the civil law are in MS. of which, an account may be seen in Dr. Ward's Lives of the Professors of Gresham College.

John Bond, L. L. D. was elected master of this college, on the famous John Selden's declining the offer,

[a] Godwin de Præsul. Ang. p. 302.
[b] Mr. R. Smyth's MS.

and professor of civil law in Gresham College, in 1649[a]. In 1654 he was made an assistant to the commissioners of Middlesex and Westminster, for the ejection of scandalous and ignorant ministers and schoolmasters, and in 1658 vice-chancellor of the University. At the Restoration he was ejected. Several Tracts and Sermons of his are noticed in Wood's Athenæ Oxonienses, which were most of them preached before the House of Commons. According to Dr. Ward, he died in 1676, and Wood is wrong, in saying he died in 1680.

The Dr. Eden above-mentioned died during the *Reformation* of the University; Dr. Bond was put in by the Parliament, to succeed him: and Mr. Walker says, not one of this house was afterwards turned out.

Another eminent civilian, and professor of law in Gresham College (being chosen in 1672), was Roger Meredith, A. M. He was fellow, also, of this college. He was, it seems, an excellent scholar, but it does not appear he left any thing for the press. His Oratio habita in Collegio Greshamensi, A. 1672, may be seen in Ward's Lives of the Gresham Professors[b].

Charles Reynolds, D. D. 1740, chancellor of Lincoln, and son of John Reynolds, Bishop of Lincoln, wrote a valuable Treatise on Convocations. He died in 1744.

Philip Dormer Stanhope, Earl of Chesterfield, a great politician and statesman, and as great a wit. His "Letters to his Son" are generally known, and have been greatly read. His "Miscellaneous Works," in two volumes 4to. were published in 1777. To these are pre-

[a] Ward's Lives of the Professors of Gresham College, p. 248.

[b] App. No. 13.

fixed his lordship's Memoirs, begun by Dr. Mathew Maty, and after Dr. Maty's death, finished by Mr. Justamond. He was fourth Earl of Chesterfield, and died in 1777.

Sir James Marriott, an eminent civilian, was master of this college[a]: several publications of his are extant, particularly "The Case of the Dutch Prizes, taken in the War before last," about 1759: in 1760 he also published the Rights and Privileges of both the Universities and of the University of Cambridge in particular; and an Argument in the Case of Emmanuel and Christ's College.

Joseph Jowett, L. L. D. professor of civil law, was the living professor, when I was treating of the University professors in a preceding volume, but is removed since by death. He succeeded Dr. Hallifax, as king's professor, in 1781, was accounted an able lecturer, and distinguished for the elegance of his Latinity on all public occasions; but I am not aware that he published any thing, except a Syllabus of his public lectures, on the Roman Civil Law, which he gave in a course, at Trinity Hall, to the members of the University.

Two or three poetical writers shall close our list; and I have placed them at the end, partly from inclination, and partly from necessity. For in the present chapter more particularly I resemble the sailor proceeding by

[a] I cannot forbear noticing here Francis Dickens, L. L. D. 1714, though not known by any publication. He was professor of civil law, in 1714, and of the highest character both for ability and learning. A very honourable account of him may be seen in Mr. Masters's Life of Baker, p. 108, &c.

a tack upon tack direction, who is obliged to regard the changes of the wind, instead of following the course of the river. What has driven me out of chronological order (more particularly in this chapter), the reader has been informed of in the Preface; so I shall not trouble him with apologies.

Thomas Tusser (who has been called our English Columella) was one of our earliest writers of didactic poetry. According to Hatcher's MS. (copied by Cole) he was first of King's, afterwards of this college. He published, in rhime, a Hundred Points of good Husbandry, in 1557, which afterwards, in 1586, he extended to "Five Hundred Points of good Husbandry;" to which, also in rhime, is prefixed the Author's Life. Our old English Georgic is not a rival of the Roman; but his book, though in very humble rhime, delivers much agricultural instruction, and is considered valuable, as giving much insight into the rural economy of our ancestors. This singular book is scarce; but several writers have given an account of the author. He died in 1580[a].

Mr. Carter has stated Dr. Gabriel Harvey, "a noted orator and poet" of this college. He was the friend of Spenser, and, at least, first fellow of Pembroke, concerning whom, see p. 102 of this volume, and p. 237 of Ritson's Bibliotheca Poetica.

In Mr. Smyth's MS. but in a hand-writing different from his, is put down—"Robert Hereside, the poet, was first of St. John's College, and afterwards of Trinity Hall."

[a] See Fuller's Worthies, p. 334. Warton's Hist. of Eng. Poetry, Vol. 3, and Phillips's Theatrum Poet. Ang. p. 91.

The Earl of Chesterfield and Sir James Marriott[a] both wrote poetry. Sir J. M. also printed a single volume of poems.

Sir Walter Haddon, master, L. L. D. though the last in our list, might, for his eminent qualities, have been placed the first. He was first of King's[b]. He was a learned civilian, a prudent statesman, a powerful orator, and an elegant Latin poet. Such was Sir W. Haddon. Queen Elizabeth made him one of her masters of requests; and he stood conspicuous among the revivers of literature. Elizabeth being asked, whom she preferred as a Latin poet, Buchanan or Haddon, escaped the suspicion of partiality by the following happily evasive reply.

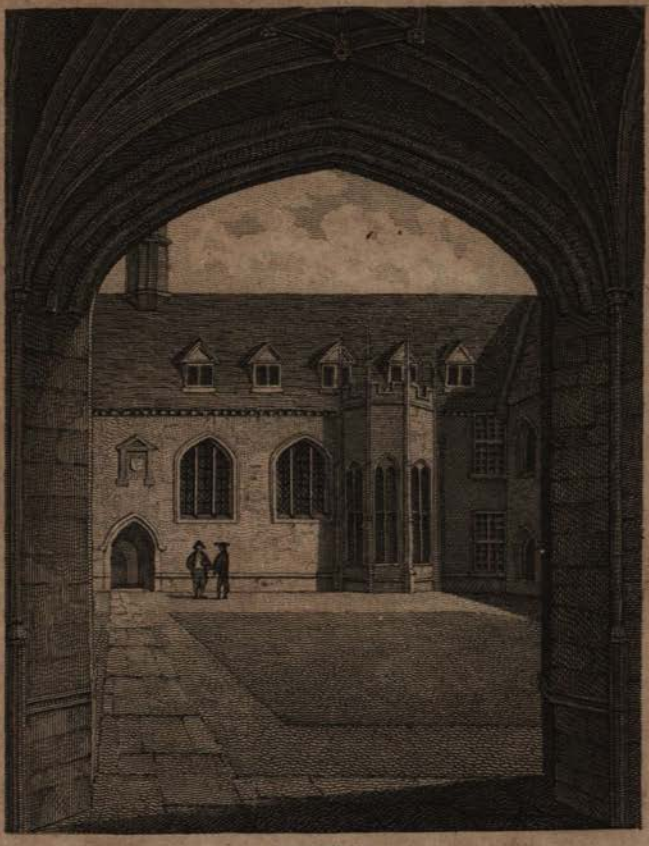
"Buchananum omnibus antepono, Haddonum nemini postpono[c]."

The library of this college contains a Complete Body of the Canon, Roman, and Common Law. The garden is small, but the site agreeable. Students may complain, that after toiling over ponderous tomes of canonists and civilians, they find there no *il reposo*, not so much as a Diogenes's tub to sit and sulk in.

[a] See Dodsley's Collection, *Laura*.

[b] Hatcher's MS. of King's College.

[c] See Lloyd's Statesmen, &c. of England, p. 412.



Drawn & Engd by J. Long.

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QUEEN'S COLLEGE.

"NOTHING," it is said, "is new under the sun;" and nothing is more changeable than man: truths so obvious, as to seem almost truisms, yet, in the practice of statesmen so strangely perplexed, and uniformly contradicted, as to appear palpable falsehoods. Let us, for a moment, forget statesmen, who, while clamorous about the public good, are apt not to forget their own.

It has appeared to me, on contemplating the state of religious opinion in this society, that none in the University has been so remarkable and prominent, for variety, as Queen's. Fisher, and Erasmus, and Bullock, were zealous for free-will, against Luther: Dr. Davenant's works, in King James's reign, were high Calvinism, and left that society Calvinists: Mr. John Smith's lectures, a few years after, brought it back to free-will*. In the time of Dr. Plumptre, the late master, it inclined, with their tutors, to Arianism and Socinianism; and Queen's-men were then foremost among the petitioning clergy, who met at Archbishop Tennison's library, for ameliorating the subscription to articles. Now, I understand, it has returned to the doctrine of justification by faith alone, and of the co-equality of the Son and Holy Ghost with God the Father; the doctrines taught by Luther, with

* The famous Arminian, John Goodwin, was also of Queen's.

some of the other first reformers, and by the modern Calvinists. Such is human opinion: thus it circulates round colleges, and round the world. Every one knows where it rested at Geneva, in the time of Calvin: but it rested only for a time—it kept moving. Some years ago it had reached the Antipodes; where it is now, is more than I can tell. If it has changed, like its government [a], it has, perhaps, by this time, got round to Calvinism again.

It is by observations on the human character that speculative men are taught some practical duties. In proportion to this diversity, they will extend their charity: to the variety of thinking they will proportion their liberality in judging. This microcosm, this little world of man, *will* go through its changes; and it becomes our duty to attend to them, and to be candid:

A mighty maze, but not without a plan!

Nor, indeed, do I think that either the writer or reader is, on the present occasion, called to any work of supererogation. It is evidently my duty at least to state literary facts, not to mutilate, not to oppose, nor even to censure opinions. Μετρον αριστον, *Moderation is best;* and the rules of fitness and propriety *ought* to be my polar star and guide.

But, to come to the business of the present chapter. This college claims for its foundress Margaret of Anjou, consort of our Henry VI. who, as head of the Lancas-

[a] I allude not to its present state, but to its former frequent changes from democracy to aristocracy, and from aristocracy to democracy. See *D'Ivernois' Hist. of the Constitutions and Revolutions in Geneva.*

trian party, was King of England: but though she laid the foundation, she could not complete it; though she furnished the materials at first, she could be no longer liberal, when she had nothing to give. The Lancastrian cause at length declined, the king was overwhelmed in ruin, and she who had shared the triumphs, now also shared his defeats. Margaret was of a devout mind, and the motto which she gave her foundation, became expressive of her condition: *Erit Reginæ Nostræ Reginæ Margaretæ Dominus Refugium; et Lapis iste in Signum:* that is, *The Lord shall be a refuge to our lady Queen Margaret; and this stone a token of it.* Such at least to those, who admired her virtues, and pitied her misfortunes, were the impressions, "that Margaret, who had known afflictions, had not been without her consolations." The title of her new college, Queen's, was intended, no doubt, to convey the idea of sympathy with her husband, who had founded King's College: but it was dedicated to St. Bernard and Margaret; to the former, as being composed in part out of an hostle dedicated to that saint; to the latter, perhaps, out of reverence, by an association of ideas, to her guardian saint, and from compliment to her own name.

Margaret was related to royalty by birth, as well as by marriage: she was daughter of Regnier, titular king of Sicily, Naples, and Jerusalem, count of Anjou, brother of Charles V. It was a title that afterwards was borne by the kings of England, though it was little more than title without much of either property or power: but she was denominated from him Margaret of Anjou. I do not study much in this work to delineate characters, any further than such delineations may be immediately connected with the foundation of the colleges, or the li-

terary history of its members; but I cannot forbear borrowing one of the character of our foundress, drawn to my hand by Hume. "This princess (he observes) was the most accomplished of her age, both in body and mind, and seemed to possess those qualities which would exactly qualify her to acquire the ascendency over Henry, and to supply all his defects and weaknesses. Of a masculine, courageous spirit, of an enterprising temper, endowed with solidity as well as vivacity of understanding, she had not been able to conceal those great talents even in the privacy of her father's court; and it was reasonable to expect, that when she should mount a throne, they would break out with still superior lustre.

"The marriage of Margaret took place just after a truce had been settled between the ministers of France and the English government. Proposals were made and adjusted by the Earl of Suffolk, one principal article agreed on, being, that the province of Maine, the north-west part of Orleans, in France, should be made over to the queen's uncle, Charles of Anjou."

The historians of Cambridge date the foundation of this college in 1448. Mr. Smyth dated the charter 1444, adding, if so, it was just after Margaret's marriage with King Henry," which, according to Hume, was in 1443. Caius says, the first stone was laid at the eastern end of the chapel, toward the south, by John Wenloc, on the 15th of April, in the sixth year of Henry, and in the year of our Lord 1448; and this is likely to be its true date.

We may assure ourselves, at least, it must have been, when the affairs of the Lancastrians were in a flourishing condition, or their cause, at least, only in suspense; but

it is remarkable, that Hume entirely passes over the circumstance of her having founded this college.

Margaret was contemporary with the renowned Maid of Orleans, and endued with a portion of her spirit. As the latter revived the hopes of Charles and the French, the former was the soul of the Lancastrian party in England: her wisdom not only directed the councils of Henry, but her address recruited his armies: her vigour gave energy to the Lancastrian army, at the battle of St. Alban's and Northampton, and raised an army of 30,000 men, that encamped near Battle-bridge, in Yorkshire. After the battles of Touton and Hexham, the Lancastrian cause never flourished, and Margaret retired to Flanders: the York party had now gained the ascendency; and the few feeble efforts made by Margaret, in an attempt on England, were defeated. The Lancastrians were still more on the decline, after the decisive battle of Tewkesbury; Henry was confined in the Tower, where he died:—according to some, he was murdered: Margaret, too, became a prisoner, though, after some years confinement, she was ransomed, at a considerable price, by Lewis, King of France. At length, after a few years passed in great privacy, she died in the year 1482.

Queen Margaret made over to her new college possessions to the amount of 200l. which, though no mean sum in those days, was but a slender endowment: but her liberal designs towards the foundation were not frustrated; what she began, was continued and completed by the most distinguished personages of the York party; particularly the Lady Queen Elizabeth, consort to King Edward IV. She, in the year 1465, finished this college, and obtained for it many privileges. Richard

Plantagenet, Duke of Gloucester, after Richard III. also became a great benefactor; as also Lady Cecily, Duchess of York, and other distinguished ladies, Margaret Roos, Joanna Inglethorp, and Joanna Borough: but the person of whom more particular mention should be made, was Andrew Ducket, a Carmelite friar, and rector of St. Botolph, Cambridge. It is said, Ducket first prompted Lady Margaret to the undertaking, and, having, therefore, been made the first provost by the foundress, continued for 40 years (for so long he held the provostship) to solicit contributions of the wealthy, towards carrying on the building, and settling the endowment. Ducket died in 1484, and lies buried in the antechapel.

The Lady Margaret, the foundress, must stand, in our account, in the place of many benefactors; for, as Mr. Parker has before observed, "It would be tedious to insert the whole catalogue of benefactors, amounting to about 150, within four, over or under, all of them peers, knights, and esquires." In the time of Mr. Parker, this college supported a provost, 19 fellows, eight divinity, and 23 other scholars, besides *professors*[a] of mathematics, geometry, and Hebrew. The number of scholarships has been considerably increased since his time.

Let us then proceed to our learned and distinguished men.

In the following summary of eminent men of Queen's my aim is, to notice some of all parties, as I have hitherto done, well known, together with a few, who, though not so celebrated, should not be forgotten.

[a] *Professors* were what are now called lecturers.

John Fisher had been fellow of Michael House; he was chancellor of the University 1504, and the first who was made so for life. At the beginning of the sixteenth century, he became Bishop of Rochester, and was a zealous papist.

He wrote against Luther, particularly against those articles, condemned by Pope Leo X.: he also wrote on the Eucharist, against Oecolampadius. Bellarmine ascribes to him the "Vindication of the Seven Sacraments," which came out under the name of Henry VIII. and assigns to him seven distinct works. He was made cardinal, but, what was more glorious—I use Bellarmine's words—he was a martyr for Christ, being executed when an old man, by order of Henry VIII. in 1535[a].

Fisher was a great patron of St. John's, and considered by Baker as a sort of co-founder. Among Baker's manuscripts, is a Latin life of him, written in Baker's own hand, though he was not the author. On the cover of the volume are the following lines, which, as Baker's name stands a little above, were, most probably, composed by himself:—

Thomas Baker, Coll. Js. Cant. Socius ejectus.

Tene viri tanti cervicem abscindere posse?
Tene cruore pio commaculare manus?
Si vitâ spolias Roffensem, barbare, quando
Ullum producet terra Britanna parem?
Sed tu, Sancte senex, ævo fruiture beato,
Lætus abi in cœlum—te vocat ipse Deus.

[a] Bellarmin. de Scriptor. Ecclesiasticis, p. 406.

Translation of the above Lines.

Thomas Baker, ejected Fellow of St. John's College, Cambridge.

What? Sever such an holy head as thine?
What?' With thy pious blood defile the hand?
Kill Rochester? Stay, wretch, the foul design:
Ne'er shall his like be seen in Britain land.
To heav'n ascend;—God calls thee from above.

Fisher was master of this college, and bishop of Rochester in 1504. He was indicted and beheaded, for denying the supremacy of Henry VIII.

Contemporary with him was Erasmus, who, at the invitation of Fisher, came to Queen's, and was there resident about seven years: but an ample account has already been given of Erasmus.

Another eminent person, who flourished A. D. 1550, was John Poynet, first bishop of Rochester, and thence translated to Winchester: he had been previously fellow of this college. He was author of a celebrated book on the Nature and Substance of the Body and Blood of Christ, and one of those employed in drawing up the articles of religion.

The celebrated Catechism, also, published in Edward VI.'s reign, ascribed, by some, to Dean Nowel, is by others, ascribed to him. Being a public work, it might be a joint production of several, but in which Poynet might have a great share. Bishop Godwin speaks of him as having extraordinary skill in the Greek and Hebrew languages, and as acquainted with some of the modern, and as a sort of prodigy in mathematics. He invented a curious clock, for the use of Henry VIII. on which were not only marked the hours and the days of the month, but the lunar variations, and the ebbing and

flowing of the sea[a]. He died at Strasburgh, August 11, 1556, being only 40 years of age.

John Bradford, for whom see Fox's Martyrology, was also of this college, and Tayler, Bishop of Lincoln, author of a Treatise on the Marriage of Priests.

Sir Thomas Smith, who became an eminent statesman in Elizabeth's reign, had been fellow of this college. I have spoken of him before. He was considered as a great benefactor to both Universities, and in favour of them, in 1557, according to the author of the *Statesmen of England*, he proved himself a knowing politician, by an act then passed, concerning the leases granted by colleges[b]. The same author observes, you might there observe him a leading man among the statesmen; here most eminent among divines; at once the most knowing and pious man of that age.

John Jocelyne, Esq. edited Gildæ Epistola de Excidio Britanniæ, et Castigatio Ordinis Ecclesiastici. He was the secretary of Archbishop Parker, and mentioned as one of those who assisted him in his Antiq. Brit. Ecclesiæ, and in his Privilegia Eccles. Cant. though his name does not occur either in the last editors, or in the bishop's, preface.

To this list, several other names might be added, before the ejectments in Charles II.'s reign; as Dr. Bullock, who wrote against Luther: he was the friend of Erasmus: Thomas Brightman, who published the curious Commentary on the Revelations, and on the Articles: Dr. Davenant, a learned writer, and a famous Calvinist,

[a] De Præsul. Angliæ. p. 236.

[b] P. 371.

who published the substance of his Lady Margaret's lectures, &c. one of those sent by King James to the Synod of Dort: and Mr. John Goodwin, the celebrated Arminian controversialist, just mentioned. These, and others, might be mentioned, but I forbear.

Of the 19 members ejected from this college, as noticed in the Querela Cantabrigiensis, I am not aware of above one or two, much known as writers; but Mr. Walker shews peculiar zeal and industry in the Vindication of Dr. Edward Martin, ejected from the mastership.

Among the ministers ejected from the University, at the Restoration, as noticed by Dr. Calamy, I find none that were of this college: several, however, of eminence, who inclined to these principles, were of Queen's; of this number, was John Preston, first fellow of Queen's, afterwards master of Emmanuel: he was a leader among the puritans, wrote a book on the "Attributes of God," and a volume of sermons. He was S. T. B. Oct. 2, 1622, and next year S. T. P. He had been chaplain to James I. and preacher of Lincoln's Inn. Dr. William Bates, also called the *Silver Bates*, from his melodious voice and eloquent discourse, was of the same college, and same principles. Dr. Preston died July 20, 1640. His life was written by Mr. Ball, first of this college, afterwards fellow of Emmanuel, and who, beside this life, wrote some theological pieces. Dr. Horton, who was master of Queen's, inclined to Presbyterianism: he was author of 46 sermons on the eighth chapter of the Epistle to the Romans, and 100 or two on select passages of the Old and New Testament.

John Trueman, S. T. B. fellow, A. 1645, favoured

the same principles, though but a moderate dissenter: he was distinguished for his metaphysical and critical learning. He published sermons, entitled, the Great Propitiation, which have been highly spoken of, with a discourse on Justification by Faith without Works. He was a strict Calvinist. He wrote also a book against Bishop Bull's Harmonica Apostolica, and some other controversial pieces. He died at Clare Hall, A. 1671.

Widely different in theological opinions from most of the divines last mentioned, was John Smith, a native of Oundle, Northamptonshire. He came to the University April 5, 1636, was first a student of Emmanuel College, under Dr. Whichcote, and afterwards fellow and tutor of Queen's. He read mathematical lectures in the schools with great applause[a]. According to Bishop Patrick, he was "eminent as a philosopher, a mathematician, historian, and Hebrician, and qualified to be a physician, lawyer, and general linguist." He died Aug. 7, 1652, at the age of 35. His posthumous work, entitled Select Discourses, was delivered as college lectures, and is replete with learning: it was first published in 1659, with an appropriate preface. The 4to. edition, by Dr. Worthington, who edited also the works of the famous Joseph Mede, is accompanied with a short account of his life and death, and a funeral sermon, by Simon Patrick, fellow, at the time, of Queen's, and afterwards Bishop of Ely. He left his books to the college, which were many, and choice, and several splendid, and costly. He was interred in the college chapel.

[a] Bishop Patrick's account of the author's life and death.

Smith's writings are not doctrinal; but he appears to have been a Socinian, and very conversant, and embued with the writings of the Platonists.

Simon Patrick was a learned and candid Arminian divine, whose Commentary has been much admired: he also published the Parable of the Pilgrim, the Friendly Debate, and the Christian Sacrifice. He was first made Bishop of Chichester, and was translated in 1691 to Ely. He died in 1700.

Nathaniel Bacon is claimed for Bene't College. There was one of this name A. M. of Oxford, in 1672, and of Catharine Hall M. B. 1667: but the person intended here was the author of a most excellent work, entitled, an *Historical and Political Discourse on the Laws and Government of England.* R. Smyth assigns him to Queen's; and I find, by the Book of Graduates, a Nathaniel Bacon took his A. B. degree from Queen's in 1662, his A. M. in 1666.

It would be wrong to overlook two authors, to whom this work is, occasionally, indebted; one is John Weevor, author of a learned and useful work for dates, &c. entitled Ancient Funeral Monuments, within the united Monarchie of Great Britain and Irelande, and the Islands adjacent. He died in 1632. The other is Thomas Fuller, first student of this, afterwards fellow of Sidney College. He was author of the History of the Holy War, and Pisgah Sight of Palestine: but his most famous works are his Church History of Great Britain; (to which is annexed his History of the University of Cambridge) and his English Worthies.

Fuller published a platform of the latter work before, entitled, ABEL REDEVIVUS; the joint production of se-

veral hands: but he furnished the greater portion, and appears as editor. The poetry, he says (for each life obtains its eulogistic lines), was by Quarles, father and son.

Fuller, also, I understand, wrote poetry; but his poetical productions I never saw. I am, however, reminded of Addison's lines, which are as applicable to Fuller's prose, as to Cowley's poetry:

> ——— next great Cowley wrote,
> O'er-run with wit, and prodigal of thought:
> His thoughts too closely on the reader press;
> He more had pleas'd us, had he pleas'd us less.
>
> The Characters of the English Poets, in Addison's Works.

Among other writers, more immediately literary, scientific, or poetical, were the following:—Dr. Wallis was student of Emmanuel College, but became fellow of Queen's: he was a great mathematician, and in 1649 made professor of geometry in Oxford. His famous work was Mathesis Universalis. He died 1703.

Dr. Windett, Mr. Smyth says, was author of a piece in Latin, addressed to Charles II. on the state of the dead, according to the opinions of the ancient Hebrews and Grecians, turned a Life of Plato into Latin, with Notes, and wrote Latin poems. He died, according to him, 1687. Dr. Hausted, according to the same, translated into English verse two books, or de Platone, from some modern Latin poet of celebrity; what else he published, I know not.

Dr. Joseph Wasse was a distinguished critic, and antiquary: he edited, among other works, the histories of

Sallust. He was fellow, B. D. 1707, and rector of Aynho, Northamptonshire. Dr. Davis was master, and one of the most correct critics of his age: he edited, as already observed, several classical writers, but his most famous work was his edition of several of Cicero's works. He took his L. L. D. in 1711, his D. D. by Reg. Com. 1717.

I gather, also, from Mr. Smyth's MS. that W. Needham, M. D. author of Disquisitio de formato Fœtu, was a student of this college: he went afterward to Trinity, and died in 1691.

But to come a little nearer our own times.

Mr. Henry Taylor much distinguished himself as a writer in the Arian controversy. The best known of his works is written under a fictitious character, that of a Jew, and entitled, Letters from Ben Mordecai; and his son, Henry Taylor, L. L. B. 1767, published some volumes of his sermons and tracts, since his death. Mr. Taylor advocated zealously the cause of the petitioning clergy, already alluded to. He took his A. M. degree in 1735.

Robert Plumptre, late master, was S. T. P. 1761. I am not aware he published any thing but a small piece, relating to public offices in the University, and one or two tracts without his name: but he was one who interested himself about the case of the petitioning clergy; and, I understand, the original petition was in Dr. Plumptre's possession, and with a short history of the college, written by himself, was deposited in the lodge. I have, however, never seen either.

Dr. Robert Plumptre was prebendary of Norwich.

Dr. Charles Plumptre, brother of Dr. Robert, was

also of this college, and supported, in like manner, the cause of the petitioning clergy: he published, but without his name, a Translation of a Latin Treatise on some Branch of Morals, to which he prefixed a Preface. He was Archdeacon of Ely, and took his S. T. P. degree in 1762.

Rev. David Hughes, sen. fellow S. T. B. 1738, was not known as a writer, except by some piece known only to his friends, without a name; but he was a judicious scholar, one of the clerical petitioners, and a distinguished benefactor to this college: he bequeathed to the college his library, and 2000l. in money: he also made the master and fellows his residuary legatees.

Thomas Fyshe Palmer, B. D. late senior fellow of this college, was a theological critic, a man of an acute mind and ardent disposition: for some years, he inclined to methodism: but, at length, he became a Unitarian. The only thing, however, he published with his name, that I have heard of, was a small piece on the Godhead of Christ, in form of a letter to a Mr. H. D. Inglis: but he printed several critical essays on select parts of the New Testament, in the Theological Repository, and in a similar work, called Commentaries and Essays, by a Society for promoting the Knowledge of the Scriptures, that were thought judicious. He is said also to have left a Collection of Observations and Notes, as a harmony of the Four Gospels[a]: he formed a Unitarian society at Dundee, and engaged as warmly in the political controversies of his time; and was at length indicted in the Circuit Court of

[a] This I was informed by a particular friend of Mr. Palmer's.

Justiciary, held at Perth Sept. 12, 1793, for sedition, in circulating writings on universal suffrage, and parliamentary reform, and the impolicy of the present war. His sentence was transportation for seven years to Botany Bay. He died at the Manillas, being on his return to England, after the expiration of his sentence. His name is spelt in the indictment Fische, but its true spelling was Fyshe, the name of his father, who afterward changed it to Palmer. Mr. P. took his A. M. degree in 1772, his S. T. B. 1781.

Mr. Robert Acklom Ingram, fellow, published a few sermons and a *Syllabus or Abstract of a System of political Economy*, with a dissertation, recommending that the study of political economy be encouraged in the University, 1799. Mr. Ingram took his S. T. B. degree in 1796. His theological opinions I am not acquainted with.

But to proceed to other matters.

In the buildings, and about the grounds of this college, much is seen, very worthy of attention: the building is ancient, and not being cased with a stone front, as many of the other colleges were many years ago, retains, what some of them have lost, its venerable air of antiquity; being of that style of building, which, before the time of Inigo Jones, and Sir Christopher Wren, was called, not very properly, Gothic.

However, it is built in that style, and is the oldest piece of brick building in the University, perhaps in England. You enter it on the east, by a lofty and magnificent tower gateway, having over the gate, the arms of the foundress; it is sufficiently stately, but not frittered into ornaments, and has a sufficient correspondence to the back of Catharine Hall, to which it is opposite, to be agreeable. The

eastern court contains nothing remarkable, except it may be the dial on the north side, as being curiously ornamented, and the invention of Sir Isaac Newton. The hall is agreeably modernized, except that it retains one of its antique windows. What must strike every one here are three pictures, at the upper end, of Lady Elizabeth, Erasmus, and Sir Thomas Smith—all in very elegant frames—by Hudson.

Every thing that calls to mind the memory of an eminent man, is apt to take the attention of the curious; and accordingly some might find pleasure in visiting the chambers of Erasmus—reported to be the garret chambers, near the screens—in which was formerly an immense corkscrew, said to belong to that great man. But though Erasmus loved a glass of wine, being an invalid, much wasted by intense study, he was no hard drinker, so we dismiss the corkscrew as an idle conceit. The other court, called Walnut Tree Court, has in it nothing remarkable; it was so called from an old walnut tree which was formerly in the middle, as there were also in some courts of other colleges.

The cloister leads back to monkish times, and has a more monastic air, than even that of Jesus College, as being more narrow, and less fitted for social circumambulation. Over this are chambers for students.

From the cloisters you pass over a white curious bridge of wood, with stone abutments, across the Cam, into the grounds, gardens, and grove, which appertain to this house.

And here any person may linger with great delight, and an *improver* might indulge, either his fancy or his taste: the grounds are extensive, and there may be said to be four gardens, including the master's, with the fellows'

bowling green, on the east side of the river. In the fellows' garden were formerly espaliers, now removed, and its present appearance, it being open, and consisting principally of a kitchen garden, looks, perhaps, more like a country, than a college garden. An *improver*, perhaps, might say, give those strait walks a more curving direction, and plant them round with a shrubbery; beat down that brick wall, and exchange it for palisades[a], or an iron fence railing, that there may be some sort of connexion between garden and grove: perhaps a poet or a painter, without too much fondness for the petit embellishments, the architecture of gardening, or taking a receipt, how to awaken by the scenery on a small spot, a *sublime melancholy*, might wish a little done here: but be it recollected, that Queen's has been rather famous for mathematicians and divines, than poets; and it has been observed, that mathematicians and divines are apt to walk in straight lines, and poets in curves, as the former are apt to be more uniform and regular in their literary pursuits than the latter.

The grove to which you enter from the garden is much admired, and *Erasmus's walk* may invite the traveller to meditate for a moment on a man, who, though but a few years here, was the great ornament of this college, and conferred a lasting benefit on the University.

Let no one leave these grounds without going to the end of that walk by the side of the river, and let him thence look to the view on the opposite side; nor let him say, it is the best in Cambridge, or is *well enough for Cambridge:* though it has not hill and dale, perhaps, of the kind, it is one of the best any where; for it has grand objects, which amply compensate for the want of other

[a] See Mr. Mason's English Garden. Book 1.

beauties; a small home view, with the accompaniment of magnificent edifices, and agreeable scenery. The west front of King's College Chapel, with its south perspective, the east and south perspective of Clare Hall, the elegant bridge over the Cam, Clare Hall piece, with its plantation of venerable old elms, King's Meadow, with passengers passing and repassing on one side of the river, and Queen's Close on the other, form a most delightful picture. They would be still more delightful, if, instead of viewing it from the edge of the river, you contemplated Cam at a distance: but, in spite of improvers, he will take his own course, and, perhaps, is creeping with insidious intentions, immediately under the western side of this college: for, if what was apprehended by some, of the danger of the wall of St. John's College, in time, being undermined, is true, it may, if not provided against by underpinning prove no less fatal to this.

In the master's lodge, over the north and west sides of the cloister, are the *long* gallery, and audit room, in which the master and fellows meet to transact college business, and other rooms. In these is an unusual number of portraits, with a few other pictures: and among them some are ancient, and a few very valuable and good.

Those counted worthy of notice are, a portrait of Erasmus, by Holbein, who made the curious designs in one of the editions of Erasmus's Praise of Folly; an oval portrait, by Reynold, but the person is not known; an altar-piece, in a most curious taste, and finely coloured[a]: it is

[a] I am not inclined to undervalue this admired piece: but I cannot forbear copying the following passage from the Narrative of three years in France, by Miss Plumptre, where, when describing the cathedral of St. Sauveur, at Aix, she describes the counterpart of this picture, adding, it is by no means an ill founded conjecture, that the picture in Queen's

accounted very valuable. It contains three small divisions or pannels; the first shewing Christ, betrayed by Judas; the second, his Resurrection; the third, his appearance after it, to his disciples. Mr. Wray, by Dance; and in the master's bed-chamber, a general, with this motto: "Fato lubenter cedentem tam mari quam terra," half length. The portrait of the foundress is ancient, but whether an original I do not know. There is also another portrait of the foundress, by Freeman. That of the late master, Dr. Plumptre, is a most striking likeness, and bears the strong resemblance of some living parts of the family. There are also two good ones by the late ingenious Mr. Opie, of the present master, Dr. Isaac Milner, and Mr. Wilberforce, the member for Yorkshire.

The same variety, or contrast, which I noticed in the

Lodge was given by the foundress of the college, Margaret of Anjou, the daughter of King Rene, and wife of our Henry VI. to ornament the chapel, but that on the overthrow of the Catholic religion, it was removed to the lodge. Nothing was known of the time it had been there, nor was any tradition of any kind attached to it, except that it had been a Catholic ornament to a church; but the connexion between the foundress of the college and Aix, where her father spent so much of his time, seems sufficient to authorize the idea, that the picture was *copied* from these paintings in St. Sauveur, as a present to her new foundation." Vol. ii, p. 242. This seems very probable. It is not likely they should part with the original out of the cathedral of St. Sauveur. Besides, that in the latter place the painting is in four compartments; that in Queen's in three, so that the latter seems to be a copy, and of three parts. Miss P. is daughter of the late master of Queen's, Dr. Plumptre, who, therefore, speaks thus of the above pictures, "three of these were the exact counterpart of an old painting, the friend, as it were, of my infancy, which long did hang, and, I hope, long will hang, at the end of a gallery in the master's lodge, at Queen's College." However, this picture, though probably only a copy, would naturally be copied in the very best manner, and may possess all the value that is usually attached to it.

opinions of the successive members of this society, may be traced in their portraits. So that instead of having Jesus Christ and the royal martyr, as in a picture gallery at Oxford, you have the royal martyr, Charles I. and Oliver Cromwell, the usurper: Charles II. with General Monk, described as the Joshua, who led up the Restoration, and Hugh Peters[a], as the Zimri to the opposite party, chaplain to Cromwell: a contrast so remarkable, not to be found, as I recollect, in any college picture gallery in England.

Another remarkable instance of variety strikes me. "No college in England," I am now copying Dr. Fuller, "hath such exchange of coats of arms as this hath, giving sometimes the armes of Jerusalem, (with many others quartered therewith) assigned by Queen Margaret, their first foundresse. It giveth also another distinct coat, viz. a crozier and pastorall staffe saltyre, piercing through a boar's head, in the midst of the shield. This I humbly conceive, bestowed on them by Richard III. (when undertaking the patronage of this foundation,) in allusion to the boar, which was his crest; and wherein those church implements, disposed in saltyre, or in form of St. Andrew's crosse, might, in their devise, relate to Andrew Ducket, so much meriting of this foundation. However, at this day, the college waives the wearing of this coat, laying it up in her wardrobe, and makes use of the former only[b]."

[a] He was tried October 10, 1660, and executed with twenty-six more, as being concerned in Charles I.'s death. Parliamentary Intelligencer, October 15, 1660.

[b] Hist. of Cambridge, p. 81.

CATHARINE HALL.

THIS is an ancient foundation, but a more modern building: small in its original establishment, but remarkable for its succession and number of benefactors. It has, indeed, been rather thought overcharged with names than some others, though not too liberally endowed. It has accordingly been suggested, that some of the smaller benefactions should be omitted, as being too inconsiderable to appear in a list; a distinction unnecessary to be made in the present Work.

For an account of the founder of Catharine Hall, we must attend to the History of King's College, for he was of that house.

Dr. Robert Woodlark was one of the sixth, and last, put into his college, King's, by Hen. VI. at its foundation. He was born at Wakerley, in Northumberland, and succeeded to the provostship of King's, Feb. 27, 1452. On Feb. 27, 1457, he was presented to the rectory of Kingston in this county, which he soon resigned, viz. May, 1458, in favor of Dr. Towne. He filled the office of chancellor in 1459, and was raised again to that high office in 1462. In 1471, from respect to his character, and abilities, he was presented to the rectory of Coton; in 1473, to that of Fulburne St. Vigor's, both in this county.

Drawn & Engd by J. Greig

Catharine Hall.

Published for the Proprietors by Longman & Co Paternoster Row June 1st 1815

After Dr. Woodlark had been provost of King's twenty-seven years, he resigned, and chose to live in retirement, on some of the college rents. It is not certainly known where he was buried, though it is supposed, with great probability, that he lies in King's College Chapel. Hatcher, who has given a sketch of his life in his MS. History of King's, says [a], "he often made inquiry about it, both at Catharine Hall and King's; and supposes, as there are many marbles without inscriptions, from many of which the brasses have been erased, it is by no means unlikely but that some one of them may have been removed from the choir, when that was new paved with black and white marble, into the ante-chapel, where they now lie, and might have belonged to him." The same writer notices (from Dugdale's History of Warwickshire, (p. 603,) a singular inscription in the north window of the chancel of the church of Wotten-Waven, or Waves-Wootton, in that county; which certainly relates to our Woodlark [b]. The shrewd author of the fable of the Bees, says, "if a man would render himself immortal, be ever praised and deified after his death, and have all the acknowledgment, the honors, and compliment paid to his memory, that vain-glory herself could wish for, I don't think it in human skill to invent a more effectual method" than endowing a college. It is a singular circumstance, then, that so little regard should have been paid to this feeling, as that

[a] History of King's College Cambridge, p. 10. in vol. xiii. of Cole's MSS. in British Museum.

[b] Orate pro bono statu Magistri Roberti Wode——, prepositi Collegii Regalis Cantabrigie et sociorum ejusdem, qui istam fenestram fieri fecerunt. The lack of the last syllable was, probably, made up by a rebus, or lark, at top.

no indisputable record should have testified where this founder lies: should he, therefore, have any remembrance of what passes in this forgetful world, and retain any thing of what Mandeville represents as a founder's feeling, sure I am he will be grateful to me, for taking some pains to ascertain the place of his burial, though I have not been able to find his inscription.

It was in the first year of Dr. Woodlark's chancellorship, viz. 1443, that he formed the design of founding a new college, which he realized, and dedicated it to St. Catharine, and placed it as near as he could to his own, King's; on which account I borrow Hacket's words, "he purchased two tenements of Edmond Story, afterwards Bishop of Chichester, and two others of other persons, between King's and Queen's; and there he built his college, endowing it with good lands and revenues, for the maintenance of a master and three fellows, having licence so to do from King Edward IV. in 1459*."

So much for the founder: as to benefactors, instead of disturbing the order of them, or of diminishing their number, I shall copy from Dr. Fuller a few more ancient names, omitted by others, and insert two more modern, identified in some manner with the present building.

The old benefactors omitted by others, but mentioned by Dr. Fuller, are the following: Mr. Robert Simpson, Mr. John Chester, Dr. Thimblebie, Dr. Middleton, Dr. Colmley, Dr. Christopher Shirland, Mrs. Jurdain, Dr.

* Some of our Cambridge Histories are incorrect in their dates here. They, at least, differ from Thatcher, who is most likely to be right, both from the nature of his undertaking, and the chronological minuteness with which he speaks of Woodlark.

William Gouge, Mr. Coulson, Mr. Alured, Mr. Cradock, merchant of London.

The idea suggested, that benefactors should be omitted, who give under 100l. reminds one of father Olivarez's rule, in the case of purgatory; "Here, now, you fellows that give only tre pence, I will only pray tre qhuarters of this man's shoul out of phurgatory, I will leave t'other qhuarter for t'other penny."

The two more modern names are those of Mrs. Ramsden, who gave six fellowships, and ten scholarships, for Yorkshire and Lincolnshire men; and with a generosity rather singular, directed, they should be called after the name of one of her relations, Robert Skyrne, Esq. of Fokerby, in Yorkshire, an old benefactor to the house. That part of the building, in the front of which is the library, has been assigned for their apartments; and Sherlock, Bishop of London, and master of this college in 1748, gave his valuable library, with 600l. for a room to receive them.

Among the eminent persons of this college may be mentioned Edwin Sands, D. D. first president, and afterwards master. Having espoused the part of Lady Jane Grey, he went, during Mary's reign, into Germany; in Elizabeth's he returned, and was made Bishop of Worcester, and in succession, Bishop of London, and Archbishop of York[a]. He was a *violent* Episcopalian, and spoken of as one of the translators of Queen Elizabeth's, or Parker's Bible. He wrote a volume of sermons, and died Bishop of Norwich, in 1619.

Dr. Sibbes, author of the Bruised Reed, and Soul's Conflict, together with Expositions on various parts of the

[a] Godwin de Præsul. Angl. Edit. Richardson, p. 711.

New Testament, a famous Presbyterian preacher, was first fellow of St. John's, but died master of this college, in 1634.

Mr. John Strype was the famous author of the Annals of the Reformation, and the Lives of Archbishops Parker and Whitgift. It is remarkable, that according to the Querela Cantabrigiensis, only one loyalist was ejected by the Parliament from this college, Dr. Brownrigg, of whom, as an author, elsewhere.; and, according to Dr. Calamy, only one Puritan; but, I suspect there were more, as many of the Puritans were educated here.

William Green, A. M. author of two Discourses on the Corruption of Nature and Salvation by Grace, and a Needful Preparative for the Lord's Supper[a]. But several who had been of this college, were ejected from their livings by the Bartholomew Act.

Thomas Goodwin, D. D. fellow, was lecturer of Trinity Church, Cambridge; but objecting to the terms of conformity, resigned his preferment, and left the University, in 1634. He was one of the assembly of divines, an Independant, and a great favourite of Oliver Cromwell, and by him was made president of Magdalen College, Oxford, but removed at the Restoration. He was a supra lapsarian Calvinist, and his works are numerous, published by his son, Dr. Thomas Goodwin, with a remarkable life. There is a singular portrait of him in Dr. Calamy's Account of Ejected Ministers.

Other eminent Puritans were also of this college, among whom we should mention Dr. John Lightfoot, made master by the Parliament, in 1651, being then only A. M. He was distinguished for his Oriental literature.

[a] Nonconformist's Memorial, by Calamy, as abridged. Mr. Palmer's edition, vol. i. p. 267.

His works are in two folio volumes, conspicuous among which, are his Horæ Hebraicæ. Mr. R. Smyth, also, mentions Mr. William Stronge[a] as fellow of this college. He was eminent among the Independants, and author of the Parable of the Prodigal Son, and Select Sermons, with other works, and a leader among the Independants.

Henry Hickman, B. D. is correctly stated by Dr. Calamy, as fellow of Magdalen, Oxford; but he does not notice his having been first scholar of Catharine Hall. He was ejected from Oxford, and published several works against Dr. Heylin and others, and in favour of the Nonconformists[b]. He was a celebrated preacher at Oxford, but died at Leyden, advanced in years, about the time of the Revolution.

John Ellys, B. D. fellow, is spoken of as a worthy writer for the church, by Carter; as a changling by R. Smyth, according to whom, he wrote Vindiciæ Catholicæ, or Rights of Particular Churches asserted, in favour of Independancy; but which he retracted, in a work entitled, St. Austin Imitated, or Retractations and Repentings, for having deserted the King and Parliament, in the Great Rebellion. His son, too, was a changling of another kind, from the church of England he turned to the church of Rome, and became a bishop in that community.

Sir Edward Lane was advocate general in Ireland, was first of this college, though afterwards of St. Alban's Hall, Oxford. He wrote on the Alteration and Explanation of

[a] In Calamy's account, the *name* of a Mr. *Strong* is barely mentioned, as ejected from Allerton, in Northumberland.

[b] The principal one is in Latin, entitled, Apologia pro Ministris in Anglia vulgo Nonconformistis, anno 1662, Aug. 24, die Bartholomæo dicto ejectis, 1664.

some of our old Laws, and Memoranda, touching the Oath ex Officio, with some other things. He died 1674.

Francis Hutchinson, S.T.P. 1698, and Bishop of Down and Connor, in 1720, wrote an Historical Essay on Witchcraft. Nor can I help noticing William Wotton, D. D. the author of a work of considerable learning, entitled, Reflections upon Ancient and Modern Learning; —in which, against Sir William Temple and others, he rather sides with the moderns—and of the valuable translation into Latin of Hywel Dha's Welsh Laws, Ecclesiastical and Civil, published 1730.

I shall also notice of this period, two eminent dignitaries of the church, one already mentioned as master, Dr. Thomas Sherlock. He was made Bishop of Bangor, 1727, and of London, 1758. He wrote of the Use and Intent of Prophecy, in the several Ages of the World, in Six Discourses, accompanied with four Dissertations, of which the fifth edition was printed in 1749, and the Trial of the Witnesses of the Resurrection of Jesus, and other pieces of a controversial character. He died 1761.

Dr. Benjamin Hoadley, so famous in theological and political controversy, was fellow of this college, Bishop of Bangor, 1715; of Hereford, 1721; of Salisbury, 1723, and translated to Winchester 1734[a]. As a friend to Episcopacy, he wrote, in 1707, A Brief Defence of Episcopacy, at the close of which he replies to Mr. Calamy's Defence of Moderate Nonconformity; and yet he advocated the cause both of the Catholics and Protestant Dissenters, in a Refutation of Bishop Sherlock's Arguments against a Repeal of the Test and Corporation Acts; it

[a] Godwin de Præsul. Ang. per Richardson, p. 246.

was published in 1719, under the title of the Common Rights of Subjects continued, and the nature of the Sacramental Test continued, &c. and this was the well-known Bangorian Controversy. He was engaged, also, in controversy with Blackall, Bishop of Exeter, who had been fellow of this college. But Hoadley's writings are too many to be enumerated here. I cannot, however, forbear quoting what Mr. Calamy says of one, for which Hoadley fell under the censures of the clergy; "but he defended himself nobly, in his *Measures of Submission*, &c. for which all true hearted men own themselves indebted to him. For my part, though I have often wondered, that his principles did not carry him further, and that he should not be as much against an ecclesiastical as a civil slavery, yet it troubled me to be engaged in a controversy with one, who was so serviceable to his country[a]."

It is remarkable, that these two celebrated prelates, Sherlock and Hoadley, were contemporaries, while undergraduates in college, and had some feelings of rivalry there; that they were directly opposed to each other in the Bangorian controversy; that they succeeded each other in the see of Salisbury; and both died in the same year, 1761.

Besides the controversy alluded to above, there are extant several volumes of sermons of Bishop Blackall. He was made Bishop of Exeter in 1707, and died in 1716.

Francis Blackburne was an eminent controversial writer, who, in the middle of the last century, stirred up a warfare in the very bosom of the church. He was the author of the Confessional, or a Full and Free Inquiry into the Right, Utility, Edification, and Success of establishing Systematical Confessions of Faith and Doctrines

[a] Abridgment of Mr. Baxter's History, &c. vol. i. p. 692.

in Protestant Churches. It was first printed in 1766, and went through several editions; coming from a dignitary of the church, (for Mr. B. was archdeacon of Cleveland, in Yorkshire,) and being countenanced by some in authority, as well as by others of the inferior clergy, it was the more zealously opposed by an opposite party[a]. Mr. B. was also thought to be the author of the Free and Candid Disquisitions, which made so much noise about this time; but though not the author[b], he published an Apology for the *Authors* of the Free and Candid Disquisitions, in 1750.

In 1752, Mr. B. published, A Serious Enquiry into the Use and Importance of external Religion, being an attack on Bishop Butler; and next, A Candid Address to the Jews, residing, or desiring to reside in Great Britain, occasioned by the repeal of a late act of Parliament, in their favour. He also published, in 1757, Remarks on Dr. Warburton's Account of the Sentiments of the early Jews concerning the Soul, being a Defence of his Friend, Bishop Law's Soul-Sleeping System. Having, by this time, brought some of his clerical friends into difficulties, the Archdeacon was thought the proper person to attempt the removal of them. He, accordingly, wrote proposals for an application to Parliament, for relief in the matter of subscription to the Liturgy, and Thirty-nine Articles of

[a] The Confessional takes the ground directly opposite to Bishop Warburton's Alliance between Church and State. The best work in defence of our national establishment, called forth by it, was, perhaps, Dr. Rotheram's Essay on Establishments. It proceeds much on Mr. Hobbes's principles, laid down in his third book, de Cive, which were afterwards more fully expounded in his *Leviathan*.

[b] The author was the Rev. Mr. Jones, vicar of Alconbury, near Huntingdon. See Blackburne's Life, prefixed to his Works, p. 12.

the church of England. And on the same principles, a petition was drawn up, and being signed by about two hundred clergymen, was presented to Parliament, Feb. 6, 1772, by Sir William Meredith, member for Yorkshire. The above tracts, together with the Archdeacon's Charges, and several other practical and controversial pieces, compose Mr. B.'s smaller works[a]. Mr. B. had also made Collections for a Life of Luther, on the plan of Jortin's Life of Erasmus; but this work he abandoned on undertaking to write the Memoirs of Thomas Hollis, Esq. which were published in two splendid volumes, quarto. This work, though printed anonymously, and defective in arrangement, is certainly a very curious performance.

Mr. Blackburne also published Remarks on Johnson's Life of Milton, being rather a defence of his political principles, than a critique on his poetry, our Archdeacon himself being a zealous whig. This acute and ardent

[a] In 1804, his works were published by his son, Francis Blackburne, L.L.B. in seven volumes, illustrated by an Appendix of Original Papers, together with some account of the life and writings of the author, by himself, and completed by his son. It appears, from this account, though the Archdeacon disapproved some parts of the Liturgy, and of the Thirty-nine Articles, that he professed himself a zealous friend to what he thought the true interests of the church, and, in proof, it is mentioned, that when he had very handsome offers made him, to succeed Dr. Chandler, as minister of a Dissenting congregation, in London, he declined them. It appears, further, that he had another son, though I am not aware he published any thing, who was a disciple, no less zealous, of the same school. This was Thomas Blackburne, M.D. who took a leading part at Cambridge, among the young men who petitioned to be relieved from subscribing the Thirty-nine Articles, on taking the A.B. degree. It does not appear from the book of Graduates, that he took any degree at Cambridge. He died, according to the Archdeacon's Latin memorandum, June 23, 1783.

controversialist died in peace, and a good old age, (eighty-three,) in the year 1787. He took his A. M. degree in 1783.

J. Hucks, fellow, published a volume of poems, in 1798. "He was not one of our great poets, and is not much known." If not a great poet, he seems to have been something better. Mr. H. says, in his preface, they were his first essays in poetry, and that they would probably be his last. Taking to the study of the law, he left poetry, and both very soon for the grave.

> Permitte—nunc super ilice
> Lyramq. pendentemq. buxum
> Ambiguis fluitare ramis.

But, The *Retrospect*, no good man needed to have blushed owning.

> Peace, a poor Exile, from life's rocky bourne,
> Weeps in some vale obscure, and often starts,
> As the low murmurs of the distant war
> Die on the hollow gales, and speak of death:
> While Virtue, sitting midst the wrecks of Time,
> Sighs for the fall of Justice and of Truth.
>
> *Retrospect.*

Mr. Hucks took his A. M. degree in 1797.

Kenrick Prescot, S. T. B. 1738, S. T. P. 1749, and master, wrote a treatise on Paul at Athens, and one on Horace: in the former, he considers the connexion of polite letters and religion, and concludes with some appropriate endearments with his Alma Mater (though he brings her in too late), whom he calls, as Diodorus Siculus did

Athens, κοινον παντων παιδευτηριον, the common instructress of all: in the latter, he attempts to shew, what will, perhaps, startle some readers, that the often-quoted passage

——— aliquando bonus domitat Homerus,

does not intend literally Homer, but figuratively *Ennius*, called, in his time, the *sleeping Homer*. Of both Dr. Preston's books it may be said, that had the author's taste been equal to his learning, he might have improved his fancies into elegant probabilities. The latter work contains much that is valuable, more particularly what he says concerning Longinus.

A word or two relating to the building, and gardens of this Hall.

The buildings, that form it, then, compose three sides of a quadrangle, built of brick, and in good taste, and of a fair collegiate appearance, at an equal remove from monastic gloom and unnecessary magnificence. They are approached through a piece of ground planted with elms, and with iron palisades fronting, through which the court and building are seen to the best advantage. The west front presents the longest façade in the University, and has a neat portico, the gateway and upper stories of the Tuscan order, having as much of elegance, as that order well admits, or as their relation to the other parts of the building requires. Bishop Sherlock's library is a good room, well arranged; the hall is of proper proportions, and neatly stuccoed, and has a portrait of the founder, a good picture, whencesoever it was copied, or whatever its likeness may be. The chapel, on the north side of the court, is a good edifice of modern structure, built of brick, with a stone door-case and window-frames, a handsome inside, neatly wainscoted with oak,

and having a black and white marble pavement. The old chapel was in the middle of the court, where the garden is; but the bones were removed to the new one, that was consecrated by the Bishop of Ely, Sept. 1, 1704[a]. In this chapel are two or three monuments, that are memorable; one, in the ante-chapel, for its singularity. It is erected to the memory of a lady, and the inscription highly wrought up. Its singularity consists in its being the only monument, that I know of, to a lady within college-walls at Cambridge, with the exception of that very ancient one in the transept of Jesus-College chapel, which is sacred to the good nun, Berte Rosata. The lady to whom this monument is sacred is, Lady Frances Dawes, wife of Sir Thomas Dawes, who was formerly master of the college, but resigned, on being raised to the archbishopric of York[b]. Another monument is memorable, as being erected to Dr. Addenbrooke, founder of the hospital in this town, that bears his name, and who died in 1719.

A third is memorable, both as recording the time when the college was new built, and the person, known too by his writings, under whose mastership, and by whose zeal, the building was raised. This was Dr. John Eachard, twice vice-chancellor of the University, and who died master of this college in 1697, the author of a book, which made some stir in the world, entitled, Reasons of the Contempt of the Clergy.

[a] The Consecration Sermon, by John Lang, B. D. fellow, was printed, together with the Form of Consecration.

[b] He was promoted to Chester 1709, and translated to York in 1713. He died in 1724. Godwin. de Præsul. Ang. p. 716. His works were published in three volumes, 8vo. 1735.

Passing from the hall, chapel, and other parts of these buildings, we may spend a minute or two agreeably enough in the garden. No scene is more pleasing to the eye than a garden, or spreads over the mind a finer calm: this, in the present instance, may be assisted, on observing how the features of this piece of ground harmonize with the general character of the place. It is a flower-garden, a little spot, but neat and elegant: formerly, about some 50 years ago, a statue of Charity stood in the midst; and though ancient or foreign statues may not comport well with an English garden, as having no relation to the place, and expressing no important meaning, yet Charity never faileth; she is the genius of all climes and ages, and in a place, that was founded by a lady, and of which a lady is the protectress saint, a statue of Charity was a natural memento, and an appropriate decoration.

A contemplative mind might, perhaps, find further matter for reflection, on recollecting that on the spot where is now the garden, was formerly a chapel: thus time changes every thing; and the place which at one period is the grave of human beings, becomes, at another, a garden, fragrant with sweets, and blooming with vegetative life.

And, who would change these soft, yet solid joys,
For empty shews and senseless noise;
And all which rank Ambition breeds,
Which seem such beauteous flowers, and are such poisonous weeds?

Cowley.

KING'S COLLEGE.

THIS college attracts the notice of strangers beyond most, as well from the magnificence of its buildings, as the agreeableness of its situation. Proudly, too, may it be spoken of by its members, for it has a proud title, and was founded by a king.

In the year 1441, which was the 19th year of Hen. VI. that prince erected a college sacred to St. Nicholas, for one rector, and 12 scholars, on the site where formerly stood two celebrated churches, those of St. Nicholas, and St. John Baptist or of Zacharias.

Two years after, Henry changed his plan, appointing, at first, a provost, (præpositus) 70 fellows, 10 presbyters, (presbyteros) 6 clericos, clerks, and 16 choristers[a]. To the college, thus invested with new officers, he assigned a new name, consecrating it to the blessed Virgin Mary and the glorious confessor St. Nicholas, no doubt affected,

[a] According to Hatcher, the number in his time were, one provost, (præpositus) 70 fellows and scholars, three conducti (chaplains) ten presbyteri (priests) six clerici, 16 choristæ, scholars (formerly 13) servitors waiting on the senior fellows, and 16 college servants, preter indigentiores scholares, qui ex residuis ferculis quotidie reficiuntur.

Part of Kings College

when in prospect of beginning his new chapel, with the spirit of our old English poet St. Godric:

Sainte Nicholaes, Godes druth,
Tymbre us fair scone hus:
At thi burth, at thi bare,
Sainte Nicholaes bring us vel thare [a].

This then is the college, which, in honour of the royal founder, is now called King's, and which was so well endowed by Henry, as to stand in little want of future benefactors, except more particularly, as hath been the case, with respect to the library, and some smaller matters.

It should seem that Henry, from the first, meditated a foundation worthy of a king, and that a suitable ensign might not be wanted, he empowered it, by an instrument, dated Jan. 1, 27th year of his reign, to wear his arms, in which the white roses, on a black field, were so conspicuous, and which are now so liberally strewed all over the college; and Henry, it is said, laid the first stone himself.

According to the original foundation, Eton School was made a nursery for this college, it being appointed by the founder, that no one should ever be admitted into King's College who had not been first a scholar at Eton [b]. Accordingly, Dr. William Towne, one of the first fellows, and afterwards one of the provosts of this college, was obliged to be admitted scholar at Eton, though A. M.

[a] See vol. i. p. 154, of this History.

[b] In quo, præter præpositum unum, sociosq. septem, cantores et pueri grammaticales 70 aluntur; a quibus, et non aliunde, scholares ad hoc collegium regale quotannis promoventur. Hatcher, ut supra.

before he could be admitted of King's [a]: at present, I think five out of the seven fellows of Eton must be chosen from King's.

But, no doubt, it will be expected of us to speak more circumstantially of Henry, who, though not a great king, nor in any respect a great man, did some splendid things, foremost among which was, the building and endowing of this college.

Henry VI. when his father Henry V. died, was but nine months old: of course, the nation was destined to be under a long minority. The Duke of Bedford, a man of great ability and experience, was, in 1422, appointed guardian or protector, rather than regent; and in his absence the Duke of Gloucester: and the nation just reposing after its contests with France, was to be soon engaged again in a French war [b].

Soon after Henry VI. became of age, he married Margaret of Anjou, "Anjou's Heroine [c]," one of the most distinguished women of her age. It was in his reign that those dreadful wars commenced between the rival families of Lancaster and York (the red and white roses), which, during 30 years, cost England so much of its best blood. In these wars, Henry with his illustrious spouse, bore a conspicuous, but unfortunate, part, being doomed to lose both his crown and his life in the dispute: for, af-

[a] Hatcher MS.—This MS. historiette is among Cole's MSS. vol. 13, and entitled, "a Catalogue of all the Provosts and Fellows and Scholars, &c. first gathered by Mr. Thomas Hatcher, Fellow of this College, until the Year 1562, since continued by John Scott, Coroner of the same College, until the Year 1620, and now prosecuted by William Cole, A. M. and Fellow-Commoner of the said College until 1746."

[b] Hume's Hist. of England.

[c] Gray.

ter the famous battle of Tewkesbury, he was, as before observed, confined in the Tower. It is supposed he was murdered; and to this circumstance Gray's energetic lines refer:—

> Ye towers of Julius, London's lasting shame,
> With many a foul and midnight murder fed,
> Revere his consort's faith, his father's fame,
> And spare the meek usurper's holy head[a].

According to Sir Henry Spelman's British Councils, vol. ii. p. 712, after being removed from Chertsey Abbey, Surrey, Henry's remains were re-removed to St. George's Chapel, Windsor; and it is mentioned as the original ground for Henry VIIth's erecting that most curious chapel, which bears his name, in Westminster Abbey, that he might remove Henry VIth, and have him interred there: and probably there he now lies. Mr. Cole[b] observes, that it looks as if there had been a monument for King Henry VIth in St. George's Chapel at Windsor, in 1598, at which time Paul Hentzner, an inquisitive and curious German, was in England, who, speaking of this chapel, has these words:—"Estq. ædicula hæc sacra magnificis regum monumentis decorata, Edw. 4ti, Hen. 6ti & 8th, ejusque conjugis reginæ Joannæ.

[a] Gray's Bard.

[b] Cole's MSS. vol. 19. Mr. Cole refers to what he calls a curious account in Widmore's History of Westminster Abbey, p. 120, of K. Hen. VIIth's real motive for building that elegant chapel, which is what I allude to in the text.

Henry VII. was in treaty with Pope Julius II. pontiff of Rome, for the canonization of Henry VI. but, it seems, that his holiness was for driving a hard bargain, and Henry VII. it is well known, was not over-liberal; so, between both, poor Henry was, unfortunately, never canonized: but, though never actually canonized, he was worshipped, as a martyr, and saint, miracles were wrought by him, while living, and prayers addressed to him after death: of the latter, I shall insert two in the notes[a]; they are copied from Cole, who, if he

[a] The following Latin doggrel is extracted by Mr. Cole, from a beautiful copy of the Hore of the Beatissime Virginis Marie ad legitimum Sarisburiensis ecclesie usum: Paris. 1550.

[c] De Beato Rege, Antiphone.

Rex Henricus sis amicus nobis in Angustia,
Cujus prece, nos a nece salvemur perpetua.
Lampas morum, spes egrorum, ferens medicamina,
Sis tuorum famulorum ductor ad coelestia:
Pax in terra, non sit guerra, orbis per confinia;
Virtus crescat, & fervescat charitas per omnia:
Non sudore vel dolore moriamur subito,
Sed vivamus, et plaudamus coelis sine termino.
Ora pro nobis, devote Rex Henrice,
Ut per te cuncti superati sint inimici.

Take another word, as quoted by Mr. Cole.

Salve, miles preciose,
Rex Henrice generose,
Palmes vite celice:
In radice caritatis
Vernano flore sanctitatis
Vite angelice.

did not believe in Henry's miracles and intercession himself, was well disposed, I doubt not, from what I have already hinted, to admire those who did.

Besides, whatever becomes of the saintship of Henry VI. a kingsman must be allowed to have his own tone of feelings towards his founder. Gray, though not a kingsman, was educated at Eton; and we must allow him also to embalm the memory of his founder. Thus in his Ode on a distant Prospect of Eton College:

> Ye distant spires, ye antique towers,
> That crown the wat'ry glade,
> Where grateful Science still adores
> Her Henry's holy shade.

Nor must I fail here to mention a book written by a priory-priest: it is entitled, "On the Virtues and Miracles of Henry VI." The author is Master Blackman, bachelor in theology, first rector of King's Hall, and afterwards, on his resigning that office, a Carthusian monk of London, a contemporary and intimate of Henry VI.

The modest monk does not profess to have been eye-witness of Henry's miracles; but to report after others: and, to speak honestly, they were not of that astounding quality, as either St. Radegund's or St. Etheldred's were: they were performed, too, at least most of them, when Henry was confined in the Tower. As to revelations and visions, who can object to them? They were as common in this age, and as essential almost to the life of a saint, as his rosary and mass-book[a].

[a] Collectarium mansuetudinum et bonorum Regis Henrici. It may be seen in the second volume of Thomas Otterbourne (p. 297), published by Hearne.

J. Blackman de Virtutibus et Miraculis, Hen. VI.

By the death of Henry VI. the building of this college was interrupted and left for his successors: not indeed, to Edward IV. his immediate successor, the head of the rival family: on the contrary, it is said, that this prince applied many estates and rents, originally designated to Henry's College, to the other University[a]: one of these in Cambridge, to which Pythagoras's school appertains, (now converted into a barn,) belongs to Merton College, Oxford.

But Henry VII. continued the design of Henry VI. to him is assigned the honour of having enlarged King's College Chapel, and of finishing the outside shell; the completing of the inside, with its curiously carved stalls, and painted windows, so universally admired, was left under the guidance of Bishop Foxe, by Henry VIII.

But Henry VI. must be considered, exclusively, as the founder. He endowed the college, and gave the statutes; and when thus employed, he changed the name of rector to provost.

Besides founding King's College, Henry VI. is represented as a benefactor to Pembroke and Christ's Colleges, and to All Soul's, Oxford: and he is said, also, to have given one hundred and twenty volumes, a considerable library in those days, to King's Hall library. He, likewise, authorized the foundation of the University of Caen in Normandy, by John, Duke of Bedford, regent of France, it being erected in Henry VI.'s name, anno 1431[b].

With respect to this College, King's was first established in 1439, and privileges granted to it by Henry VI. and

[a] Preface to MS. History of King's College.

[b] Vide Ducarel's Anglo Norman Antiq. p. 68, where may be seen Henry VI.'s letter of thanks to Pope Eugenius IV. for his two bulls, confirming the establishment of the University of Caen.

these all confirmed by two bulls of Pope Eugenius IV.[a] Its charter of foundation was given in 1441.

Mr. Cole censures Mr. Daines Barrington "for being severe on the memory of this virtuous prince." Barrington says of him, "I shall not attempt to consider Henry VI. as a legislator: his long minority, and weakness of understanding, when he arrived at more mature years, make him incapable of any character whatever in any relation of life[b]," &c. and of course, Cole calls Barrington Presbyterian, fanatic, and factionist. But Barrington's account tallies throughout with Hume's, after which, indeed, it seems to have been made.

Having enlarged on the greater benefactors, I shall dispense with speaking on the less, and, more particularly, because, as already hinted, the subsequent benefactors to this college have been little more than contributors to the library; and their names, and services, are more correctly stated in Carter, than things of this kind commonly are.

But there are two benefactors in our own memory, who must not be passed over in silence. One, is Dr. Glynn, who left this college the sum of 9000l. His remains are deposited in a vault, near the north door of the chapel, and from a Latin inscription, on a white marble tablet, on the east wall, we learn, that Robert Glynn Clobert M. D. was a descendant from an ancient family in Cornwall; that he was sixty-three years fellow of this college, a cultivator, patron, and supporter of sound literature, and left a very liberal sum for promoting the studies of youth, and erecting new buildings; and that he died February 6, 1800, aged eighty-one.

[a] Cole's MS. History of King's College.

[b] In his Observations on the Statutes, 1766. Page 253.

Dr. Glynn was long known in this town and county as a physician, and distinguished himself by a poem of considerable merit, on the Day of Judgment, which obtained the Seatonian prize, in 1757, and some have wondered that he never printed any more poetry. He also appeared in the Chattertonian controversy, but unfortunately, took the wrong side of the question. In the British Museum there are three MS. volumes of Chatterton's writings that formerly belonged to Dr. Glynn.

The other benefactor was the well known Jacob Bryant, Esq. This learned gentleman bequeathed the society, among whom he was formerly a student, a very valuable collection of between two and three thousand books, which accordingly were deposited in the old library in 1804.

They consist of antiquities, classics, and general literature, among which are many of the early printed classics, from the year 1470, to 1500, and some of the most splendid and best editions of later date.

Mr. Bryant was a native of Plymouth. He took his A. M. at Cambridge, in 1744. One of his first publications was, his Observations and Inquiries, relating to various parts of Ancient History, with an Account of Egypt, in its more early State, and of the Shepherd Kings, 1767. Mr. B. was also the author of a Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer, aiming to shew that no such expedition was undertaken, and that no such city as Phrygia existed. Mr. B. also appeared in the controversy about Rowley's Poems, and wrote on the truth of the Christian Religion. But what eclipses all his other works is his Analysis of Ancient Mythology; a work printed originally in three volumes, quarto, in 1744, which

having become scarce and extremely dear, a new edition of it was lately printed in octavo.

Mr. Bryant obtained great celebrity in his day, and not without justice: he was unquestionably a man of extensive reading, but his classic literature he applied to subjects where it must necessarily fail, and accordingly, his Analysis of Ancient Mythology, though full of literature, is not of equal authority. But part of his theory had been ably supported before by Abbé le Pluche, and some part of that seems tenable still.

From benefactors let us pass to distinguished men.

From a foundation so truly royal will proceed, we may presume, a due proportion of bishops and statesmen: and the fact answers the presumption. From its first establishment, to the year 1727, are enumerated twenty-five bishops: and among its statesmen, Hatcliffe, secretary of state to Edward IV. the learned and accomplished Haddon[a], Wilson[b], Fletcher[c], distinguished ministers of Queen Elizabeth; Sir Robert Walpole, prime minister to Geo. I. and II. Viscount Townsend, secretary of state to Geo. I. and Camden, high-chancellor in 1766, with others, among

[a] Sir Walter Haddon was fellow, L.L.D. King's professor, and vice-chancellor in 1550. He was a very elegant Latin poet, of whom Queen Elizabeth said, Buchananum omnibus antepono, Haddonum nemini post pono. Lloyd's Statesmen and Favourites of England, p. 442. He was, besides, according to Hatcher, employed in the Reformatio Legum Ecclesiasticarum, published by Bishop Foxe. He also put Queen Elizabeth's Liturgy into Latin.

[b] He translated into English Cheke's Latin Translation of some of Demosthenes's Orations, and a Discourse on Usury.

[c] Father of Phineas and Giles, the poets. He wrote the Russian Common Wealth; and also, according to Anthony Wood, Israel Redux, shewing, that the present settlers near the Caspian Sea, are the posterity of the ten tribes.

whom should be distinctly mentioned, Queen Elizabeth's principal secretary of state, Sir Francis Walsingham, who bequeathed his library to King's, and who is known as an author. He wrote Arcana Aulica, with one or two other pieces, and died in 1590.

This college, if I may venture to give an opinion, seems to have had its due proportion, I had like to have said, more than its proportion of distinguished men: though I have often heard it lamented, by men of great abilities, that King's is not left more open, and brought under the ordinary discipline of the University. They say its privileges are its disadvantages: that an assemblage of young men coming from the same school, is apt to generate idleness, and to end in mediocrity: that fellowships obtained from the mere exercise of schoolboys, will render unnecessary the stimulus of the college student, and the man; and an exemption from the public examinations of the University lead men to rest satisfied with the superficial attainment of their public school. But I must leave other persons to determine these matters, and must repeat, that it has produced, at least, its due proportion of learned men; and of whom I shall particularize only a few.

Nicholas Close, Cloos, or Closse. He was a native of Drybeach, in Westmorland, archdeacon of Colchester in 1450. He was chancellor of the University, and Bishop of Carlisle; and in 1452, translated to Litchfield and Coventry. He died in October following.

Besides the other literary qualities ascribed to Bishop Close, by Bishop Godwin, must be mentioned his skill in architecture: and I particularly notice him as having been mentioned by some as overseer and manager of all Henry's intended works for this college.

This honour has been denied him by a modern writer[a]; but it is certainly claimed for him in the old histories of the college, and several circumstances seem to favour the belief. Previously to his relation to the college he had been presented, by the prior and convent of Barnewell, to the vicarage of St. John's, in Milne Street, Cambridge[b], that so nearly trenched on the grounds of St. Nicholas. In 1443 he was made fellow of his new college by the founder: his rapid advancement, too, to be provost, bishop, and chancellor, rather favours the opinion: for, as already shewn, the planning and directing of collegiate and ecclesiastical buildings, was the favourite and most honourable employment of the higher clergy: so that, though certainly he could have no share in the amended plan adopted by Henry VII. if my MS. speaks correctly, Bishop Close must be considered the surveyor and manager of these works, till his death, under Henry VI.[c]

Thomas Scot, or Rotheram, was born August 24, 1423. He was son of Sir Thomas Rotheram, of Rotheram, in Yorkshire. According to the historiette of this college he was admitted fellow here, a singular circumstance, without going to Eton; and Wood, in his Athenæ Oxonienses, says he had been of Oxford. According to the archives of Pembroke Hall, in Bishop Wren's MS.

[a] Mr. Dallaway.

[b] Cole's MSS. vol. xiii. p. 8, and vol. xxv. p. 38.

[c] Mr. Cole has the following note in this part of the MS. History:—"Mr. Hearne, in the preface to the History of Glastonbury, p. 65, says, that Mr. Baker informs him, from the books of this college, that the *father* of our bishop was the architect of this chapel, as far as King Henry VI.'s share reacheth; and the contriver and designer of the whole, afterwards finished by Kings Henry VII. and VIII." How is it, that Mr. Cole, who was of this college, did not authenticate this intimation of Baker's?

he was afterwards fellow, and at length, master of Pembroke Hall[a].

Rotheram was one of the most distinguished prelates of his age, chaplain to Edward IV. in 1458, keeper of his privy seal, and being D.D. was made Bishop of Rochester. He was chancellor of the University, from 1469 to 1479, and was so respected, as to be chosen, in 1483, again. In 1474, he was made chancellor of England; in 1475 he was translated to Lincoln, and in 1480, advanced to be Archbishop of York. He was one of the greatest diplomatists of Edward IV.[b]

Thus liberally endowed, Rotheram could afford to be liberal to others: and though endowing no college, he was a benefactor to the University[c], by building the east side of the public schools and the library, and furnishing the library with books. This latter honour is claimed for him in the Historiette MS. and by Dr. Caius, which I particularly notice, as being unnoticed by our common histories. He also built a college at Rotheram, his native

[a] De Custod. et Soc. Pembrochianes, in Bishop Wren's MS.

[b] Godwin de Præsulibus Angl. p. 698.

[c] Caius is very minute here: Quartam et orientalem partem, quæ ultimo constructa est, & magnifica operosaq. porta (jam nuper hoc anno reparata & rursus depicta) omnibus literarum studiosis patet, req. pater Thomas Rotheram, olim regii Collegii regalis socius, &c. suis sumptibus fabricavit: Hist. Cantab. Acad. lib. ii. p. 81. Some of the books, Cole says, (MSS. vol. xviii.) remained to his time. He instances in three large volumes, folio, of Speculum Historiale, printed in 1473. But I suspect they did not belong to the old library. Caius says, (Ib. p. 82.) speaking of the old library: Quorum magna pars superest, (A. 1571,) magna periit suffurantium vitio; and among the Veteres Libri qui in Cantabrigiensi Bibliotheca jam supersunt, of which he gives a catalogue, this book, too remarkable, and voluminous to have been overlooked, does not occur.

place[a]; and had also a share in the honour of founding Lincoln College, Oxford[b]. Rotheram was deemed a learned man, but I have not heard of any thing written by him.

Croke has been mentioned before; he is noticed again for the sake of giving a list of some books written by him, which was omitted before, viz. Ricardi Croci Britanni Introductiones in Rudimenta Græca, expensis Siberch, who styles himself the first printer in Greek and Latin in England: Orationes Ricardi Croci duæ, in Greek. He translated, also, out of Greek into Latin, Theodore Gaza's fourth book, de Constructione, &c. in 1516, 4to. In Germany he published what he calls, Tabulæ Linguæ Græcæ. He also translated into Latin, Chrysostom in Vetus Testamentum. In Sir Thomas More's Life, by Mr. More, (p. 70,) he is called, by mistake, John Croke. In the same line of study with Croke was, also, Sir John Cheke, fellow; but an account of him, and of his writings, has been given before; as likewise of another eminent Greek scholar, Ralph Winterton, M. D. who was fellow of this college.

There is a very curious letter of Croke's, when at Venice, addressed to Henry VIII. in Burnet's History of the Reformation, vol. i. p. 88.

Dr. James Cartchill, archdeacon of Colchester, said to have been an elegant Latin poet, and preacher, according

[a] It is comically enough expressed in his will: 'Sic quod incorporavi et incorporo in Collegio meo unum Præpositum, tres socios, et sex pueros, ut ubi offendi Deum in decem præceptis suis, isti decem orarent pro me. *Ex ult. testamento inter Arch. Coll. Sid. Cantab.* as quoted in Dr. Richardson's notes to Godwin, ut supra.

[b] Chalmer's Hist. of Oxford, vol. i. p. 144.

to Smyth. In King's catalogue his name occurs as Nicholas Carvell, 1545. One or other must be wrong. I have not seen his poems: but Smyth must be wrong in supposing him to have been nominated to the bishopric of Worcester.

Richard Mulcaster, fellow, was first master of Merchant Taylor's School, (in 1561,) of St. Paul's 1586; author of a Treatise on the Education of Children[a]; and a Latin catechism, in verse, for the use of his school.

John Rightwise, head master of St. Paul's school, a poet and grammarian. He made improvements in Lily's Grammar. John Bryan was reckoned one of the most learned men of his time. Hall, the Historiographer, also wrote many things[b].

Dr. Aldridge, Bishop of Carlisle, much admired for his talents by Erasmus, when a young man. He was author of Resolutions concerning the Sacraments, and Answers to certain Queries concerning Abuses of the Mass. Erasmus called him blandæ eloquentiæ juvenem. He was also witty, and wrote Epigrammata Varia. He died 1555.

Dr. Fox, Bishop of Hereford, 1535, was also a great diplomatic character, having been much employed on foreign embassies. He was created provost of King's, 1528, and so continued till his death, a learned man, and, though *secretly*, a favourer of the Reformation[c]. He

[a] It is very scarce, but curious. There is a copy of it bound up in Roger Ascham's Schoolmaster, in the public library of Cambridge.

[b] Vide Balæum, p. 718.

[c] Godwin de Præsul. Ang. p. 494. After all he was a *great politician*. In England's Statesmen and Favourites it is said of him, "Fox was his name, and cunning his nature. He said, *his father's money helped him to his parsonage*, meaning his small preferments, and *his mother's wit to his bishopric*, meaning his greater." Page 55.

wrote a curious, but scarce book, De vera Differentia Regiæ Potestatis, and Annotations on the Latin poet, Mantuan.

William Buckley, a mathematician, was author of Arithmetica Memorativa, and some other pieces.

Osmund Lake was author of several theological works. He died 1532.

Guest, Bishop of Sarum, a writer against the Papists and Puritans, and who assisted in drawing up Queen Elizabeth's Liturgy: and with him may be connected Dr. Ward, who also assisted in translating the Bible.

Alley, Bishop of Exeter, who published an Hebrew Grammar, revised the Penteteuch in Queen Elizabeth's Bible, and was author of a commentary on St. Peter.

Dr. Giles Fletcher, one of Queen Elizabeth's ministers, wrote a Treatise, according to Smyth, de Literatis Antiquæ Britanniæ, præsertim qui doctrina claruerunt, quique collegia Cantabrigiæ fundarunt.

Phineas Fletcher, Esq. was author of a poem of some celebrity, The Purple Island, or the Isle of Man, and of other poems. He was fellow of this college[a].

Abraham Hartewell, fellow, distinguished as a poet, he at least wrote a poem, entitled, Literata Regina, seu Narratio de Reginæ adventu in Acad. Cantab. a Report of the Kingdom of Congo, in Africa, &c.

Dr. Collins, provost of King's, and regius professor of divinity, was author of a Defence of Bishop Andrews's Answer to Bellarmine's Apology. He, also, according to Smyth, wrote against another Jesuit.

[a] Phineas had also a brother who was a poet, author of Christ's Victory and Triumph, in four books, which, together with the Purple Island, were republished in one volume, in 1783. Phineas and Giles were cousins of the dramatic poet, John Fletcher, and sons of Dr. Giles.

William L'Isle, fellow, was editor of a useful work, as an Introduction to the Saxon Language, Abbot Ælfric's Saxon Treatise [a] on the Old and New Testament, with the Lord's Prayer, Creed, Ten Commandments, &c. in Saxon and English. He died in 1637.

Thomas Thomas, A.M. formerly fellow of King's, was a printer, and confirmed printer to the University, May 3, 1583. He was a writer, also, and I suppose a Puritan in his principles, as Martin Mar-prelate calls him the Puritan Cambridge printer. He died in 1588, and was buried in Great St. Mary's Church, Aug. 9, of the same year.

Nor must I forget to mention the author of the Historiette of this college, up to 1562, Mr. Thomas Hatcher. He was fellow, and a distinguished antiquary, son of Dr. Hatcher, professor of physic, who was also of this college. He published Orations, Poems, and Letters, by Sir Thomas Haddon.

Many derangements were not occasioned here by the ejections, either under the Parliament, or at the Restoration. Besides Dr. Collins, there were but five royalists removed. He, being provost, was put out in 1645. He was regius professor of divinity, and a man of eminent learning. It was pleasantly enough said by him, after he had been deprived of his preferments, "They may take, if they please, my preferments, but they will never oblige me to take their covenant." I have already mentioned his publications. Dr. Whichcote, also, put in by the Parliament, never took the covenant. He was a no less distinguished scholar and preacher, and of the Arminian persuasion:

[a] In the Bodleian Library (MSS. Mareschalli. 72,) there is a copy of the original, with corrections by Junius the younger. See Mr. Baber's Historical Account of the Sax. and Eng. Versions, prefixed to his edition of Wickliffe's New Testament, lately published.

his principal work has been already mentioned, as republished by Dr. Salter. He died greatly lamented, as he had lived greatly respected; and his funeral sermon was preached by Dr. Tillotson.

This college seems to me, notwithstanding a hint dropt before, to have overflowed with distinguished men: so I must pick and choose, as I indeed have hitherto done, must speak quite in a summary way, and without regard to chronological order.

Sir William Temple[a] wrote several pieces in Latin, among others, Nonnullarum e Physicis et Ethicis Questionum Explicatio pro Petro Ramo; and Epistola de Rami Dialectica. Sir Thomas Ridley, L.D. a great civilian, who published a View of the Ecclesiastical Laws. He died 1629. Edmund Waller, our elegant English poet, who has so celebrated, though slighted by, his Sacharissa; but,

"He catch'd at love and fill'd his arms with bays."

It appears[a] that Waller engaged in public life, when quite a youth, (I suppose he never took a degree,) and that he died in 1688, aged eighty-three.

Mr. Smyth mentions, also, Roger Palmers, Earl of Castlemayne, who became a Catholic, and was sent ambassador to Rome by James II. He wrote several treatises in defence of the Catholic religion.

To these I must add Dr. Hyde, the Orientalist. I have allowed before, that he was of Oxford, as indeed he was, and Arabic professor there, nor do I think he ever *gradu-*

[a] See his Life, prefixed to the edition of his Works, published in 1712.

ated at Cambridge. But Smyth claims him for King's. He was author of a famous work on the Religion of the ancient Persians, in Latin, besides several translations of Oriental writers, with learned notes. He also left various MSS. behind him. He died in 1702.

There have been two other Collinses of this house, besides the Dr. Collins already mentioned: of these, the most celebrated was Anthony Collins, Esq. the author of a Discourse on the Grounds and Reasons of the Christian Religion; to which is prefixed an Apology for Free Debate and Liberty of Writing. He also wrote several other works, in the same free spirit: he was, therefore, generally called the Free-thinker: (perhaps to distinguish him.) He was the confidential friend of Locke, and occasioned much controversy. It is probable he took this turn of free-thinking, very early in life: for I do not find, that he ever graduated. He was a man much respected, and died in 1729.

Nor must I pass over Dr. Oughtred, the mathematician, nor Dr. Hare, fellow, Bishop of St. Asaph in 1727 [a], of Chichester, 1731—he was an eminent critic, and published the Psalms of David, and a Prolegomena, with a peculiar hypothesis as to the metre; he died in 1740—nor Dr. King, the editor of Euripides; nor Dr. Morell, who re-edited his edition, and published Æschylus's Prometheus Vinctus, and a Greek Thesaurus, with some other works. Of Mr. Cole, our Cambridge antiquary, and his MSS. an ample ac-

[a] Dr. Richardson, in Godwin. de Præsul. Ang. who justly describes him, as "Vir ingenio acri et acuto et eruditione multifaria satis clarus," p. 518. Bishop Hare's hypothesis was defended by Dr. Edwards, and followed by Dr. Zachary Grey, in his edition of the Proverbs; but it has been completely overturned by Bishop Lowth, in his Metricæ Harianæ Brevis Confutatio.

count has already been given. So I shall only add, that he was first of Queen's, and afterwards became fellow-commoner of this college, whence he took his A. M. degree in 1740.

In more modern times, Dr. Cooke, late provost, was an excellent classical scholar, and his epitaph on his son-in-law, Bishop Hallifax, has been admired: but I am not aware that he published any thing. His son, Mr. William Cooke, Greek professor, in 1780, edited Aristotle's Poetics, with ability, and his translation of Gray's Elegy into Greek has obtained just commendation.

The CHAPEL next claims our attention.

This I shall not attempt to describe in proportion to my own conceptions, or the reader's expectations. I have already made a few occasional remarks on it, and a circumstantial account may be seen in various writers[a]. Nothing, therefore, remains to be said, in regard to its history, or in a way of description, which has not been said already. There are also many professed critiques on this structure. Own, too, I must, that I feel I should sink under the magnitude of the subject. So I intend to be neither minute in my description, nor very critical in my remarks. That in which I am sure I should fail, I think it prudent not to attempt. So the reader must be contented with a few observations.

It is impossible for any one to approach this building without reverence. The architectural skill of the 15th

[a] I need say nothing here of the Cantabrigia Illustrata, by Loggan, often referred to, nor the fine exhibition of the painting of the east window of the chapel, made by Mr. Baldrey, that may be seen at Cambridge, and that a series of explanatory prints of all the windows was designed to be engraved under his direction. A very exact and minute description of the whole chapel may be seen in the last edition of the Cambridge Guide, printed by Deighton, 1811, and in the Beauties of England and Wales, by Britton and Brayley, vol. ii.

and 16th centuries is here displayed in its utmost perfection. It appears, from the will of its founder, Henry VI. that it is not built exactly according to his original plan; but the work was continued, though too parsimoniously, by Edward IV. and Richard III.: the chapel, its roof, exterior decorations, turrets, and pinnacles, together with its interior oratories, and the glazing of the windows, were completed by Henry VI. but the finishing hand was given to it by Henry VIII. As it now appears, it would not be sufficient to say, that as an architectural work, it is the pride of Cambridge, and surpasses in magnificence any edifice at Oxford; it is allowed to be superior to every Gothic building in Europe. Without, the prodigious stones of which it consists, the vast buttresses by which it is supported, the loftiness and extent of the building, the fine proportions of the towers and pinnacles; and within, the grand extended view, the admirable arched roof, without the support of any pillars, displaying all the richness of its fine fanwork, and the matchless paintings on its windows, all combine to impress the beholder with emotions, which can be better felt than expressed.

I have been often struck with one idea, which is, that this chapel is not incumbered with busts, statues, and inscriptions. These appear to disturb the effect, which the extended perspective of Gothic buildings is calculated to convey, and are more obvious, indeed, where the aisles are narrow, and the whole decorated with all the fancy-work of Gothic architecture. The vast open space, in a building like St. Paul's, might seem to require something to occupy it, and to admit of such varieties: though it seems, after all, that the highest taste for a building dedicated to religion, is, that it should be entirely devoted to the SUPREME BEING. Busts, statues, and in-

scriptions of frail mortals seem improper combinations in such a structure. They do not associate well here. They appertain rather to senate-houses, amphitheatres, and mausoleums. None of these are admitted into King's chapel; or, at least, they are sufficiently out of sight, being only in the oratories.

Still, it must be confessed, some littlenesses and human weaknesses are too obvious: I mean those minute devices of the arms of the York and Lancastrian Houses, with roses, portcullises, fleurs de lis, and crowns. These little patches on greatness, these vain mementos of magnificence, which would not be forgotten, these heterogeneous intermixtures, and obtrusive impertinencies of royal heraldic trifling with divine combinations, religiously considered, are quite out of place; and architecturally, are the very opposite to sublimity and grandeur[a].

> Sed non ut placidis coeant immitia, non ut
> Serpentes avibus geminentur, tigribus agni.
>
> *Horat. de Art. Poet.*

But retiring, as I profess to do, from an ample narrative, or circumstantial critique of this incomparable edifice, I shall leave the reader in possession of a few remarks by another writer; and as I deem them curious, I shall make no apology for introducing them at full length.

"The great cause of our admiration, upon the first entrance into this chapel, is the unity of design; from which, it appears to be smaller than in reality, or than on frequent examination it would do; a circumstance invariably happening to those who visit the church of St. Peter at

[a] Yet, these are less offensive than the disgusting representations which are sometimes placed on fine Gothic buildings.

Rome. The grand whole instantly fills the eye, without any abatement or interruption. When we find leisure for the detail, we may admire the infinite parts which compose the roof, and the exquisite finishing of the arms and cognizances of the house of Lancaster; and regret, that, being so large, they should be stuck against the finely-wrought pilasters, like monumental tablets in a parish-church. The stained glass heightens the effect of the stone-work, and gives it a tint, which can never be produced by any wash of lime, with whatever substance it may be combined, when the light passes through diminutive squares of raw white glass. As so much is added to architectural excellence, how great soever it may be, by a sober and uniform tone of colour, somewhat, if the expression be allowable, between glare and sombre, the modern improvers of our cathedrals have shewn judgment in abandoning the plain white or yellow, which pervade the cathedrals of Ely and Wells. King Henry VI. as it is evident from the injunction he makes, in the instance of both his colleges, against superfluous masonry [a], never intended a roof so splendidly elaborate as that designed and perfected under the auspices of his successors. His objection was not to the difficulty or impracticability of the work, for several of great extent had been erected prior to and during his reign, but to the enormous expense it would require.

"Considering, therefore, the roof of King's College chapel as the utmost effort of constructive skill, and the paragon of architectural beauty, it may not be irrelevant to offer a short view of the works of that nature, of suf-

[a] Henry VI.'s will.—The foundation-stone of the chapel was laid by the king in person, on the second of April, 1441.

ficient celebrity, which had been previously finished in England.

"The more ancient roofs in those cathedrals where the Norman style prevails, were composed of wood in rafters only; but in the progress of architecture, those were concealed by pannels, and painted in a kind of mosaic of several colours. The surface was even made flat by these means, as in the transept of Peterborough. The naves both of that cathedral and of Ely, afford instances of the ancient timber roof.

"Of the vaulting with stone we have many examples of a date as early as the reign of Henry III. It was formed by groined arches, springing from corbels in the side-walls between the windows; and when first invented was composed of plain ribs of stone, called cross-springers, with a key-stone in the centre of them, and the interstices were filled up with some lighter materials. There was always a space of several feet intervening between the vaulting and the roof. As the principle of their construction became better known and practised about the reign of Edward III. by the more frequent and complicated intersection of the cross-springers, more ornament was introduced, and delicately carved orbs and rosettes were added, where unnecessary as to any architectural purpose. The arch of the vault was pointed, and that highly embellished part of it did not at first extend many feet on either side the common centre.

"This circumstance is remarkable in the choir at Lincoln, Our Lady's chapel at Ely, and many others erected in the early part of the fourteenth century. In the choir at Gloucester this elaborate work is spread over the whole with equal profusion. To reach a higher degree of excellence, probably because a greater difficulty, the

architects of the latter æra invented an arch, flattened in the centre, and with the groins hemispherically wrought. That particular species of architecture and carving called "fan-work," which, from its extreme cost and delicacy, had been hitherto confined to cloisters, small chapels, and tombs, was now applied to whole roofs, and with an equal defiance of expense and labour, made to supersede all the excellence of construction and finishing that had been previously attainable. It is a fair conjecture, that this new method was either known to few of the master-masons, or was too expensive for frequent adoption upon a large scale. Certain it is, that the vaults of Windsor, the choir of Winton, Henry VII.'s and King's College chapels, were commenced and completed within twenty years, and that no farther attempts were subsequently made [a].

"The tradition, that Sir Christopher Wren [b] declared, "that the construction of King's College chapel was be-

[a] Vaulted roofs constructed in the fourteenth, fifteenth, and sixteenth centuries.

	A. D.	*Feet.*
Choir of Lincoln Cathedral	1306.	200—40
Our Lady's Chapel at Ely	1349.	100—46
Choir of Gloucester Cathedral	1360.	140—34
Ditto of York —	1373.	135—45
Divinity School, Oxford	1480.	
Chapel St. George, Windsor	1508.	260—65
Ditto Henry VII. Westminster	1508.	
Ditto King's College, Cambridge	1516.	291—45½
Choir at Winton Cathedral	1525.	138—86
Chapel of Christ Ch. Oxford	1535.	80

[b] Walpole's Anecdotes of Painting, vol. i. p. 185. David Loggan impaired his sight by taking the view of this chapel in the Cantab. Illust. Id. p. 151.

Drawn & Etch.d by J. Gray

Interior of King's College Chapel.

Published for the Proprietors by Longman & Co. Paternoster Row. Jan.y 1816

Drawn & Engd by J. Greig.

New Building, King's College

yond his comprehension, but that if any person would describe to him where the first stone should be placed, he would then be enabled to effect it," is not altogether deserving of implicit credit. Lord Orford took it from the notes of G. Vertue, who might have been told it among other wonders, by the verger who shewed the chapel. The point of difficulty will be solved, in a great measure, if, instead of contemplating the roof, as a whole or entire work, we consider the space only which is contained within four buttresses as independent and complete in itself, and the connexion between each several compartment concealed, for the purpose of producing a very surprising architectural effect of elongation. One proof that the vault consists of many such parts, is, the agreement with master-masons for each "severey"[a] or partition to be engaged for as a distinct undertaking, and to be paid for in that proportion. Each "severey" is bounded by two strong arches. Allowing this to be the case, the length ceases to be wonderful, excepting on account of the labour and expense.

"The hemispherical carved courses of the groins, as I am assured by a very able master-mason, might have been worked on the ground, and with the key-stones, though of a ton weight each, raised to that height by means of an ancient instrument, now called "a Lewis," of the powers of which a curious account appears in the

[a] Walpole. V. Append. An indenture dated 1513, by which J. Wastell and Henry Severick engage to finish the vaulting in three years, to be paid 1200*l.*—100*l.* for each "severey" upon its completion, and so from tyme to tyme, untill all the said twelve severeys be fully and perfytly made and perfourmed."

tenth volume of the Archæologia, p. 223[a]. My informant has frequently elevated stones of nearly twice the weight by the same means in the magnificent restorations now making at Arundel Castle. The idea, that the carving was excavated from a solid arch, as the easier mode, is not worthy attention, nor would it have been very practicable,

> Where ancient art her dædal fancies play'd
> In the quaint mazes of the crisped roof."
>
> *T. Warton.*
>
> Dallaway's Observations on English Architecture, sect. 8.

And this must suffice for the chapel.

You pass through one of the chapelries, or oratories, into the library, which is ancient, as appertaining to the chapel, but neither very commodious, nor very elegant; it contains, however, a valuable collection of printed books: that of its MSS. I understand is but small[b]; nor have I perused any, except the two which are at the en-

[a] Mr. Gibson's Memoir on a machine called "a Lewis." Upon examining several of the key-stones of the roof of the choir of Whitby Abbey, in Yorkshire, he found holes cut for the reception of a similar instrument to this, pretended to have been invented by a French engineer, who named it after Louis XIV. but he had merely the merit of improving it. The ancient machine was capable of elevating stones from two to four tons weight.

[b] The Ecloga Oxonio-Cantabrigiensis, by Dr. James, in regard to the Cambridge, is incomplete and incorrect, and was at the time it was taken; and of course the Catalogus MSS. Angl. Hib. is so, that follows it. This will appear from what has been said of Jesus College library. These Catalogues record only ten tracts in Jesus library, and only sixteen here: so I have never followed these catalogues. Some of the lists, however, are better made out than others: they are sometimes a good clue, but would be a bad guide.

trance of the library. One of these is a prodigious Latin Psalter. It was brought from the library of Osorius, bishop of Cadiz, in Spain, and being accompanied with the musical chants, illustrates the style of our old church music. The other is a large Index, or catalogue of all the words in the Bible, in the form of a concordance; nor do I remember having seen any thing of the kind so complete[a].

What is called the new building, is a well-proportioned grand structure, and not too much decorated, of the Doric order, and built of Portland stone: the façade is long, and eastern and western displays a correspondence with each other both in its proportions and ornaments. To the portico and pediments some objections might be made: however, it is allowed to be an admirable building, and very commodious in its internal arrangement. It is in the style of Sir Christopher Wren, and was designed by Mr. Gibbs.

The master's lodge presents nothing in its external appearance, which requires a particular description. It, however, contains a few pictures, two of which are admired: one is a portrait of Jane Shore, on boards; the other a dead Christ, just taken down from the cross, with a Virgin Mary, St. John, and other figures. This, too, is on boards, ascribed by some to Daniel Riccanelli de Volterra; by others, to his scholar, Giacamo de Puntormo. Here, also, are contained the fine designs for the building of the southern side, which is hereafter

[a] I take this to be the MS. which appears in Dr. James's Eccloga Oxonio-Cantabrigiensis, with this title, Nominum, Verborum, et Allegoriarum Explicationes Aliquot tum ex veteri, tum ex novo Testamento collectæ. Pr. Cœlum Angeli, Terra.

to be constructed, and towards the forwarding of which, the college are already possessed of funds.

In the above account of King's College, and Chapel, I have made acknowledgments to Mr. Cole, in exact proportion to my obligations. Fearful, indeed, I was of diving too far into Mr. Cole's papers on King's, composed, as they are, of five different historiettes. I should have been overwhelmed in the abundance of matter. It is always prudent to limit one's self, where there is danger in going too far. I have, therefore, chosen to find resources in my own reflections, and in other authorities referred to in the proper places; and it is often necessary to lose much to preserve a little.

With respect to the last few observations made on the chapel, I owe not the slightest obligation to Mr. Cole: but that I may follow my own hint dropt in the former volume of this work, p. 16, and do all proper justice to Mr. Cole, I shall here quote my own words in M. M. used at a time, when I was more immediately employed, several years ago, in perusing his papers relating to this chapel. They contain, too, something extracted from that gentleman, which may amuse the curious reader.

Mr. Cole, when treating of King's College and Chapel, avows his chief design to be the preservation of the monuments within that most beautiful structure; "which, however," he adds, "considering the largeness of it, and the number of years it has been erected, contains but an inconsiderable number, and those of no extraordinary account."

Mr. Cole pursues his design with a most superstitious minuteness, and his account of this chapel is more circumstantial[a] than is to be obtained any where else. He

[a] I am not speaking of architectural taste.

observes, that it appears, from some old verses at the beginning of several MS. historiettes, in King's College, that the founder himself, Henry VI. was present at the foundation, and that he laid the first stone. He proceeds to quote, from Fuller's Church History, those verses; but some time afterward he writes a remark to this effect on the opposite page: "The verses alluded to, on laying the first stone of the chapel, are not the originals: of this I was informed by Mr. Smith, sen. fellow of the college, who communicated the following, as he extracted them from some original papers in the college."—They are inserted here, for the sake of the English translation, which is a singular one.

Luce tua qua natus eras, Nicholae, sacer Rex—
Henricus Sextus hoc stabilivit opus;
Unctum qui lapidem postquam ponebat in Eton,
Hunc fixit, clerum commemorando suum.
M. Domini C. quater quadraginta monos habet annus,
Passio cum Domini concelebrata fuit.
Annus erat decimus nonus, mensis sed Aprilis,
Hic flectente genu Rege secunda dies.
Confessor Nicholae Dei, cum Virgine sumpta,
Cœlis da Regi gaudia summa Dei.

Translation of the above.

Saint Nicholas, in whos day was born Henry the Sext, our sovren Lord the King,
After that, his Excellence at Eton had leyd the anointed stone,
Here stablish'd this work, hys clergy tenderly remembring,
The yere of our Lord a thousand four hundred and forty-one;

The secunde daye of Aprill that tyme Sunday in the passion,
The xix yere of his reigne, here kneling on his knee;
To the honor of St. Nicolas, first founded this edificaton,
With whom in heven to be laureat graunt might the Holy Trinitye.

Drawn & Engd by J. Greig

Part of King's College.

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Entrance to Christ's College

CHRIST'S COLLEGE.

HERE we have another instance of the transformation of one institution into another, or rather of the translation of a scholastic building from one description of occupants to another. Exchange, we say is no robbery; and here was no sequestration or confiscation, but rather an act of open agreement and mutual accommodation.

For this house has been collegiated—if a proper word is used—twice; having been made a college once, in the more modest language of those times, for grammarians; and again, for philosophy, and the liberal arts: under the former character, as God's house;—a name frequently given to collegiate and religious institutions;—under the latter, as Christ's College.

It seems when Henry VI. formed the design of founding King's College, there was an hostel, called God's House, near Clare Hall, which it was expedient for him to take into his plan: the foundation of this hostel in our written histories, is ascribed to William Bingham, in 1442.

But, according to a MS. in Baker's Collections, the case was this; June 18, 26 Hen. VI. viz. 1448, there

passed a grant to God's House of the Priory Alien of Chepstow, in Monmouthshire, a licence having been granted Apr. 16 before to him, to found the same, though the licence was recalled, that King Henry might found it himself. William Bingham is called Parson of the Church of St. John Zachary, in London, and procurator. He is called, too, Master of God's House: but had he been properly the founder, he would probably not have been master; or if master, probably not the founder; unless as a sort of coadjutor and adviser, as Bishop Fisher was to Lady Margaret, in founding St. John's, and Dr. Chadderton to Sir Walter Mildmay, in founding Emmanuel.

Far be it from me to despoil a good cleric of the honour of founding a religious or collegiate house, any more than I am of taking the honour of founding a similar institution from Maister John Frost, an honest citizen of Cambridge: but if we admit the above statement, it should seem that Henry VI. wished to be considered as the founder of God's House.

Be this, however, as it may, the society was removed to the site now occupied by Christ's College, to a house belonging to the monks, who came from Tilsey and Denney, to study there; and Henry founded a society in that place, under the name of God's House, for one master, whom he called procurator, and four scholars, or fellows; to whom, by his public letters, he gave a power of making statutes, and of increasing their scholars to 60. After the overthrow of Henry, and Edward the IVth's succession to the government, all Henry's intentions were, of course, over-ruled, and every thing thrown into confusion. After the death of Rich. III. Henry VII. succeeded him—and he intrusted every thing relating to

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this house to his mother, the Countess of Derby and Richmond, authorizing her, by his public charter, to proceed after her own discretion: she accordingly it was, who designated it not only to grammarians, but to philosophers and theologians; and changed its name from God's House to Christ's College.

The foundation has been placed in 1505, but, according to Mr. Baker, the statutes were not given, nor the foundation perfected, till the year following. The original obligation of John Sucling, the last master of God's House, and first master of Christ's, is still extant, under his hand and seal, for the observing of the foundress's statutes, by not procuring, or causing to be procured, or not using, or causing to be used, any dispensations from the apostolic see, &c. bearing date Sept. 5, An. 22, Hen. VII. "from which day," adds Baker, "and not sooner, the government and statutes of this college began [a]."

Christ's College then was neither a dilapidated nor dissolved monastery; it was an endowment out of the Lady Margaret's own property, she having settled on it several manors, together with other lands and rents in Cambridgeshire, sufficient to maintain a master, 12 fellows, and 47 scholars; that is, the same number as was designed by Henry VI. for GOD'S HOUSE; Bishop Fisher, who was her confessor, and chancellor in 1504 [b], being her principal adviser in life, and her principal executor in death.

A distinct account has been already given of Hen-

[a] See more on this subject in Baker's MS. Account of St. John's Hospital, p. 54.

[b] Archbishop Parker's Catalogus Cancellariorum, &c. p. 46.

ry VI. in the chapter relating to King's College; and of Lady Margaret there will be an account in the chapter on St. John's: so we immediately pass to our distinguished men.

The first writers of this college, whom I shall mention, were Catholics; for some eminent men of that community were of Christ's: of this number was, Dr. Richard Hall, the gentleman particularly pointed out by Mr. Baker, as the writer of the life of his favourite, bishop Fisher. Mr. Hall was canon of St. Omer's, in France. Wood[a] makes him fellow of this college: he also places Fisher as a student here; and most assuredly he was a great benefactor. Mr. James Anderton also, of this college, was an eminent writer of the Catholic party. John Major is by some placed the first in the list of the learned men of Christ's; and Dr. Fuller refers to him as authority for something relating to Cambridge[b]: but it may be doubted, perhaps, whether he was a student. He resided, it is true, for a time at Cambridge[c], (and near Christ's College) as he did at Oxford, previously to his going to the University of Paris; but there he obtained the degree of master in the liberal arts, and in 1509 became doctor of the Sorbonne, the principal college in that university. His name does not appear in the Cambridge Registary Book of Graduates, as we find

[a] Athenæ Oxonienses.

[b] De Gestis Scotorum, fol. 9. See Fuller's Hist. of Camb. p. 85.

[c] Vita Majoris præf. ad Hist. Brit. tam Angliæ quam Scotiæ Edinburgh. 1740. The following is his own account of all his connexion with Christ's College: *Christi collegium* in quo *olim* trimestris *auditor fueram*, eo quod ipsum in Sancti Andreæ parochiâ situm offendi. De Gest. Scotorum, lib. 1. vi.

Erasmus's. Major became, at length, provost of Salvator's College, in St. Andrew's, Scotland, and died there 1547. His logical Essays are very numerous, and his Commentary on Aristotle's Physics was very famous. His most celebrated work was, his History De Gestis Scotorum, first published at Paris in 1521. He is certainly a man that any college might be proud of; so we shall leave Christ's College the honour claimed by it of a share in his education: but having expressed my opinion on the subject, I have not ventured to place him the first on the list.

The first protestant, of much account, was Hugh Latimer, advanced, through Lord Cromwell, to be Bishop of Worcester, but who voluntarily resigned in 1539[a], through dislike of the *Six Articles*. This is that preacher of whom Bale says, "he was more worthy of being called the apostle of the English, than that Roman Augustin, the first archbishop of Canterbury." He makes a principal figure in Fox's Martyrology. He was burnt at Oxford at the same time as bishop Ridley, 16th Oct. 1555. According to Archbishop Parker, he was fellow of this college.

There are some pieces of his in Fox's Martyrology, but the principal things printed separately are his sermons, so remarkable for their bluntness and integrity[b].

Among the earliest boasts of this college, was the famous Leland, author of the Itinerary, &c. in nine volumes, an elegant Latin poet, and antiquary of great research and industry: he was employed by Henry VIII.

[a] Godwin. de Præsul. Angliæ, p. 469.

[b] See his Life, by Gilpin, in his Lives of the Reformers.

to explore the antiquities of this country, and died 1552[a].

Dr. Henry More, fellow, was author of various works, both in prose and verse, a philosopher, Platonist, and Arminian Christian. Being fond of retirement, he declined offers of the highest preferment, and lived and died an independent man. The following passage, which is a quotation from his Altercations with Eugenius Philalethes, exhibits the high character of Dr. M. "It is not in thy power," says he, "to cast me so low as any sect whatever. God hath placed me in a *dispensation above them:* and wilt thou throw me down?" Dr. More died September 5, 1687, aged eighty-three[b]. There was also a Dr. John More, of this college, author of a Sacred and Prophane Chronological Table of the World, to 1593, his own time, and of a map of Palestine.

Aylet Sammes, Esq. author of Britannia Antiqua Illustrata. Dr. Richard Sanderson, the Lucasian professor of mathematics, author of a book on Algebra, &c. and who, though blind from his early infancy, read lectures on optics: and Laurence Echard, author of a General Ecclesiastical History to the first Establishment of Christianity, and Roman History. Dr. Outram, author of the Libri de Sacrificiis, and Sermons. Dr. Thomas Burnet, who wrote the Theory of the Earth, and some account of

[a] See his Life by Hearne.

[b] His principal works are his Enchiridion Ethicum, or Præcipua Moralis Philosophiæ Rudimenta, dated by the author 1667, of which the fourth edition was printed in 1711; Enchiridion Metaphisicum; Divine Dialogues; Trium Tabularum Cabalisticarum, &c. Descriptio et Expositio. He was a great Cabalist, as well as Platonist. Prefixed to his Enchiridion Ethicum, is a long list of his works. They were all reprinted in three volumes, folio. He died in 1687, aged 83.

the present Greek Church; and who was master of the Charter House.

Mr. William Perkins, a celebrated and strict Predestinarian preacher, is said to have given birth to the Arminian Controversy in this country; he wrote much in Latin, and numerous sermons; he was the tutor of Mr. Joseph Mede, and died in college, 1602.

Joseph Mede, born at Berden, in Essex, October 1586, was sent to Christ College in 1602, commenced A. M. in 1610, B. D. in 1618. On his entrance on his philosophical studies he was greatly inclined to scepticism*, though he was at length considered as the profoundest scripture critic of his age, and is by many still reckoned of the highest authority on the more mysterious parts of the canonical writings. So that "strangers from other universities have said, that for asserting scripture difficulties he was to be reckoned among the best in the world."

He became fellow and tutor of this college. His works are, Diatribæ; 1st book contains as many discourses as there are days in the year; 2d book, contains several discourses and treatises of "churches, and the worship of God therein;" 3d book contains his famous Clavis Apocalyptica, or Key to the Revelations, in Latin; a Paraphrase and Exposition of a Prophecy of St. Peter, concerning the day of Christ's second coming; the apostacy of the latter times; three treatises upon some obscure passages in Daniel. The 4th book contains his epistles, being answers to divers letters of learned men: 5th book contains, Fragmenta Sacra, or Miscellanies of Divinity.

As to peculiar opinions, Mr. M. always continued moderate, steering evenly between extremes, in the Arminian and Calvinistic controversies, ever averse to the studium

* Life, Preface to his Works.

partium. He was not desirous of proselyting, nor easily to be proselyted, and perhaps, after all his researches, still continued sceptical on many points. By his own account, he had been reckoned a Papist, an Episcopalian, and Puritan. He had been passed by in the choice of fellows, as looking too much towards Geneva, while Dr. Twisse complained to him of too much favouring ceremonies. But be what he might, he appears not only not to have courted, but to have declined preferment, having very few wants, and little ambition, but to live studious and retired, to borrow his own expression, *in his cell.*

He died October, 1638, in college, aged fifty-five, where he had lived two-thirds of his time. He was buried in the chapel. To the folio edition of his works, printed in 1672, is prefixed a suitable preface, by the editor, Dr. Worthington, a long history of his life, by some particular friend, and some interesting additional particulars, by another hand. The latter has preserved some of his humorous and serious sayings, for he could be facetious as well as grave: and in reply to the stale question by Papists, Where was your Church before Luther? his question, in reply, is very memorable, Where was the fine flour, when the wheat went to the mill?

About the same period lived Bishop Chappel, a celebrated Episcopalian preacher, author of Methodus Concionandi, and the Use of Holy Scripture.

Dr. Bolton, a famous Presbyterian preacher, and Mr. Nicholas Estwick, another Puritan writer, also, who died in 1616. He distinguished himself by a work which he called a Confutation of Biddle's Confession of Faith, (who was an eminent English Unitarian writer,) and other of Mr. Biddle's works.

Of the members ejected from this house for their loyalty, as mentioned by the author of Querela Cantabrigiensis, I am not aware that any are known by their writings: Dr. Bambrigg, or Bainbridge, master, about the time of the ejectment, died. He was a great disciplinarian, more strict about rules and ceremonies than perhaps suited Milton; and, according to some, Milton alludes to Dr. Bambrigg, in his Latin poems[a]. Dr. Calamy takes no notice of any ejected for nonconformity, by the Bartholomew Act. It is remarkable, too, that among the few pictures hung up in this college, one is of Dr. Perkins, the Presbyterian; another of Dr. Bolton, a Presbyterian, put in by the Parliament, as master, in the room of Dr. Bambrigg, who had been ejected. Dr. Bolton is known as a writer.

Among the Puritans, also, must be mentioned, Mr. John Howe, a famous Presbyterian, one of the assistants in Pool's Annotations on the Scriptures.

Of Hugh Broughton, the Hebrician and Rabbinical scholar, an account has been given: so I shall only add, he was of this college, and died in 1612. Dr. Ames, also, author of Medulla Theologiæ, &c. died a professor of divinity at Amsterdam. Mr. Arthur Haldersham, noticed by Mr. Smyth, as a "nonconformist, but against schism," who wrote a Letter against Separation, was of this society.

It is time to speak of our poets, who, though of different periods, I shall place all together.

[a] Nec duri libet usq. minas perferre MAGISTRI,
Cæteraq. ingenio non subeunda meo.
Eleg. ad Carolum Deodatum.

But see Warton's notes to Milton, p. 421, 422.

Mr. Nicholas Grimbald, distinguished by his zeal for the Reformation, was also a poet and dramatist, and translated some of Tully's works. Sir John Harrington translated Orlando Furioso. He also, in prose, wrote the State of the Church of England, as it existed in the reigns of Elizabeth and James I. to 1608. He likewise published Epigrams, and an Apology for Poetry. He died in 1612. John Cleveland was student of this college, and known as a poet: he was a great loyalist, published poems on various subjects, and some prose pieces. He afterwards became a fellow of St. John's College, Oxford[a], and died in 1658. Of this college also, was Mr. Francis Quarles: his poems are of a very pious, but poetic cast: he is best known by his emblems.

But the great poetical genius of this college, great indeed in almost every thing, was John Milton, of whom we may safely say, that if he had never written poetry, he would have been admired for his prose, as, had he never written prose, he would now live by his poetry. His Latin poems, though juvenile, are very excellent; in his Greek[b] there is more to censure than to commend: but a critique

[a] For a further account of him, see Wood's Athenæ Oxon.

[b] Milton, however, was an admirable Greek scholar, and it is well known, that Euripides was his favourite author. I once had the loan of Milton's copy of Euripides for a month, and copied his few different readings into an edition of Euripides. I perceive, also, that Joshua Barnes, the editor of Euripides, had perused Milton's copy. It is now the property of Joseph Cradock, Esq. to whom Dr. Farmer dedicates his Essay on the Learning of Shakspeare.

The inaccuracies and false quantities of Milton's Greek verses escaped the sagacity of Dr. Johnson and Mr. Warton; but not that of Dr. Charle Burney. See an Appendix to the second edition of Milton's Poem (as edited by Warton) published in 1791.

on his works, or even a list of them—for they are very numerous—will not be looked for in this place.

Milton never graduated; the same principles that were a bar to his taking orders, (for he was designed for the church,) were also, most probably, to his taking a degree. In his disciplinarian principles he was an Independent, in his political a republican, in his doctrinal a moderate Calvinist, not more favourably inclined to Presbyterian* than Episcopalian church government. He died in 1674.

But, to return to our prose writers.

Adam Wall, A. M. 1754, wrote a book on the offices, degrees, and other matters relating to the discipline and economy of the University.

Beilby Porteus, late Bishop of London, was author of various sermons, and charges, among which are those on the Soul, and a Defence of Good Friday, and his Lectures, preached at St. James's Church. They have lately been republished, with his Life prefixed. He was first, Bishop of Chester, and afterwards of London. He was one of the clergy who petitioned for relief in the case of subscription.

Bishop Porteus was also author of a Poem on Death, which obtained the Seatonian prize, in 1759. He died in 1809.

Mr. Archdeacon Paley was author of the Principles of Moral and Political Philosophy, first printed in 1775; a View of the Evidences of Christianity; Elements of Natural Theology, and Horæ Paulinæ. But his first work was against subscription to the Thirty-nine Articles, first published in 1774, entitled, A Defence of the Considerations on the Propriety of requiring Subscription to the Thirty-nine Articles.

* I mean in the latter period of his life.

Whoever takes in view the aim of that piece[a], printed in 1774, and of book vi. chap. 10, of the Moral and Political Philosophy, published in 1775, will perceive the same acute tone of mind, the same liberality in judging, the same perspicuity and force of language; and that on a subject materially affecting the interests of the University. Dr. Paley introduces a system of accommodation, applying the doctrine of expedience, (his own word, in each work,) to both cases, though, indeed, on the opposite sides of the question.

To what extent Dr. P. carried this doctrine, in moral, political, and theological concerns, (for his writings embrace all,) how far it admits of defence, or in what sense, in any particular stage of civil society, it may be necessary, are problems which it is not my business to solve. Dr. P. was a liberal minded man; I am not speaking of him as a temporizer for private ends, (for with these mat-

[a] With the utmost concession, THE DEFENCE was written by Dr. P. in union with Bishop Law, or some other confidential friend, such as, perhaps, Dr. Jebb. But I am authorized to put it among his own writings. In the title-page, as first published, *by a friend of religious liberty*, it is without the author's name, but it appears with his name in lists of genuine publications on the subject to which it relates; and has been republished, very lately, with Dr. Paley's name, by the author of his Life, Mr. Medley, "who observes, the principles maintained by Dr. Paley, on this occasion, he never afterwards disclaimed, but restated and enforced the most material of his arguments, in the chapter on Religious Establishments, and on Toleration, in his Principles of Moral and Political Philosophy. The republication of this tract may serve to demonstrate the great controversial talents of the author. It was his first production from the press, and the only Polemical treatise which he ever presented to the world: but it most satisfactorily evinces the extraordinary powers of the writer in argumentative discussion, whether applied to refute an adversary, or to vindicate a friend." A Defence, &c. Pref.

ters I have no concern,) but as a political and philosophical writer; as one, who, after having examined the internal structure of that vast complicated machine, civil society, and measuring its circumference, makes theories, or shapes those already made, to give it the primary motion, or to keep it in regular action.

The Archdeacon was, for many years a distinguished tutor in this college, where he delivered his principles of moral and political philosophy. His writings are received as text books in many of our colleges, and for examination in the senate-house, at the time of taking degrees. He took his S.T.P. degree in 1795. He was archdeacon of Carlisle, subdean of Lincoln, and one of the petitioning clergy. He died in 1805.

Of statesmen, educated in this college, I shall mention only one, Sir Walter Mildmay: he, according to the author of *England's Statesmen*, "was bred in Christ's College, and did not, as many young gentlemen, study only in compliment, but seriously applied himself to his book[a]." He, with Dr. Chadderton, planned the foundation of a new college[b], and called it, in due time, Emmanuel, while of this. He was also a benefactor, after he became chancellor of the exchequer to Queen Elizabeth. "He began with his benefactions to Christ's College, only to put his hand into practice:" among other services he founded a Hebrew professorship here. But of Sir Walter Mildmay I shall speak more at large under Emmanuel College.

[a] Page 365.

[b] Vita Chaddertoni per Dillingham, and Dr. Worthington's Life of Mr. Mede, prefixed to his works.

With respect to the building, the elevation of the front is good: for though its heighth is not in proportion to its length, yet the parapet, and tower gateway, much ornamented with the devices of the foundresses' arms, produce an effect highly pleasing: and, if possessed of a favourable situation, it would appear to still greater advantage. But the narrowness of the street here, operates as a great obstruction; and, by walking immediately under the walls, travellers overlook what is excellent. The court is too small to be grand, but possesses sufficient neatness and variety to be agreeable.

On the north side of the chapel is fixed a fine marble monument, with a long inscription sacred to the memory of two gentlemen, who had been fellow-students at Christ's, Sir John Finch, and Sir Thomas Baines. They died very distant from each other, one at Constantinople. But they were memorable for their friendship while living, and they were deposited here, in the same tomb. On the western side is a portrait on wood, of the foundress, which appears rather a singularity. The portraits of the foundress, on the painted glass of the eastern window, with her son, Henry VII. and other relations, are reckoned well executed.

The garden is, though not sprucely, yet agreeably laid out; diversified with spacious, open, and shady walks. It has also, what no college garden should be without, a good bowling green and alcove. Travellers are here shewn a rich mulberry tree, broken down with age, but not deserted, it being propt up with wonderful assiduity and skill, and not merely consecrated to Milton, but planted, we are told, with his own hand. Whether true or not, the fancy may be improved by supposing, that Milton here

meditated some of his juvenile poems, many of them [a], particularly his Latin Elegies[b], having been written by him while a student of this college, and relating to Cambridge. Here he could not hear the "threats of his hard master," was sufficiently removed from "the murmur of the hoarse schools," the open fields of Cambridgeshire, and the marshy slow Cam, which so haunted and tormented our youthful bard. The fancy would be still more agreeably coloured, if this college possessed any of Milton's MSS. but these are reserved for Trinity Library. One printed book, however, this Library posseses, which is curious and splendid [c].

[a] The Justa, and Obsequies, being a Collection of Cambridge Verses, in Greek, Latin, and English, on the death of Mr. Edward King, was published at Cambridge, in 1638. I have perused a copy, but it is extremely scarce. Milton's Lycidas is placed last. This poem was written after Milton had left Cambridge, in his twenty-ninth year. But his Elegy to Charles Deodatus, in obitum Præconis Acad. Cantab. ad Thomam Junium, with his Vacation Exercises, and others, were written while he was of this college.

Mr. King was fellow of this college, and ought to have been placed among our poets: for, as Mr. Warton shews, there are Latin copies of verses extant, written by him. In Warton, also, may be seen an account of the JUSTA.

[b] The Duri minas magistri, already mentioned.

Stat quoq. juncosas Cami remeare paludes,
Atq. iterum raucæ murmur adire scholæ.

Eleg. 1.

[c] The Nuremberg Chronicle, in Latin, printed in 1494. It is, however, rather curious, than scarce. I have seen different copies of it in England and Scotland: there are, I think, five copies in Cambridge. An Account of it may be seen copied from Baker, in Masters's Memoirs of Baker, p. 123.

Among the MSS. I might have mentioned an Evangelisterion, being a Greek MS. of the Gospels divided into different portions, according to the days, on which they are read in the Greek church.

ST. JOHN'S COLLEGE.

ST. JOHN'S COLLEGE arose out of the ruins of an hospital of canons[a] regular of St. Augustine, dedicated to St. John the Evangelist. It is sometimes pleasant to explore old times, and to investigate beginnings; and it becomes necessary here. We must distinguish the one institution from the other, so as to correct the mistakes of others at the outset, in order to keep ourselves in the right way.

Some speak of St. John's as the oldest college in Cambridge. This arises, as already hinted, from confounding what should be distinguished, an hospital, or religious house of canons, and a literary institution, incorporated by royal charter, which, though erected, indeed, on the same site, and though designed for a public use, had a different origin, and a different designation. St. John's Hospital was founded in 1134, more than a century before Peter House; but St. John's College not till the year 1508, nor opened till 1516. Though I do not charge Baker or Cole with making a mistake concerning the two houses, they have not sufficiently marked that distinction. But I must point out a mistake in our other historians.

[a] Baker's MS. "Account of St. John's House, or Hospital, being a priory of canons regular, prefixed to his History of St. John's College, in the British Museum." This order was called canons, quod essent descripti ἐν τῷ κανόνι, Conc. Nicen. can. 17, in canone, id est, in matricula seu Tabula Clericorum in commune viventium. Asceticon, lib. i. chap. 12. They were afterwards supported out of a common stock of the church, and sometimes called fratres *sportulantes*.

Entrance to St. John's College

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St. John's College.

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Caius has assigned no date to St. John's Hospital, nor has he specified the founder; but Mr. Parker, who is implicitly followed by Mr. Carter, as in most other cases, has attributed it to Nigellus, second Bishop of Ely, and Treasurer to King Henry I.; nor are they corrected by Mr. Smyth. But Baker, whose authority on all matters relating to St. John's has great weight with me, gives the foundation of St. John's Hospital to Henry Frost, an honest citizen of Cambridge, in the reign of Henry II. and assigns the following reasons for his opinion. He says, "most of those that have treated on this subject seem to place its foundation about the latter end of Hen. I. or under the reign of Stephen: but Nigellus could have little time under the first reign, and less opportunity under the latter, having been a confessor under Stephen, once banished, his estate twice or thrice confiscated, and himself reduced to that extreme degree of necessity and want, that he was forced not only to part with all that was his own, but to pawn the reliques of his church to the Jews at Cambridge, to redeem his house." As to the next reign, he says, that was more auspicious, but even then he was under continued difficulties; for, as before he had been pursued and ruined by the king, so in this reign he was embroiled by the pope, who, though his own countryman, (for Adrian IV. then reigned,) suspended him for some pretended injuries offered to his monks. Baker, therefore, supposes that Nigellus had no great share in this foundation, by any charities of his own, but only by granting licences, and perhaps some privileges and immunities, as bishop of the diocese.

As to the notion of St. John's College being more ancient than Peter House, this account has obtained credit by the following circumstance. There seem to have been

two hospitals dedicated to St. John; one, an order of regulars, residing on the spot where St. John's now stands, in the Jewry, the other on the present site of St. Peter's Church, in Cambridge, now little St. Mary's, appropriated by Eustachius, fifth Bishop of Ely, to the religious brethren of St. John.

When Hugh de Balsham had incorporated both in his new college, he appropriated twenty shillings a year, to the regulars of St. John's Hospital, in the Jewry, in lieu of the chapel of St. Peter's, taken into St. Peter's College *by the seculars*. But this was no tribute, or acknowledgment of St. Peter's College holding under St. John's College, nor originally paid for the site of St. Peter's College to St. John's College, but to St. John's Hospital, for the site and endowment of the church of St. Peter's [a].

But the principal evidence, on which Baker grounds his opinion, is, an ancient instrument, now lodged in the Tower at London, in which it is set forth—and upon oath—that the master and brethren of the hospital of St. John the Evangelist held a plot of ground, in fee of the King, whereon the said hospital, with the chapel, was founded; which said plot of ground a certain burgess of Cambridge, named Henry Frost, gave to the college of Cambridge, to build an hospital, for the use of the poor and infirm; and this judicial testimony, he observes, ought to have more weight than any modern flying evidence that is opposed, there being no ancient history that says any thing of such a foundation by Nigellus, Bishop of Ely.

[a] Eustachius, fifth Bishop of Ely, appropriated St. Peter's Church, in Cambridge, now little St. Mary's, to the religious brethren of St. John's. From *an Inspeximus of Hugh and John, Bishops of Ely*, referred to by Baker, in his MS. account.

"I know," says Baker, "it had been more for the honour of the foundation to have given it a greater patron, and larger endowments; but I must prefer truth to the glory of the house, and Henry Frost ought never to be forgot, who gave birth first to so noted a seat of religion, and afterwards to one of the most renowned seats of learning now in Europe."

It should seem, then, that the site of this college had for many ages been appropriated to religious or public uses, and that the house has three times changed its form: 1st, when Henry Frost founded an hospital; 2d, when Hugh de Balsham translated the seculars to St. Peter's; 3d, when the executors of Lady Margaret, in fulfilling her will, erected it into a college, continuing its name to St. John the Evangelist[a].

It has not seldom happened—we have already met with examples in this work—that, either by an influence wantonly exerted, or by circumstances quite accidental, persons have been considered founders of Institutions, who had little concern in raising them, none in their endowment. There is a pride too which particularly attaches to a fraternity of monks. They are fond of claiming relationship to great names: they are proud of kings, of princes, of popes, and bishops; they think it mean to have a citizen for their head: with them kings are gods; popes and bishops are all saints, and a plain citizen they blow away as feathers. While yet their kings have been sometimes only public instruments, names dangling upon charters, and some popes and bishops are commemorated as benefactors who have

[a] MS. account of the Priory of Canons regular.

merely confirmed grants that other bishops gave; *they have given nought, or what cost them nothing.*

Mr. Baker has given a long history of this hospital of St. John's. I have said all that I deem necessary for this place. Nigellus was chancellor to Henry I. and Henry Frost, a plain citizen of Cambridge: I leave the reader from what has been said, to make choice to whom it belongs. But, as before observed, the Johannis Hospitium was not the college of St. John's.

Margaret, Countess of Richmond, then, the same as founded Christ's College, was the foundress of this.

The scheme was suggested to the countess by her confessor, Fisher, Bishop of Rochester; and, indeed, Baker, with that zeal which distinguishes him towards those whom he admires, raises his favourite bishop almost to the character of co-founder. Nothing can exceed his partiality, as already shewn in our account of Queen's, partly from considerations of Fisher's great services to St. John's, and partly of his unjust persecutions from the tyrant Henry VIII. Sympathy, too, with his sufferings, mingled with respect for his character: for, as Fisher was a martyr to his integrity, Baker was a *socius ejectus* for principle and conscience.

In a preceding chapter on Queen's, in speaking of the foundress, I dilated, in a way not exclusively connected with that college; and in this I shall not enter into the question of the legitimacy of the Lancastrian line, and their right to the crown. If they had a right, Lady Margaret should have preceded Henry VII. in the order of succession; and whatever may be thought of him, Margaret was the paramount lady of England: so, agreeably to the practice of giving the full display of charac-

ter to founders and foundresses of colleges, I shall speak of Margaret.

Lady Margaret, then, was daughter of John Beaufort, Duke of Somerset, grandson of John of Gaunt, Duke of Lancaster, and so of course descended immediately from Edward III. wife, too, of Edmund Tudor, Earl of Richmond, son of Catharine of France. Our foundress was thus immediately allied to the crown of France; in relation to England, she was mother of a king, from whom all our English kings are descended; and from Margaret, his eldest daughter, who bore our foundress's name, all the Scottish kings are descended: so that, as Baker observes, "though she herself was never a queen, yet her son, if he had any title to the crown, as he derived it from her, so at her death she had thirty kings and queens allied to her, within the fourth degree, either of blood or affinity, and since her death, she has been allied in her posterity to thirty more:" and, to crown the whole, Henry's marriage with the Princess Elizabeth united the contending titles of the two houses of York and Lancaster. So illustrious for birth was our foundress.

Speaking of Bishop Fisher's Sermon on the Death of Margaret, Baker observes, "One instance of her piety has been omitted by that worthy prelate. She was admitted into the fraternity of five several religious houses (if not more), Westminster, Crowland, Durham, Winburn, and the Charter-house at London, which, in the strain of that age, as it entitled her to the prayers, so it gave her a share in the merits and good works of all these societies: and for her chastity, as it was unspotted in her marriage, so, some years before her death, she took upon her the vow of celibacy, from Bishop Fisher's hands—as appears in a form yet extant upon our registers

—the reason, I suppose, that her portraiture is usually taken and depicted with a veil, and in the habit of a nun. She died at Westminster, the 29th of June, as specified in the college register. Her epitaph was written by Erasmus, for which he had a premium of £20; and so it is entered in an old book of accounts. Her funeral sermon was preached by Bishop Fisher. The charter of the foundation of the college was given the 9th of April, 1511, in the name and by the authority of all the executors; and Robert Shorton was appointed the first master.

With respect to her relation to this college, it appears, that the endowment of it is all specified in the foundress's will. It appears, also, that she was liberal of her own; for she conferred on this house lands and manors, the abbey of Creyke, given her by her son; but God's House, which was the foundation of Henry VI. went a considerable way in this foundation. And hence it was that the master and three fellows of the old foundation (for there were no more), John Scot, Edward Fowle, and Thomas Nunne, were continued members of the new college.

Besides her immediate liberality to this college, she had regard to the University at large. A perpetual public lecture in divinity was instituted in the 18th year of her son's reign; and she appointed Fisher her first reader. She also gave rules and statutes for the choice of her reader: she likewise instituted a similar reader at Oxford, and endowed the office with the same salary. In the 20th year of Henry's reign, she founded a perpetual public preacher at Cambridge, with a stipend of 10*l.* a year, payable by the abbot and convent of Westminster. This office was peculiar to Cambridge. She might,

probably, have intended something of the same kind for Oxford, but it was never realized.

Besides Lady Margaret and Bishop Fisher, a few other benefactors should be enumerated.

Archbishop Morton bequeathed four scholarships; and as he left some scholarships to Cambridge, he left others to the university of Oxford: he also left a sum to the chest of this university, to be employed as loans to poor scholars. He died a few years before the foundation of St. John's.

Ashton, Archdeacon of York, and one of the foundress's executors, founded four fellowships, and four scholarships, for particular counties; Dr. Keyton two scholarships, with preference to the choristers of Southwell. He was buried in the chapel of this college.

The new college of St. John's, then, being founded on the ruins of that old hospital of canons regular, now become dissolute and desolated, soon rose with new powers, like Jesus College, though not with a new name: for it still retained the name of St. John's. The revenues of the old house were not large: according to an authentic account, I am speaking after Mr. Baker, they amounted only to 80*l.* 1*s.* 10*d.*[a]; and from the king's licence of mortmain, it seems that he did not intend the foundation should be over large; it being thereby limited to 50*l.*[b] per annum, besides the revenues of the old house.

[a] This house of canons was always a poor-house as well as illiterate. It consisted only of a prior, and five canons: at its dissolution only of three.

[b] Yet, by the codicil of the foundress's will, it appears she left revenues to the amount of £400 per annum.

It might have been remarked, that, as the foundress and her son died before her wishes in regard to this college were realized, the ratification and completion of them devolved on Henry VIII. But I must now proceed by the mathematician's rule of inverse ratio: as this college is very large, I must, in the same proportion, diminish my attempts; like the epic poet, I must hasten to the event: and so all the difficulties in the way of Lady Margaret's will, the measures taken by her executors to over-rule them, the progress of the establishment, the nature and number of succeeding donations, and bequests, together with the quality and restrictions of fellowships, the number of scholarships, the account of annual prizes, and public examinations (for which this college has always been distinguished), these, and other particulars, not unworthy of consideration, are, not without design, entirely omitted: and I shall only say that the provision of the college, as it now stands, is—for one master, 66 fellows, 114 scholars, and a great number of exhibitioners. I now proceed to other subjects.

Very soon after the charter was obtained, the fabric began to be raised. The expenses attending it were between 4 and 5000*l*. The portion that was first built was the chapel[a], partly composed of the remains of the old

[a] On coming to a reperusal of Baker's History, for the purpose of this college, in confirmation, that the round church was not, as Dr. Caius supposed, a Jews' synagogue, Mr. Baker observes, "it is certain, from an inquisition made in this king's reign (19th Edw. I.), that St. Sepulchre's, in the Jewry, was then a church belonging to the prior and convent of Bernewel, in *proprios usus* (St. John's house, or hospital, &c. p. 15), and that higher up in the last year of Henry III. there is

chapel, and partly of new materials. It was finished in the 5th year of Henry VIII. Rapid progress was made in the other parts of the building, the whole being completed in about four years.

The buildings now consist of three courts, and carry a very venerable, collegiate appearance: the whole college is built of brick, in ancient taste, except the southern side of the outer court, which is cased, and modernized. The rest preserves its original character, without any of the embellishments of Palladian architecture, or the concealments of a 'Ketton en-casement. It is in the Gothic style: I must, however, except the western side of the inner court, which is Grecian, made, however, to assimilate, in some measure, with the other parts of the building. The middle square displays an air of grandeur, from the loftiness of the two towers of the gateway, and of the four other towers raised at the angles of the quadrangle, in harmony with which is the height of the structure, and the spaciousness of the court. The exterior front of the grand tower gateway is much obtruded on, and obstructed for effect, by awkward, ugly walls: still the various devices of crowns, portcullises, roses, the arms of the foundress, the statue of the

an original grant of a house in St. Sepulchre's parish to Galfridus de Alderhithe, perpetual vicar of St. Sepulchre's church;" and since I wrote my account of Peter House, I perceive that Baker speaks of Bishop Wren's having perused and referred to the MS. in the archives, which I refer to (vol. i. p. 3, of this history). I was not aware at the time that Bishop Wren had perused and referred to it, when master of Peter House:—so that, though Mr. Baker seemed to suspect, there might still be some mistake, yet, as I have also perused that very paper, and perceived it to have that very date, I consider no doubt to remain on the subject.

foundress under a canopy, the parapet, and the elevation of the towers at a distance, well adjusted, all combining, are to be much admired. The portico, too, displays much of ornament and curious workmanship. I might enlarge, likewise, on the chapel, hall, picture-gallery, and master's lodge, all having in them much of the antique character. But this must suffice.

With respect to the contents of this library, they are very valuable, though it possesses not so many MSS. as some others: one I have already noticed—a curious MS. of psalmody, the title of which may be seen in the Notes[a]. There are also several of Mr. Baker's, Mr. Ashby's, and others, relating to the history of St. John's.

With regard to printed books, it is rich in Bibles; among others, is a very rare Geneva Bible[b], published in Queen Mary's reign, in 1557, by Conrad Badius, who printed, both at Geneva and Basil, three or four years before the Geneva Bible was printed by Calvin. I cannot help remarking a particular reading, Pet. i. cap. 2, v. 13, 'unto the kyng as unto the chiefe head,' though it was afterwards altered. This is the first Bible with

[a] In Natalitis Confessorum nō Pontificum ad Matutinum Invitatorium, beginning, Regem Confessorum, Dominum, veni te oremus.

[b] I think it was one of Baker's. He has, at least, written in it, liber rarissimus et quantivis pretii. Speaking of rare Bibles, I cannot forbear adding, that next to the Bodleian at Oxford, the public library at Cambridge, and that of the Brit. Mus. the Baptist's library at Bristol contains the greatest number of, at least, rare Bibles. I have there seen a copy of Tyndal's first edition, which is said to be the only one extant, that first edition being partly bought up by Tonstal, and burnt. Of this individual copy, an account may be seen in Mr. Beloe's Anecdotes of Literature.

Drawn & Engd by J. King

Library, St. John's College.

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verses. I think I am correct in saying, Archbishop Laud makes use of this version against the Puritans, "at the name of Jesus every knee shall bow," Phil. ii. 10, in his speech at the star-chamber[a]. There is here also the famous Greek Psalter, by Aldus[b].

Among the MSS. and printed books, I must not forget to mention those of Thomas Baker's printed books (many of which are rare and valuable). They were bequeathed by him, with other legacies, to this college: they have all his name, and *socius ejectus, (ejected fellow)* prefixed, and a great variety of his own notes in them. He was in the habit of making observations in all his books. There is here also a collection of splendid books, classics, French books, and others, left by Matthew Prior, the poet. Some of these, also, are not only splendid, but curious[c].

[a] I allude to a famous speech of his, delivered in the Star-chamber, being an attempt to vindicate his own conduct towards the puritans. It is extremely scarce, a very few copies were printed, only 50, if not less. I have perused a copy in the library of Canterbury Cathedral.

[b] Concerning which, see Maittaire's Annal. Typograph. vol. i. p. 373, and Le Long, Bibliotheca Sacra, vol. i. p. 373.

[c] In King's College library, Aberdeen, I have seen a copy of Trevisa's curious translation of Higden's Polichronicon (very old English), concerning which I took several notes. The translation was finished in 1357; Wynkyn de Worde embellished and enlarged it down to the year 1485, adding several stories. This first volume (at Aberdeen) ends with the sixth book, and a piece of the seventh. I am thus particular, because I was informed by a professor of King's College, that the second volume, belonging to this copy, was in St. John's College library, Cambridge, though it escaped me to make inquiries, when I had an opportunity; which, however, reminds me, how two old friends were brought together, after, perhaps, a hundred years of separation. I allude to the re-union of the two volumes of the magnificent Livy (Venice, folio, 1570), in the public library of Cambridge, of which I have given an account somewhere in M. M.

This, I think, is the largest college in the University—a landscape of vast extent, and of great fertility: in the fore-ground, a garden, replete with fruits, flowers, and shrubs of mingling hues—with side-scenes and avenues leading to spacious meadows, lofty groves, and smiling corn-fields, streams murmuring between, the banks of which are planted with trees, whereon birds are singing on all the branches. We have a succession of uplands and lowlands, with that luxuriance which captivates, and that variety which overpowers the mind, till we repose on aspiring mountains, and inaccessible rocks, which bound the horizon. Here then I can neither take an open, ample survey, nor even a bird's-eye view. I must be contented, and I beg the reader to be contented, with the same sight which is presented in some pieces of Gothic perspective, where much that belongs to the building appears not in view, but a part only can be seen; and this little rhetorical flourish I solicit the reader to take with him, when we come to Trinity.

But to proceed, without figure, to our eminent and learned men of St. John's. State I must to the reader, that I shall be obliged, both in this college, and also in Trinity, to circumscribe myself in regard to poets. I shall little more than mention their names, without entering into detail: but I shall give them a prominent place, and in my rapid discursive tract of genius and literature, place my poet's corner in the middle.

Fuller registers but seven learned men, and, as his manner is, gives not much beyond their names: I shall notice them in my series, but more circumstantially.

Mr. Roger Hutchinson was fellow 1548, and B. D. He was a protestant, and wrote a book, entitled the

Image of God. Dr. John Seaton: Baker speaks of him, as a man of much learning, and as "a noted logician[a]." He wrote a Treatise on Logic, and was prebendary of Winchester. Rodolph Bayns was skilful in the Hebrew language, and royal professor of it at Paris: he was consecrated Bishop of Lichfield and Coventry in 1552, but, being a papist, he was deprived by Elizabeth[b], and died at Islington, near London. George Bullock was admitted master in 1554, and commenced D. D. 1557: he was Lady Margaret's professor, a papist, but a man of great learning, though his name is not entered in the book. He had accommodated himself in Edward VI.'s reign, but was ejected in Elizabeth's. He settled at Leipsic: here he printed a large concordance, of which much has been said: here, too, he died, and was buried in the chapel of the monastery. Thomas Leavor was an eminent professor, and author of some sermons, preached, and published, in a peculiar strain. He was master of the college. It should seem, by one of his sermons preached before the king[c], that Harry the VIIIth's almoners had been his deceivers, or that the receivers had been purloiners. ["No one," says Mr. Baker, "can read his sermons, without imagining he has something before him of Latimer or Luther."] "The kyng's majestye, that deade is, (Leavor was preaching before the kind Edward) dyd gyve a benefyce to be appropriated to the Universitye of Cambridge, in liberam et puram Elemosynam, as free and pure alms, howe is it, hys hands

[a] Hist. of St. John's Col.

[b] Godwin de Præsul. Angl. p. 325.

[c] Hist. of St. John's, p. 45.

were so impure, who should have received it, that he received 600l. of the University for it."

Yet it is remarkable enough, this very person alluded to by Leavor was mentioned as a benefactor: though, that the 600l. was thus drawn out of the University chest, Mr. Baker says, is confirmed from the Archives of the University: he appeals to Hare's Collect. vol. 3; and he more than hints, that the University funds had been dreadfully misapplied, "and nothing to shew for them but auditors and keys." Leavor died at Sherburn: on his tomb was this inscription: Thomas Leavor, preacher to King Edward the VIth. He died in July, 1577.

Thomas Watson, D. D. was master, and Mr. Roger Ascham pronounces him one of the best scholars this college ever bred[a]. Bishop Burnet seems to have confounded him with a John Watson, a great school divine, called by Erasmus the Scotist. Watson commenced D. D. in 1554, and was consecrated Bishop of Lincoln in 1557. In 1559 he was deprived, for refusing the oath of supremacy. He was commonly in the Fleet or Marshalsea, and, at length, in Wisbech Castle, where he died, aged 66 or 67.

James Pilkington passed some years in banishment during the reign of Mary; but was admitted master of St. John's in 1559. Mr. Baker describes him as a hot puritan, out of whose school proceeded Cartwright and others. If so, he managed matters more dexterously than some of them: many puritans were preferred to prisonage; Dr. Pilkington to the bishopric of Durham, to which, according to Godwin, he was consecrated in the third year of Elizabeth, and which he enjoyed 16 years. He lies entombed near the high altar in Durham cathedral.

[a] Schoolmaster.

Here then Cartwright, the well-known controversialist on the side of the puritans, though alluded to before as the deprived Lady Margaret's professor, should be mentioned again, for he was fellow of this college. I think it unnecessary to enumerate his writings. This is the writer, in favour of whom, and others, when imprisoned in the Fleet, King James of Scotland, after our James I.[a] wrote a letter to Queen Elizabeth, and whose writings at length found a more able opponent[b] in Hooker than they had in Whitgift. Dr. Cartwright died in 1604.

Dr. Redman is mentioned by Ascham, as one of the great revivers of classical literature in this house, during his time, and as particularly distinguished for his discourses in favour of a married clergy, and against the several popish doctrines. Two discourses on Justification and Grace he published, which are spoken of as very learned. He died in 1557. I shall just notice two more persons of talents, under this head, of very opposite sentiments; the one, Dr. Langbaine, an ardent papist, who had been fellow, and became Archdeacon of Lewes: he wrote Confutationem Catholicam Nicholai Ridley (the bishop) de Eucharistia; the other, William Morgan, D. D. consecrated Bishop of Llandaff 1595, and translated to St. Asaph in 1601, as a remuneration for his being the first who translated the Bible into Welsh. He was assisted in this work by Dr. Parry, who succeeded him as Bishop of St. Asaph.

Hitherto we have spoken, principally, of controversialists—papists, protestants, and puritans—and it would be easy to extend the list; much too might be said of disputes about the alteration of statutes, the ejections

[a] It may be seen in Piercii Vindic. Nonconformistarum, part 1ma.
[b] Author of the Lawes of Ecclesiastical Polity.

from masterships and fellowships, and altercations about matters both doctrinal and disciplinarian: for these were shifting, changing, manœuvring, quarrelling, and accommodating times. Let us now consider a man principally distinguished for his classical literature; one who, though a divine, was no zealot, though a scholar, no dogmatist, and though accustomed to instruct princes, has delivered some admirable lessons for ordinary readers, and the most youthful minds.

Roger Ascham was a protestant, and chosen fellow under, and principally through, the management of a popish master, Dr. Metcalf, described by him not as a first-rate scholar, but as foremost in encouraging literary merit, wherever found. Ascham next became public orator, and afterwards tutor to Prince Edward and Princess Elizabeth, and when Elizabeth became queen, Ascham still continued her preceptor and Latin secretary. In the latter capacity, he went into Italy and Germany; and, on his return into England, published a Discourse on the State of Germany, and the Court of Charles V. He published, too, Toxophilos—for, like Milton and Locke, he greatly studied to take exercise into his theory of tuition. In the last-mentioned book he treats of shooting with the arrow, a favourite amusement with the English in his time: he, further, wrote some elegant Latin epistles, particularly one to Sturmius, a German; and perhaps acted as Queen Elizabeth's Latin secretary, with regard to some curious Latin epistles, described as Elizabeth's, in the public library at Cambridge: but the work by which he is principally known is his *Schoolmaster*, being a plain and easy Way of teaching Children the Latin Tongue.

I shall copy a few lines, which I said concerning this book in M. M.

"Ascham was an enemy to reading grammars by themselves, and labouring at rules, without any knowledge of the language. His advice was, that children should first learn the eight parts of speech, and the concords, and then proceed immediately to practice; that the master should teach, as Ascham expresses it, the cause and matter of letter, and keep construing it. After this, the pupil was to sit by himself, and write down, in a paper-book, his translation, without any prompter. This English was then to be translated back again into Latin. Milton also was dissatisfied with the usual way of initiating children into the Latin language, and, to simplify instruction, wrote what he calls *accidence commenc't grammar*[a]."

It is remarkable, that it was an hundred and twenty years after the publication of the first edition of the Schoolmaster, that a second was made; so that, as Mr. Upton observes, the book was in danger of being lost. Mr. U. fellow of King's, revised it, and published it with

[a] Ascham follows his friend Sturmius. The principles are much allied to those laid down by Posselius, in his Book de Ratione discendæ et docendæ Linguæ Latinæ, A. 1642. But Posselius was a friend to the *Virgula obliqua*, and the Metus Pœnarum. Not so Ascham. Nothing can be more admirable than what Ascham says on that subject.

I cannot forbear adding, that Locke, acting on the same principles as Ascham, translated into English Æsop's Fables, which were published, and that his mode of discipline in the art of instructing children is in harmony with Mr. Ascham's. I do not drop these hints without a meaning. See Mr. Locke's Treatise on Education.

explanatory notes, in 1711. But Mr. Bennet has since appeared as editor of all Mr. Ascham's English works.

Let us now turn into poets corner: here we have Mr. Arthur, an early protestant and fellow, who wrote tragedies; Thomas Drant, fellow, author of Sacred Poetry, in Latin; Sir Thomas Wiat, and Mr. John Hall, both historiographers, and also poets; Bishop Watson too, already mentioned, was an admired Latin poet[a]; Ben Jonson, the famous dramatist[b]; John Cleveland, already mentioned, was fellow[c]; Ambrose Phillips, the writer of Pastorals, was of this college; the lively, elegant Matthew Prior, was fellow; Mr. Broome, of more modern time, was student; Mr. Bampfield, author of some elegant sonnets, and Mr. Richardson, who wrote some dramatic pieces, particularly the Fugitive, were of St. John's.

This account of our poetical writers will seem very concise; but the truth is, on finding them so numerous, I meditated, and in part executed, a plan, proportionably extended: but it could not be adapted to this work, and may find, probably, some other place.

In succession to Redman, Cheke, and Ascham, the most eminent classical scholars educated here, were,

[a] Mr. Baker says, he wrote a tragedy, called Absolom, that was greatly admired by the best critics at Cambridge; but he would not publish it, because it had an anapæst in paribus locis, in a few instances, where there should have been Iambics.

Hist. of St. John's College.

[b] Mr. Peter Whalley, in the Life prefixed to Ben Jonson's works, gives him to Cambridge, and he is generally claimed for St. John's: but, according to Baker, this is from tradition, for Jonson's name appears on no list in that college. *Hist. of St. John's.*

[c] First of Christ's.

Andrew Downes, B. D. (called by Bishop Montague "that walking library"), and John Bois, B. D. both fellows, and both assistants to Sir Henry Saville, in his translation of St. Chrysostom. But remarkable it is, that, notwithstanding the flourishing state of classical learning here, for some time [a], it soon fell into total neglect. Ascham dates its decline from the accession of Mary [b], to that of Elizabeth; and Baker says, that at the time Bois came here, Greek was almost entirely lost. This was partly owing to the change of religion, which discountenanced the *new learning*, and partly to the controversies about doctrines, church discipline, and ceremonies, which so occupied the puritans. Mr. Bois was author of Notes on the Four Gospels and Acts, which Mr. Smyth calls learned.

At a period not very distant from each other, three persons were educated here, each very eminent, though pursuing different walks of literature: Mr. Henry Briggs born 1560; Thomas Gataker, 1574; and Sir Kenelm Digby, in 1603.

Henry Briggs, admitted scholar here in 1579, took his A. M. in 1585, and was chosen fellow in 1588, being an eminent mathematician, the first chosen professor of geometry, in Gresham College, in 1596; soon after which, he invented a table, by which the magnetical declination being given, the height of the pole may easily be found [c]. But he soon became "wholly taken up with

[a] Mr. Ascham observes, "that in his time Sir John Cheke and Dr. Redman did breed up so many learned men in that one college of St. John's, as I believe, the whole university of Louvain in many years was not able to afford." *Schoolmaster, p. 61, Upton's edit.*

[b] Schoolmaster, p. 168, 169, 170.

[c] Ward's Lives of the Professors of Gresham College, p. 121.

the noble invention of logarithms," then lately discovered by John Neper, Baron of Marcheston, near Edinburgh, in 1616. He brought through the press an English translation of the baron's Canon merificus Logarithmorum, adding a Preface: and the next year published, for the use of his hearers at Gresham College, his Logarithmorum Chilias Prima. After Baron Neper's death, according to his desire, Briggs published his discoveries, with his own calculations, and is allowed to have had not only the merit of an improver, but, in several particulars, of a discoverer. His famous work was Arithmetica Logarithmica.

Mr. Briggs, in the year 1619, was appointed also, by Sir Henry Saville, warden of Merton College, his first professor of geometry, and went to reside at Oxford in 1620. He died the 26th of Jan. 1630, in Merton College, and was buried in the college chapel, beside the honorary monument of his friend and founder, Sir Hen. Saville[a].

Thomas Gataker, B.D. was a critic, who wrote the Treatise on the Nature and Use of Lots, and Opera Critica; in his religious sentiments a puritan, and one of the assembly of divines, in connexion with whom he undertook what has been called the Assembly's Annotations on the Bible, in which, however, Mr. Gataker took the principal share. He died in 1654.

Sir Kenelm Digby was a friend of Descartes, a great admirer of his Philosophy, and author of a work entitled, "Theoria Analytica viam ad Monarchiam Scientiarum demonstrans;" of two Books in Refutation

[a] An account of his writings, published by himself, and of his posthumous works, may be seen in Dr. Ward's Lives, &c. ut supra.

of Peter Ramus's Method," and two on the Art of Swimming: these two last are also in Latin. He published, in English, a Dissuasive from taking away the Goods and Livings of the Church. He died, on his birth-day, in 1665.

Two celebrated statesmen, though at different periods, and of different qualifications, received their academical education at St. John's, Sir Thomas Wiat, in Henry the VIIIth's reign, and William Cecil, Lord Burleigh, in Elizabeth's: Wiat, too, was distinguished as an author.

Wiat was a man of quick perception, Cecil of patient observation; Wiat of lively, but pertinent wit; Cecil of well-balanced and weighty remark; Wiat a poet, antiquary, and historiographer; Cecil the profoundest and most guarded politician of his age, and of whom Queen Elizabeth said, when Cecil's servant desired her majesty "to stoop," on entering the door of Burleigh House (her head-dress being much heightened) "For your master's sake, I will stoop, but not for the King of Spain[a]."

Sir Thomas Wiat wrote a Treatise on Justice, to which Camden is allowed to be greatly indebted in his Annals of Queen Elizabeth; and to his talents and genius both Leland and Camden bear the amplest testimony[b]. Cecil's extraordinary remarks[c] on record supply the want

[a] See Lloyd's Statesmen and Favourites of Engl. p. 291.

[b] Bella suum merito jactet Florentia Dantem,
Regia Petrarchæ Carmina Roma probat:
His non inferior patrio Sermone VIATOR,
Eloquii secum qui decus omne tulit.
Leland.

Eques auratus splendide doctus.
Camden.

[c] England's Statesmen, &c. as above. The closing one there mentioned is very fine. "It's for omnipotence to do mighty things in a

of much authorship: he was father of an author of some note[a]; and both father and son were chancellors of the University of Cambridge.

Wiat was so distinguished a wit, that his name passed into a rebus, *a wit-(Widt)*; but there was wisdom even in his wit, and it has been well observed, he never rendered himself contemptible, to please others; as of Cecil, in reference to the University, that though the rent-corn first grew in Sir Thomas Smith's head, it was ripened by Burleigh's assistance, whereby, though the rents of the colleges stand still, their revenues increase.

Let us attend for a moment to our ejected loyalists and non-conformists. In the time of Charles the First, 29 masters of arts, with the master, Dr. Neale, were ejected by the Parliament, according to the statement of Querela Cantabrigiensis. None of their writings are mentioned by Walker[b], nor will be here, except they fall in the regular course of our observations. There were several ejectments of puritans at the Revolution, though not in the same proportion, for several who were of puritanic principles, contrived to keep their ground; and of Dr. Tuckney I shall speak under Emmanuel College.

Here, too, should be remembered Sir Thomas Wentworth, Earl of Strafford, the firm adherent to Charles I. and patient sufferer in his cause: he was a student in this college; and his letters relating to Ireland (when he was lord-lieutenant), published by a gentleman of St.

moment; but degreeingly to grow to greatness, is the course he hath left for man."

[a] He wrote against the papists, and against Dr. Dee's Proposals for the Reformation of the Calendar.

[b] Sufferings of the Clergy, p. 148, 2d part.

John's, together with his Defence on his Tryal, place him high on our list of authors: his Trial forms one of the folio volumes in Rushworth's Collections. He was beheaded in 1641.

Lord Falkland, who fell in the same cause, was, also, a student of this society: he wrote several treatises against popery: Mr. Smyth mentions, also, General Fairfax, as having been educated here, whom he describes as the noted general for the army, and author of his own memorials, besides poems.

I shall just notice here two or three writers of very different persuasions. 1. Bishop Williams, who wrote a Defence of the Holy Table and Altar, and left behind him Latin Notes on every book of the Bible, except the Revelations. 2. Two popish writers, Mr. Serjeant, who published a Sure Footing in Christianity, and Catholic Letters; with Dr. Godden, the author of Dialogues, in Defence of the Catholics. 3. William Whitacre, D. D. "who, though never a bishop," as Baker expresses it, "was one of the greatest men this college ever had." Of him, indeed, I should have spoken before. For he was admitted master in 1586; *was Regius Professor when about twenty-one*, and died Dec. 24, 1595.

In many of his principles Dr. Whitacre was a Puritan. But in one of his Theses he defended a principle, which is the main support of Mr. Hooker's Ecclesiastical Polity. He wrote much against Stapleton and other Romanists. His Latin works make two volumes folio: and it is he of whom Bellarmine said, "He was the most learned heretic he ever read."

And as some protestants are apt, over-zealously, to speak of all Catholics as persecutors, I shall copy, verbatim, the following article from Mr. Smyth, for I

know nothing further of the author: "John Austen, schol. a popish writer of note, author of the Christian Moderator, or Persecution for Religion condemned; Devotions, or the ancient Way of Offices; Treatise in behalf of the Oath of Allegiance; Punctual Answer to Archbishop Tillotson's Rule of Faith, &c. He died 1669."

Baker, our Cambridge collector and antiquary, so frequently introduced, will bear being introduced again, and is, indeed, *entitled*, in these volumes, to most respectful attention.

Mr. Thomas Baker took his A. B. degree in 1677; was chosen fellow in 1679, and proceeded A. M. in 1681. He was collated by Lord Crew, Bishop of Durham, to the rectory of Long Newton, in that diocese, and it was understood to be the Bishop's intention to have bestowed on him the most valuable prebend in his cathedral, called the Golden Prebend. But having taken the oath of allegiance to James II. he thought himself bound by it. So, on refusing to take the oath to King William, he lost his living, all *golden* hopes, and even his fellowship. His living he resigned, August 1, 1690. There is so strong a mark of a great and good mind in the following letter, that I feel persuaded it will please every reader: it is copied from Mr. Masters's Memoirs of the Life and Writings of Mr. Baker.

A Letter of Mr. Baker's, addressed to a Friend, on his resigning his Living.

SIR,

I must desire you once more to return my humble thanks to my Lord, (*the Bishop of Durham,*) as for all

his favors, so particularly, that my living has been reserved to me so long; and that my Lord may not suffer by it, I have nothing further to desire, only this, that my Lord would now dispose of it.

I am very sensible of his Lordship's favour, and with how much goodness I have been treated in this whole affair, and therefore I do now part with it with as much thankfulness as I did receive it.

I am not desirous to know my successor; whoever my Lord thinks fit to succeed me, shall be acceptable to me, and I shall not only be in charity with him, but shall have a friendship for him; and if any thing further be required of me, to make the living more easy to him, I shall be ready to do it upon the least intimation of his Lordship's pleasure.

I do not know whether I have said enough, if I have not, I must desire you to say it for me.

I am to thank you for your letter, and all your kindness and favours, though they were unnecessary to me; for though you said nothing, yet I could never so much as doubt of it, as being so much already,

Sir,

Your obliged humble Servant,

THOMAS BAKER.

On the 20th of January, 1716, Mr. Baker, with several other (*non-jurors*) learned, peaceable, and inoffensive men—I am using Mr. Masters's words—were dispossessed of their fellowships.

Still, however, Mr. Baker continued to live in college, on a small annuity, the fortune bequeathed him by his father. How he passed his time I think unnecessary to

state, having already given an ample account of his MS. Collections relating to Cambridge, and his Reflections on Learning. He died in his rooms on the 2d of July, 1740, aged eighty-four.

Besides Mr. Masters's account of Baker, several others have been given, one by Lord Orford, in the quarto edition of his works, written in 1778; another in Mr. Nichols's Literary Anecdotes of the 18th century, vol. v. a third in Mr. Cole's Collections in the British Museum; a fourth in the Biographia Britannica, the first edition, which has been considerably enlarged and improved in the last[a].

[a] It is said in the last edition of the Biographia Britannica, that on Baker's losing his fellowship, Matthew Prior, the poet, allowed him to receive the profits of his. This is admitted on some intimation from Dr. Goddard, late master of Clare Hall. But Mr. Masters thinks there is no foundation for the opinion, and for many reasons he is, probably, right.

Mr. Masters, (in his preface,) who composed Baker's Life, principally from materials collected by Dr. Zachary Grey, and left to him for that purpose, charges Mr. Cole with having made some unfair, unauthorized use of them; for it seems he also intended to have published a life of Baker. What use Mr. Cole has made of them I know not, never having perused his papers on that subject. But I speak from the best authority, when I say, Mr. Masters is not correct in his intimating (Pref. to Baker's Memoirs, p. 9.) that the article Baker, in the last edition of the Biographia Britannica, was chiefly compiled from his MSS. The editor was Dr. Kippis, between whom and Mr. Gough, (whom he also charges with making some unfair use of his MSS.) there was *no* communication. The additions, besides those made by Dr. Kippis himself, were communicated by Mr. Robinson. See Robert Robinson's Life, p. 131. With respect to other matters, it appears, that Mr. Nichols, Mr. Gough's friend, was also in possession of some papers, relating to Mr. Baker, which he purchased of Mr. Burnham, bookseller, in Northampton, in

Before I touch on more modern times, I must notice two or three more (just mentioning their principal works); and I must not pass over Dr. William Cave, author of a useful and learned work, The Historia Literaria, published in 1688 [a]; John Milner, B. D. vicar of Leeds, in Yorkshire, wrote a Church History of Palestine: Bishop Stillingfleet, is well known for his writings against both Papists and Dissenters. Beveridge, Bishop of Bath and Wells, published on the Oriental Languages and Chronology, and various volumes of sermons, with his own private thoughts, written while he was scholar at Winchester College. Dr. John Smith was author of a translation of the venerable Bede, published in 1722. Dr. Needham is known as editor of Theophrastus's Moral Characters: and Dr. John Edwards, as a celebrated Arminian divine, who wrote Theologia Reformata, and a Body of Practical Divinity. Dr. E. was fellow.

John Gauden, D. D. Bishop of Exeter, in 1660, and translated to Worcester in 1662, though omitted in his proper place, must not be passed over: he was scholar of this house, but an author rather of notoriety, than excellency; reputed by many the author of the famous Εικων Βασιλικη, of which, in different languages, there were printed 50 editions, in one year; and of which Hume

1788. See this matter explained in Literary Anecdotes, vol. ii. under the article, Dr. Zachary Grey, and again, vol. v. under Mr. Thomas Baker.

[a] The whole title is, Scriptorum Ecclesiasticorum Historia Literaria, a Christo Nato usq. ad Seculum xiv. Facili modo digesta, qua de Vita illorum & Rebus Gestis, de Secta, Dogmatibus, Elogio, Stylo, de Scriptis genuinis, dubiis, suppositiis, deperditis, Fragmentis, deq. Variis operum Editionibus perspicue agitur. There is an Appendix, by another hand, bringing it down to 1607.

says, "Many have not scrupled to ascribe to that book the subsequent restoration of the royal family[a]." But whatever is determined on that work, Gauden wrote some bombastic pieces; among others, one entitled Ιερα Δακρυα, Ecclesiæ Anglicanæ suspiria, *The Tears, Sighs, Complaints, and Prayers,* of the Church of England; Hieraspistes; Funerals made Cordials; and some Sermons[b]. He died at Worcester[c], and lies buried in the choir, where a monument is erected to his memory.

John Newcome, D. D. was chosen Lady Margaret's professor in 1727, and, on the death of Dr. Lambert,

[a] Hume inclines to the opinion, that it was not written by Gauden, induced to it by external evidence, but principally by the internal, the style and composition of the Εικων Βασιλικη, between which, and that of Gauden's, he thinks, there is no manner of comparison. The arguments, on both sides of the question, are stated at large in Nichols's Anecdotes of Literature of the 18th Century, vol. i. p. 522: and whichever side the argument takes, it leaves Gauden an impostor. If he wrote it, he palmed it on the world for Charles the First's; if not, he pretended to the merit, and obtained by it his bishopric; though he had declared against episcopacy, and, it is said, advised Charles II. by letter to abolish episcopacy in Scotland. Bishop Godwin says of him, Unde nata suspicio, illum non regis, quam adversariorum partibus favere et adulari, quam tamen ipse sedulo a se amovere studebat. He is speaking of his appointment to the deanery of Bocking by the Parliament. Vid. Godwin. de Præsul. Ang. p. 473.

[b] In the Notes of Mr. Robinson's translation of Claude's Essay on the Composition of a Sermon, vol. i. p. 383, he observes, "the filthiest sermon, that I ever read, was preached by the glorious author of Icon Basilike, Dr. Gauden," from Jeremiah viii. 11; and truly the specimen produced is enough to make a hale man turn sick.

[c] There is a curious account of Bishop Gauden, in Nash's History of Worcestershire, who inclines to the opinion of Hume, that Icon Basilike was not written by Gauden, but Charles I. and leaves to the former only the merit of being a deceiver.—Hist. of Worcestershire, vol. ii. p. 158.

master of this college. He wrote, I understand, some Notes for Dr. Grey's Hudibras, which were, however, not inserted, and published a few single sermons: but I suspect, for I never saw them, he is less to be admired for what he published, than censured for what he suppressed; for it was Dr. N. who caused Baker's account of this college to be suppressed, when it was in contemplation to have it published.

Thus far we have seen our Lady Margaret to be the fruitful mother of many children; nor has she, as we approach nearly to the memory of man, been less productive.

Thomas Rutherforth, D. D. was eminent in his day, and Regius Professor of Divinity in 1756: he published several books on morals, mathematics, and divinity, the principal of which was, his "Ordo Institutionum Physicarum." He was a strenuous asserter of the doctrine of the Trinity, and of subscription to the 39 Articles, in opposition to the Unitarians. He took his S. T. P. degree in 1745, and died in 1771.

John Taylor, L. L. D. was a learned critic in Greek literature, editor of Demosthenes, and who first brought Lysias[a] out of his great obscurity into public notice[b]. He was also skilled in the civil law, and published, at Cambridge, a work of some celebrity, *Elements of Civil Law*. He was the confidential friend of Mr. Jeremiah Mark-

[a] First published at Cambridge, in 4to. 1748. The notes of Wolfius are intermixed with those of Taylor's and Markland's. But Dr. Taylor did not live to complete his work: so that only the first volume was published.

[b] Qui auctorem, nulli ex vetustis ingenii aut styli laude cedentem, ex latebris (delituit enim fere ad oblivionem) atq. ex situ produxerim Præf. ad Lysiam.

land, the critic, and Dr. Askew, the collector of Greek books and MSS. To the former he is indebted, in his Notes on Demosthenes and Lysias, and being much benefited by the MSS. of the latter, he bequeathed to him many valuable printed books, with his own notes and MSS [a]. These were disposed of at Dr. Askew's sale, and most of them purchased for our Universty-library, where they are now deposited; among which are his Elements on the Civil Law, with his own notes, and Homer's Odyssey, with the neglected ancient Greek letter, called the Aeolic Digamma [b], to the three first books. The notes and MSS. of Dr. Taylor's own writing, are incredibly numerous and copious. He took his L. L. D. in 1741, and died in 1766.

William Samuel Powell, A. B. 1738—S. T. P. 1757, is well known in the annals of our University-history: he succeeded Dr. Newcome as master; and was as strict a disciplinarian in his own college, as he was in the University. He had been a distinguished tutor; to whose advice it was owing, that Mr. Mason, who was student here before he went to Pembroke, printed MUSÆUS, the first in the order of his poems. He expresses his respect for his tutor thus:

> There still shall Gratitude her tribute pay
> To him, who first approv'd her infant lay,
> And fair to Recollection's eyes
> Shall Powel's various virtues rise [c].

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[a] All his MSS. and printed books, with MS. notes, are distinguished in the Bibliotheca Askeviana Manuscripta, printed in 1784.

[b] Vide Dawesii Miscellanea Critica, sect. iv.

[c] Necrology, p. 229.

Dr. Powel was a great disciplinarian in his college, and aimed to be one in the University. This appears from a volume of his sermons, published after his death by Dr. Balguy; particularly by his sermon in favour of subscription to the 39 Articles: he was, however, thought to be over-rigid; which I mention, without meaning to impeach either his sincerity or ability; he was allowed by those, who differed from him, to possess much of both; and one of his greatest admirers admits he was severe [a].

Dr. Powel's discourses alluded to above, were published in 1776, with his life prefixed by Dr. Balguy: he also published two or three single sermons, with one or two other pieces. Besides his oppositions to Dr. Jebb and Mr. Tyrwhitt, in the University, on the subject of subscription, he was one of the writers who engaged in the controversy on the Confessional. His famous sermon is entitled, a Defence of Subscription required in the Church of England; a Sermon preached before the University, on the Commencement Sunday, 1757.—Dr. Powel died in 1775.

[a] "Indeed," says Mr. Cole, "he was a man of a rugged and severe discipline; but virtuous, learned, and by no means beloved. As he was a strict disciplinarian, so he was by nature positive and obstinate, and never to be beat out of what he had once got into his head."

Cole's MSS. as inserted in Nichols's Literary Anecdotes, vol. i. p. 575.

Dr. Powel was as rigid against Trinitarians as Unitarians, if they did not fall into his notions of discipline; as appeared in the case of Mr. Rowland Hill, whose testimonials he refused to sign, though he professed, that he believed the 39 Articles, and was quite prepared to subscribe them. Vol. i. p. 575.

Francis Okely, A. B. 1739, appears never to have taken his A. M. probably from some scruple of conscience, for though a friend to the established church, he went early among the Moravians: he visited their settlements in Nisky, in Upper Lusatia, and though reckoned a good classical scholar, wrote to the INSPECTOR[a], the Rev. Christian Theodore Zembsch, recommending the Introduction of the Fathers, instead of Heathen Greek; he at length settled as minister of a congregation of Moravians at Northampton.

But the Moravians considered Mr. Okely as a disciple of his own school, not *strictly* of theirs: at Northampton, Mr. O. had a printing-press at his own house, and various little pieces, of a mystical kind, issued from it, of which the principal were, the Divine Visions of John Engelbrecht, a Lutheran protestant, whom God sent from the Dead to be a Preacher of Repentance and Faith to the Christian World, 2 volumes; Memoirs of the Life, Death, Burial, and wonderful Writings of Jacob Behmen; Dawnings of the everlasting Gospel-light. Some of his pieces are little twopenny copies of verses, in blue paper: but Mr. O. seems to have been proud of his college, always putting in the title-page, by Francis Okely, formerly of St. John's College.

One publication of Mr. O.'s is of more promise, and from a better school; the Greek translation of some of the Psalms of David, by Serranus[b], with a Latin version:

[a] The Επισκοπος of the Moravian Synod.

[b] Serranus was a Frenchman, who published an edition of Plato, highly commended by Henry Stephens: it is in 3 splendid volumes, folio. Of his Greek translation of the Psalms, Duport, who published himself a Greek translation of David's Psalms, in verse, says, Si to-

it is accompanied with Henry Stephens's famous Address to Christian Schoolmasters. These were published in 1770, agreeably to the aim of Mr. O.'s visit to the Moravians' university, which was, to recommend the Fathers, and the sacred poetry of the Jews, in preference to heathen Greek and Latin; in which, however, he did not succeed: the Moravians in their university still continue to read their Greek and Latin authors.

In regard to this gentleman's religious views, they were midway, between Baron Swedenborg and Jacob Behmen. He was not considered by the Moravians as one of the regular ministers of their settlements: he was never ordained among them[a], though they received his ministry, and greatly respected him as an upright, conscientious man; and I have dwelt on him the rather, as being the only Cambridge man that ever went among the Moravians, as a minister[b].

tum profecto transtulerit Psalterium, vix aliorum aut ingenio aut industriæ locum reliquisset; adeo cæteros omnes, meâ quidem sententiâ, in hoc genere metaphraseos excelluit. Præf. ad Metaphrasem Psalmorum.

This work is accompanied with Greek prayers by Serranus, and Henrici Stephani, atq. Græcorum quorundam Lyricorum Poemata Sacra. It is, indeed, a valuable publication; of Serranus's Metaphrase there is only another edition, printed by H. Stephens in 1575; and whatever may be thought of Mr. Okely's other performances, his share of this work (I mean his Latin Prose Translation, for it has no notes) is very neatly done.

[a] The Moravians, or Unitas Fratrum, as they call themselves, lay claim to being a *regular Episcopal church*, and so were allowed to be by a committee of the House of Lords, who sat upon this subject in 1749. Accordingly, if any minister goes over to them from the Episcopal Church of England, or the Romish Church, they never re-ordain him.

[b] So I am informed by a respectable minister among the Moravians.

John Mainwaring, fellow, was S. T. P. in 1758, and made Lady Margaret's professor in 1788. He published a volume of sermons. Samuel Ogden, fellow, S. T. B. 1748, S. T. P. 1753, and appointed Woodwardian professor of Mineralogy in 1764. He was an admired preacher in his day, and published a volume of sermons: since his death, Dr. Hallifax edited his sermons, in 2 volumes, 8vo. 1780, with a postscript, defending Dr. O. from the censure of Mr. Wainwaring, dated July 4, 1780. John Symonds, fellow, took his A. M. degree in 1736, his L. L. D. in 1772; in 1771 he was made professor of modern history. Dr. Symonds published, Observations upon the Expediency of revising the present English Version of the Four Gospels; and they are made with freedom, yet with liberality.

Theophilus Lindsey (a name in great repute with the modern Socinians, or Unitarians), fellow, A. M. in 1748, and formerly vicar of Catterick, in Yorkshire: he, (as well as Mr. Mason, between whom there had subsisted great friendship at college) had been pupils of Dr. Powel, but he soon turned into another school, and in 1773, having rejected the doctrine of the Trinity, he resigned his living, and with it, all prospects of future preferments, of which, by his connexions with some noble families, as well as his abilities, and course of studies, he might have entertained very reasonable expectations. He left Catterick in 1773. The sermon which he preached, on leaving his parishioners, was his first piece published.

Mr. Lindsey next published, "An Apology for resigning the Vicarage of Catterick," which was followed by a "Sequel" to it. On April the 17th, 1774, he open-

ed a new chapel at Essex House, in Essex Street, London, the worship of which was conducted according to Dr. Clarke's amendment of the liturgy of the established church. The arrangements made for this form of worship were conducted much in union with Dr. John Jebb[a].

The leading aim of this reformed liturgy (as its advocates call it) is to exclude the worship of a Trinity of persons, and to ascribe Deity alone as a *unity* to the Father. Mr. Lindsey, and his disciples, have chosen to call themselves rather Unitarians than Socinians, not professing in all points to follow Socinus[b]; and this is the leading view in Mr. Lindsey's writings, which are confined to theology and theological criticism. Of these, the principal, besides those mentioned, are entitled, The

[a] Dr. Disney's Life of Dr. Jebb, p. 84, 85.

[b] In the use of names to different parties of professing Christians, no invidious distinctions are intended, here or elsewhere; but merely specifications or classifications of religious opinion. Catholic, Papist, Protestant, Episcopalian, Presbyterian, Unitarian, Trinitarian, Socinian, Methodist, Baptist, Moravian, Quaker, and the like, are terms sometimes used in a sense bordering on contempt or reproach, but no such sense should be admitted in a work of this kind. Every party has a right to its own interpretation of doctrine, and will deem that appellation only the proper one, which they give themselves. On the one hand, "The dispute is not, whether there be one God or three Gods; but whether the divinity of Jesus Christ be incompatible with the unity of God, which unity both sides believe." Robinson's Plea for the Divinity of Christ. On the other hand, those who call themselves peculiarly Unitarians may not choose to be called Socinians (though they believe one leading doctrine, in common with Socinus), as not being pledged to believe all that Socinus, and the Fratres Poloni believed. But religion has been treated like a watch, pulled to pieces by unskilful hands, nor can any art, even in idea, put it together again, but one, which is, that of paying a sort of affectionate deference to the opinions of others, and in this sense, *loving and honouring all men*.

Catechist, or an Inquiry concerning the only true God; an Historical View of the State of the Unitarian Doctrine and Worship; Vindiciæ Priestleianæ; an Address to the Students of Oxford and Cambridge; an Examination of Mr. Robinson's Plea for the Divinity of Christ; Conversations on Christian Idolatry; and Conversations on the Divine Government, shewing that every thing is from God, and for good to all. Mr. Lindsey died Nov. 3, 1808, aged 86.

Since his death have been published Sermons, with appropriate Prayers annexed, in 2 volumes, and the Rev. Mr. Belsham, the present minister of Essex Street chapel, has published (in 1812) "Memoirs of the late Rev. Theophilus Lindsey, addressed to Richard Reynolds, Esq. of Paxton, Mr. Lindsey's earliest pupil, and through life his intimate and chosen friend."

David Simpson, student, took his A. M. degree in 1772: while in college, he was understood to favour the principles of Mr. Berridge, which were those of the Methodists, and afterwards preached them at Macclesfield, in Cheshire, having been minister of Christ Church in that town, for many years.

During this time, he published various books; on the Prophecies; Scripture Biography; an Essay on the Authenticity of the New Testament, in Answer to Volney and Evanson. His last is entitled, A Plea for Religion and the Sacred Writings, addressed to the Disciples of Thomas Paine, and wavering Christians of every Denomination, 1808. This volume is accompanied with two remarkable appendices; one relating to reformation, more particularly in reference to the church establishment; the other, to his own withdrawing from the established church, and "renouncing a situation which, on many ac-

counts, had been extremely eligible[a]." Mr. Simpson's reasons for receding were not the same as those of Mr. Lindsey; he believed the doctrine of the Trinity, the divinity of Christ, and of Justification by Faith; or, as he expresses it, "the General Doctrines of the Church he very much approved and admired." I do not propose entering upon his particular objections; but I persuade myself, as he every where expresses himself partially towards the Methodists, and his way of considering subjects bears so close a resemblance to what he admired in that people, he could not, were he alive, disapprove being ranked in that number. Mr. Simpson, it seems, did not live to put his designs in execution.

Some account has been given of Mr. Horne Tooke's Diversions of Purley, in our history of the literature of the University; so the less will be expected here.

Mr. Tooke *(then Mr. Horne)* was student of this college, and took his A. B. degree in 1758, his A. M. in 1771. For some time he was vicar of Brentford in Middlesex, but soon resigned his living, and applying himself to the law, became a student of the Inner Temple. His acquaintance with subjects relating to the common law of England was allowed to be considerable, and in two or three smaller works published by him, he shewed great acuteness. Having, however, been in *holy orders*, the benchers of the Temple over-ruled his being called to the bar.

Still, we are not to look for Mr. Tooke among theologians; nor was it discreditable to disclaim the fruits, when the labour grew irksome, nor to cease to profess what he did not believe. We must look then

[a] Plea, &c. p. 232.

upon him, as a Collins, Machiavelli, Hobbes[a], or Lockes[b].

Mr. Tooke died at Wimbledon, in Surrey, in 1812.

[a] Mr. Philip Mallet dedicates his edition of Hobbes's Treatise of Human Nature, and of that on Liberty and Necessity, published in 1812, to Mr. Tooke, saying, "And surely the philosopher of Malmesbury has a natural claim to the notice and the recommendation of the philosopher of Purley." But there are few writers who ought to be more read with a distinguendum est, than Hobbes; and none more ignorantly abused—by persons who never looked into their writings, than Hobbes and Machiavelli; and in classing Tooke with Collius, Machiavelli, Hobbes, and Locke, his friends may be sure I mean no disrespect to his memory.

[b] I have somewhere in this work quoted Mr. Tooke's severe passage, "the very term metaphysic being nonsense," &c. Diversions of Purley, part i. ch. 9, p. 399. I had in my mind, at the time, a recollection of his *distinction*; but as every reader may not, I shall quote Mr. Tooke's own words, with Mr. Mallet's pertinent reflections. "Yet he (Tooke) has himself used it as a term of great force—has explained its meaning—and has given, in his own works, the highest example of the science—for he confesses his own notions of language were formed before he could account etymologically for any of the words in question, or was the least acquainted with the opinions of others, or knew even the characters of the language, from which his proofs were to be drawn." It was general reasoning a priori that led me to the particular instances, not particular instances to the general reasoning." Ch. vii. 122, 132.

And he observes again, "that the misapprehension of the nature and use of abstract terms has caused a false morality, and an obscure (*because a mistaken*) metaphysic, which etymology alone can dissipate." Part ii. ch. ii. p. 18. ch. vi. p. 458.

"But the importance rises higher, when we reflect upon the application of words to metaphysics, and when I say metaphysics, you will be pleased to remember, that all *general* reasoning, all politics, law, morality, and divinity, are merely metaphysical."—Ch. iv. p. 121.

See the Preface to Mr. Phillip Mallet's Analytical Abridgment of Locke's Essay concerning Human Understanding, p. 16.

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His Memoirs, interspersed with Original Anecdotes, were published in 1813, by Alexander Stephens, Esq.

But we have been occupied a long while on subjects serious and multifarious, and to me, on several accounts, they are become affecting: so, if the reader's head does not ache, mine does. Satis diu hoc jam Saxum volvo. I have, then, reserved another poet's corner—which may amuse us for a moment; and yonder are walks, and groves, and gardens, into which we have not as yet walked.

O dulces lachrymæ, queis mollia pectora pascit
Sanctus amor, cellis dulcior, Hybla, tuis.
Quis credat? Præter solitum mihi dulcis amaror
Et sapit, et dulci est parta labore quies.

To our poetical writers already mentioned, may be added, Thomas Sackville, Lord Buckhurst, Earl of Dorset; Edward Vere, 17th Earl of Oxford; Mr. Thomas Nash; the unfortunate Mr. Thomas Otway, the writer of tragedies; Mr. William Mason, and Mr. Henry Kirke White: I could also mention one of my own early friends, who touched the true lyric strings, and his name too was Collins;—but, leaving college, he abandoned poetry, for pursuits which more interested him, and now both as to poetry and preaching—lingua silet.

With respect to the building, and groves, and gardens, about this college, I am reminded, by the writings of Mr. Cole, "that in the time of Dr. Powel, Feb. 1773, the college had agreed to set about two expensive works; the new casing of the first court with stone, and laying out their gardens, under the direction of the celebrated Mr. Brown, who told them, that their plan would cost

them at least 800l. and that Dr. Powel said, if they thought proper to apply and open a subscription, he would begin it, and set it a-going with a donation of 500l. and that accordingly he subscribed that sum immediately[a]." I suppose, therefore, we may behold the fruits of this subscription on the southern side of the first court, which is the only part that was new cased, and the gardens, groves, and other improvements about this college.

After contemplating the Gothic, lofty air of the middle court, and, by help of Mr. Gray's muse,

> Foremost and bending from her golden throne,
> The venerable Margaret seen—,

I would direct my traveller by what is called the Water Staircase to the back part of the college. I have indeed already observed, that Cam moves, not over-graciously, directly under those walls; but we cannot alter his course: so, passing over yon elegant stone bridge, you may be pleased, in ranging down those winding walks, which so agreeably skirt the Cam, or those long straight walks, adorned with lofty elms, conducting to the fellows' garden. Here you may rest yourself, and take out your Mason, and amuse yourself with his English Garden; or you may see the fellows play at bowls, and then, proceeding to the western side of the road, be gratified with the new plantations made by the Society; and taking in your view the whole extent of buildings and grounds, you will find something has been done here—you will behold nothing, indeed, but what is natural to the place—nothing but

[a] See the extract in Nichols's Anecdotes of Literature, vol. i. p. 576.

what is well adapted to the outlet of a majestic college of students—and you should not look for more, but go away satisfied with D'Ermenonville's Reflection—" It is not then as an architect or a gardener, but as a poet, a painter, that landscape must be composed, so as at once to please the understanding and the eye[a]."

But before our traveller quite leaves this college, he should be introduced to two persons distinguished both as statesmen and as writers: they ought to have been introduced before. But I find (I speak on the authority of Mr. Robert Smyth's MS.) that Dudley Lord North, Knight of the Bath, author of Essays on Religious Subjects, in Prose and Verse; and Francis Lord Guildford, Lord Keeper, one of his sons, and very eminent in the profession of the law, and, besides what he wrote relating to his own profession, author of a paper on the Gravitation of Fluids, contained in the Bladders of Fishes, and a Philosophical Essay on Music, were both of this college. The former died in 1677, the latter in 1685.

[a] Essay on Landscape.

MAGDALEN COLLEGE.

WE have here an instance presented to us, of transformation on transformation,

> In nova fert animas mutatas dicere formas
> Corpora.—

This is the only college on the north side of the Cam. In former times there was, in this place, an hostle, or hall, of different fraternities of monks, of the Benedictine order, who, coming from the once celebrated monasteries of Ely, Ramsey, and Walden, were united for literary purposes, by the authority of Pope Benedict IX. in 1130. Before this it had been a religious house, under the name of the priory of St. Giles's, but whose canons went, under the patronage of Pagan Peveral, baron of Brune, in Cambridgeshire, to reside at Barnewell, which then took the name of Barnewell Priory. This occurrence is dated by Caius 1112.

These hostles were afterwards bought by Edward Stafford, Duke of Buckingham, who began to form here a plan of a more regular college, which, though it was not completed, nor endowed by him, was called after him, as the original founder, Buckingham College, or Hall.

This Edward was the eldest son of Henry, Duke of Buckingham, who had been attainted by Richard III.

The father was the first who planned the elevation of Henry VII. to the crown, and fell a victim in the Lancastrian cause. Henry therefore, out of gratitude to the father, restored the son to the fortunes and dignities of his family. His wealth was great; he was Lord of Brechin, and Holderness, and privy counsellor to the King.

From this hall, as its first fruits, went Sir Robert Reade, afterwards chief justice of England, of whom notice has already been taken, among the benefactors of Jesus College. He was afterwards fellow of King's Hall, and founded lectures in the University, with proper salaries, on philosophy, and lectures on Terence: and Cranmer continued, after his retirement from Jesus College, to give lectures here.

Next followed Thomas, Baron Audley of Walden, who became patron of this college, and, according to Archbishop Parker, by articles of agreement entered into on the 3d of April, in the thirty-fourth year of Henry VIII. settled one master and eight fellows. But it seems he died soon afterwards, and the rents, according to Caius, were not sufficient for that number of fellows; which will account for that less number *of fellows*, as stated by Carter, and not contradicted by Smyth.

These rents issued out of tenements and lands, which had belonged to the priory of the Holy Trinity in London. By the appointment of Sir Thomas Audley, the founder, the mastership, and visitorship, were vested in himself and proprietors of the monastery of Walden; and they, accordingly, still continue in the Audley family, in Essex.

Sir Thomas Audley is he of whom it was said, "Essex bred him to that honour which his ancestors lost; *Henry*

loved a man;—his fair estate brought him to the court; his proficiency in the law, to the Temple; his reading upon the statute of privileges recommended him to the king's service; his speaking for the prerogatives in parliament brought him to the king's favour," and thus he made his way: "for noble service, as the same writer observes, "is the way to the royal one[a]." He became steward to the Duchy of Suffolk, and attorney to that of Lancaster. When Sir Thomas More was called to serve the king in the House of Lords, Sir Thomas Audley succeeded him as speaker in the House of Commons: he contrived always to keep in favour with the king, nor less with his queens: he was a great statesman; a polite courtier, a consummate politician; "the most dexterous and passable, rather than the wisest or greatest man of his age: he could please the humour of the king, where Sir Thomas More failed; when the former resigned the seals, the latter was prepared to take them: his rule was to believe no doctrine but what the law established, concluding that church and state had more knowledge than himself; and when Cromwell attacked popery by power, Audley was for weakening it by policy[b]:" to him was well addressed—

"Treasure of arms and arts, in whom were set
The mace and books, the court and college met,
Yet both to serve, that in that mingled throng
They both comply, and yet goes neither wrong."

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[a] Lloyd's Statesmen and Favourites of England.

[b] Ibid.

His college was incorporated 1542, and called after St. Mary Magdalen. Mr. Parker, with the same breath, says, the name of Magdalen, vulgarly in English pronounced M'Audley-n, contains the founder's name, with the addition of the one letter, at the end, and one at the beginning: this would be a worse conceit than that of Trinity, which, according to Fuller, had a reference to the three houses, out of which it was composed.

The endowment was enlarged by other benefactors, conspicuous among whom were Sir Christopher Wray, lord chief justice, who had been educated at this college: he settled on it lands to a considerable amount; his widow, Ann Wray, who founded two fellowships; Archbishop Grindall, a scholarship for the best proficient in literature, of a school in Cumberland, founded by him; Mr. W. Roberts three; Mr. John Spendlove two more, and one fellowship; Frances, Countess of Warwick, and daughter of Sir Christopher Wray, one fellowship and a scholarship. There have been also other benefactors, among whom we must not forget their royal benefactor, Hen. VIII. who founded two fellowships, and gave the college 20l. per annum.

It may be just mentioned, that the daughter and heiress of the founder, though not as I recollect a benefactress to the college, was mother of that Earl of Suffolk, chancellor to the University in James the First's reign, who to the public orator, after he had addressed his lordship in Latin, made this memorable reply:—

"Though I understand not Latin, I know the sense of your oration is to tell me, that I am welcome to you; which I believe verily. I thank you for it heartily, and

will serve you faithfully in any thing within my power*:" and he accordingly obtained for the University the honour of a visit from James I.

The following are a few of their distinguished writers.

Lord Stafford, Duke of Buckingham, heir to the founder of Buckingham Hall: he translated two of Erasmus's Latin Epistles to Luther, and Bishop Fox's work (written in Henry VIIIth's reign), De vera differentia Regalis Potestatis et Ecclesiasticæ. He died in 1551.

Nicholas Carre, A. M. afterwards L. L. D. translated into Latin some parts of Demosthenes: he was master of this college, but displaced by Queen Elizabeth in 1559.

Brian Walton, Bishop of Chester: he was the editor of the famous work, Biblia Polyglotta, or Polyglot Bible, in four volumes, folio, and a work against Dr. Owen, and the Independents. He died in 1661.

Sir Robert Sawyer, author of Pleadings and Arguments in the Court of King's Bench: he was attorney-general, and died in 1688.

John Northleigh, of Exeter, M. D. was fellow of this college, and distinguished himself by various writings against the Independents and Presbyterians.

Mr. Sadler was distinguished as an oriental scholar and historian: he was author of a work entitled, The Rights of the Kingdom, &c. touching the Duty and Power of our Kings and Parliaments.

Dr. Duport, prior to Joshua Barnes, was Greek professor, and, like him, a great writer of Homerics, author of the Gnomologia Homeri, and translator of

* The Statesmen and Favourites of England, p. 568.

the English Liturgy into Greek: he was also one of the translators of King James's Bible. He was master of this college.

William Howell, L. L. D. was author of a well-known work, entitled, Medulla Hist. Anglicanæ.

Richard Cumberland, made Bishop of Chester at the Revolution, author of a confused, but learned work, de Legibus Naturæ, which has been methodized and translated into English by his chaplain [a]. It is directed against the principles of Mr. Hobbes. He likewise wrote Sanchoniathon, which is an attempt to reconcile the fragments of Phœnician history, ascribed to Sanchoniathon, with the Mosaic account. He was a retired, studious man, and when 80 years old, learned the Coptic language, in order to read Dr. Wilkins's Coptic New Testament, printed from the Bodleian MSS. at the Clarendon press, in 1716. He lived to be able to read a considerable part of it: so that Cato, of whom Cicero records that he learned Greek, when 60 years old, was nothing to Bishop Cumberland.

Among the ejected loyalists, were two persons of eminence in their day; one was Dr. Rainbow, master, who, though not ejected with the rest, was set aside in 1650, for not taking the engagement: he was, however, afterwards reinstated. He was considered a learned tutor, and was Dean of Peterborough: being afterwards made Bishop of Carlisle, he resigned his mastership. The other was Richard Ferenchief, fellow, A. M. afterwards D. D. He was ejected from his fellowship, and never returned to it; but obtained considerable preferment in the church, after the Restoration. He was

[a] A Life of Bishop Cumberland is prefixed.

author of a discourse, entitled, Toleration and Indulgence not justified, written against the presbyterians: he also edited the works of King Charles I. and wrote his life. He died in 1673[a].

There were also some persons of eminence, who suffered for non-conformity by the Bartholomew act; among whom was Francis Talents, A. M. who had been senior fellow of this college. He had travelled much, and on his return was made tutor, and ordained by the classical presbytery in 1648. He was a moderate man, and disposed to make advances at the Restoration; but disapproving the measures taken at that time, he resigned his living in 1662, and during his life always kept St. Bartholomew's day, as a day of humiliation. According to Dr. Calamy, though a puritan, he approved of occasional conformity, for Christian love, but not for self-interest. He died April 11, 1708, in the 89th year of his age.

Mr. Talents was author of two or three treatises, relating to his favourite subject of Christian moderation: he was author also of a singularly curious and learned work of Chronological Tables, from Adam to the year 1680[b]. It is finely engraven in 16 copper-plates, and was worked at his own house. It is more on the plan of Bellarmine's Chronologia Brevis, than Dr. Priestley's Chart, which follows the French. There is a portrait of Mr. Talents in the second volume of the Non-conformist's Memorial, and an account of him in vol. 3 of the

[a] There is no notice of Dr. Ferenchiefe in the Querela Cantabrigiensis; but an ample account of all the loyalists ejected from this College may be seen in Dr. Walker's Sufferings of the Clergy.

[b] Dr. Blair's are on this plan, with some improvements.

same work [a]. Francis Talents had been first scholar of Peter House.

John Slater held the vicarage of Chatteris, in the Isle of Ely, which, on refusing to take the state oaths, he relinquished. He was author of the original Draught of the Primitive Church, against a book of the Lord Chancellor King's for the Presbyterian Government; which, according to Mr. Smyth, was generally said to have converted the lord chancellor to episcopacy.

Anthony Annesley, Earl of Anglesea, had been a fellow of this college. He published an edition of Catullus, Tibullus, and Propertius, which was first begun by Mr. Bankes.

John Johnson, A. M. was editor of Puffendorff de Officio Hominis et Civis juxta Legem Naturalem, cum Notis; and was engaged in a former edition of Stephens's Thesaurus.

Dr. Daniel Waterland was first fellow, and afterwards master of this college, famous, in his day, as a theological controversialist on the Trinity. He wrote the learned Critical History of the Athanasian Creed: he was also admired as a preacher, and rose to considerable rank in the church. He died at Twickenham, in 1740, and was buried in St. George's Chapel, Windsor. His life was written by the Rev. Jeremiah Seed.

Henry Coventry, Esq. a writer of a very different

[a] The title of these tables, as given by Mr. Talents, is as follows:—"Veritati sacrum, quæ ut colentibus, magis intuitu, quantum fieri potest, clare innotescat, tabulis hisce Chronographicis præstare annixus est

Francis Talents,
olim Coll. Mag. Cant. Socius.

character, had been fellow of this college, and was author of the Epistle of Philemon to Hydaspes, and of Pompey the Little, or the Adventures of a Lap-Dog. He died in 1753.

Edward Waring was a distinguished mathematician, considered the greatest algebraist that Cambridge ever produced. His famous work, entitled Meditationes Algebraicæ, is said to exceed the grasp of very able mathematicians. He wrote, likewise, Miscellanea Analytica de Æquationibus Algebraicis et Curvarum Proprietatibus; and a curious metaphysical work, which he circulated only among his friends[a]. He was born in 1735, took his A. M. degree in 1760, his M. D. in 1767. In 1759 he was made Lucasian professor, *when but twenty-five years of age.*

Dr. Peter Peckard was the author of the Life of Nicholas Ferrar, in which he was assisted by some unconnected papers, which were left among the unfinished writings of Mr. Peck, of whom more hereafter.

Dr. Peckard also published some single sermons. He was a zealous whig in his political principles, one of the petitioning clergy, and appears to have been a particular friend of Archdeacon Blackburne. One of Dr. Peckard's tracts is on the Intermediate State, which gave great offence to Archbishop Secker[b]. He appears to have taken no other degree at Cambridge, but that of S.T.P. which he had per literas regias. He was master of this college.

The present state of this society is as follows: the founder provided for a master, and four fellows. The

[a] An Essay on the Principles of Human Knowledge.

[b] See Mr. Peckard's NARRATIVE, in the Appendix to the Life of Archdeacon Blackburne, prefixed to his works.

bye-fellowships are 13, which are all open, except two. The foundation fellows must all proceed B. D. in the due order of graduating. One of these is a travelling fellowship, worth more than 100l. a year. This may be held for nine years, but was appropriated by the founder, the Rev. Mr. Drury, to Norfolk men. To this fellowship the master appoints, who also possesses some other peculiar prerogatives. Two of the bye-fellowships may be given by him to gentlemen not in orders: to all the others is attached an obligation to take orders after three years, "si ita magistro placuit." He possesses, also, the patronage of the vicarage of Steeple Ashton, Wiltshire, but with a proviso, that he prefers to it one of the fellows.

The building retains no vestige of the ancient priory, though there is a spot, which still goes by the name of the *Monks Corner;* and the whole site reminds us of the old monasteries, which in England we find to have been more commonly on the side of rivers; and the adjacent terrace, meadows, walks, and gardens, are very pleasing, exhibiting a character of stillness and monastic seclusion.

Nor is the site uninteresting to the antiquary. We have already seen, that the old British town lay on this side of the river, and near this was a Roman station: here, too, was the principal residence of the Saxon inhabitants; and here, in its castle, William, the Norman, once lodged his army; and its elevation is, at least for aspect, more agreeable and commanding, for a large town: Cambridge now (on the south side of the Cam) is every where low. Antiquaries have amused themselves, and may still amuse themselves, with remains of Roman anti-

quities; they have found Roman coins, the ruins of a Norman castle, and a round Danish mound of earth, now called the Castle Hill. It is most worthy of observation, that none of the ancient hostles, or inns for scholars, were on the northern side of the river; and the only religious house of which we have any account here, was that of St. Giles's Priory, the present site of Magdalen College. Indeed, the erecting of religious houses and hostles on the southern side, will account for the spread of the town on that side. Dr. Caius may lead the antiquary more northward, towards Girton, and more southward, towards Grantchester[a], and point out to him evidences of great antiquity. Among other monuments dug up on this north side of the river, Mr. Parker mentions *gigantic bones*, which he had seen. We cannot account always for the wonderful things *seen by antiquaries*: so I form no conjecture about them: but on this spot there is certainly much that has repaid the research of antiquaries.

This college consists of two small courts, which have a neat college look; the outer contains the master's lodge, chapel, and apartments for fellows and students. Over the gateway of the portico of the western court are the arms of Lord Audley, the second founder: in the front of the eastern, over the Pepysian library, those of the Pepys family. The north side of the western court has been lately faced with Roman Cement, and the chapel been put into elegant order. Over the altar is a plaster of Paris of the two Maries, after the Resurrection, in alto-relievo, by Collins. The whole court, I understand, is to be faced, in like manner, with the Roman Cement, an ex-

[a] Hist. Cant. Acad. Lib. i. 7, 8.

pensive way of casing, but which is proportionably neat and elegant. In the hall between the courts are three portraits, one of the venerable Bishop Cumberland.

The eastern court presents the Pepysian library; on each side of which are also chambers for students. The building is raised on arcades, supported by small columns, without architrave, frize, and cornice, being of the Tuscan order. This order should express plainness and strength, and there are decorations on this building which seem not to comport well with that style. I am speaking now from recollection, being at present away from the spot; and am not sure there is not a mixture of the Ionic here: at all events, the busts seem to me out of place, belonging rather to the interior, than the exterior of a public library.

Among the portraits about this college, there is one of the first founder, the Duke of Buckingham, which is an original, and reckoned a good one. It is by Houbraken, was given by Mr. B. Willis, and has on it this inscription:

Edwardus Dux Buckingamie, ætatis suæ 12.

The Pepysian library claims our particular attention.

This library, then, was bequeathed to Magdalen by Samuel Pepys, Esq. formerly of this college: he was author of a work, deemed of great importance to the country, entitled, the History of the Navy, and one of our first collectors of old English books. He was president of the Royal Society, secretary to the Admiralty, in Charles II. and James the II.d's reign, and died in 1702, leaving his curious collection of old English books and

prints to this college, together with money, to construct an edifice to receive them.

A few of the more remarkable and valuable articles in this collection are fac-similes of the hand-writing of eminent persons, with whom Mr. Pepys held correspondence, together with the fragments of the hand-writing of many distinguished persons for several years back; some of his own compositions in MS. on maritime affairs; many fine engravings, of which those accounted the most curious are the 12 Cæsars and their wives, from original paintings by Titian, and engraved by Sadlier. But the most curious of all, and perhaps the most valuable, are, two collections of old poetry; one, of old English ballads, amounting to 2000, in five volumes folio, begun by Selden, and brought down, by Mr. Pepys, to the year 1700; the other, is a collection of Scottish poetry, called the Maitland[a] collection, consisting of poems by Gawen Douglas, Bishop of Dunkeld, Dunbar, Lindsay, Drummond, James I. and several others, known and unknown: this latter consists of two volumes. The first volume, a folio, was copied by himself, Sir Rich. Maitland; the other in quarto, being his own composition, with some older poems, by other authors, was written, according as Sir Richard, being old and blind, dictated, by his daughter. The MS. collection of English poems is the best to be found in any library in England; and the Scottish collection better than any in Scotland, not excepting that made by Mr. George Bannatyne[a], in the Advocate's library, in Scotland.

[a] This valuable collection was made by Mr. George Bannatyne, one of the Canons of the Cathedral Church of Murray, in the middle of the 16th century, though it was deposited but very lately in the Advocate's Library.

Bishop Percy was much indebted to the English collection in his three volumes of English poetry, and Mr. Pinkerton's two volumes of Scottish is entirely made up from the Maitland collection. Mr. P. copied them almost all, and such as he deemed the best, were published by him in 2 volumes, in 1776.

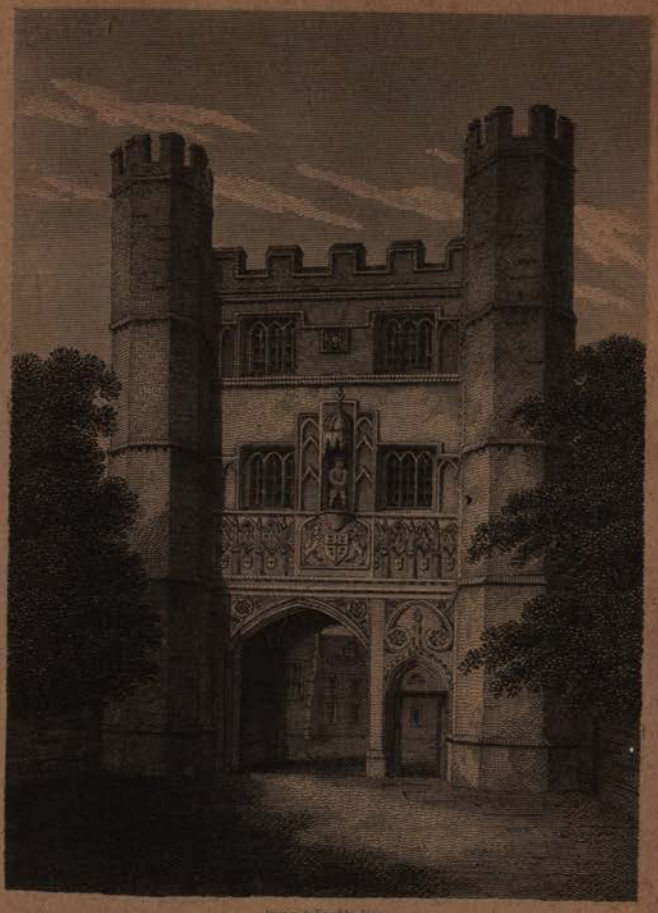
This Sir Richard Maitland, to whom we are indebted for this valuable collection, was born 1496, and died in 1586. A full account of him and his writings is given by Mr. Pinkerton, in the first volume of Ancient Scottish Poems, and in the second, by way of Appendix, is an account of the whole collection of the two Maitland MSS.

TRINITY COLLEGE.

If the present college may claim the attention of every curious reader, it might find employment also for the talents of many assiduous writers. What can be offered in the space of a few pages might therefore be introduced, not improperly, by an appeal to the reader's candour: but with respect to this college, I have been beforehand with my apology; and as too much of apology may become irksome, so repetitions are generally considered tedious; and he who is not disposed to find reasons for candour, from the nature and peculiar circumstances of this foundation, would not be better disposed, from any thing that I could say.

The vastness of the subject may be conceived on considering the many houses, out of which this college was originally composed, the extent of the present establishment, the names of the many great men by whom it has been adorned, and the most striking, and, in this country, unparalleled magnificence of its buildings.

Of the three principal hostles, on the site of which Trinity College is built, two were considerable colleges before the present establishment: I have said the three *principal* hostles, for it, in fact, embraced the site of se-



Drawn & Engd by Jeeg

Entrance to Trinity College.

Published for the Proprietors, by Longman & Co. Paternoster Row, Jan. 1. 1816.

veral others. The site also of Sidney College, which formerly was occupied by the public schools, once belonged to this house; and Sidney College pays an annual rent for it to Trinity, to the present day.

Its founders and benefactors have been kings and queens; and whatever else is deemed great in this country; and among its eminent characters is seen a series of the first men in literature, the fathers of science, who have enlightened not only this University, but all Europe; and further, if it possesses many things only in common with other colleges, it can boast many excellencies peculiar to itself.

There are, perhaps, other considerations which might dispose a writer to think, on the present occasion, with modesty, and speak with caution. The variety, which this college necessarily embraces, seems to preclude any person from attempting its history, but one of its own members, possessing the ready use of the archives. By the late Dr. Mason, well known as an accurate inquirer into the antiquities of the University, such advantages were enjoyed; and he, I understand, left many writings relating to this college. To these others, have been added, by the late Mr. Hodson; and many similar papers being now deposited in the archives of the college, when still further enlarged, may, probably, at some future period furnish (as in proper hands they might) materials for a more regular history of Trinity College, chronologically regular, nor less biographically interesting and exact, somewhat worthy of the society. But to begin with the hostles.

Michael House, according to the charter of foundation, was founded by Hervey, sometimes called, inaccu-

rately, Henry of Staunton, priest, one of the barons of the exchequer in Edward IId's reign; having obtained a licence, for the purpose, of the king[a], and a confirmation of it under the seal of Hotham, Bishop of Ely, and of the convent of Ely, A. 1324, in the 18th year of Edward II. according to Archbishop Parker: to its use, he assigned the rents and patronage of several rectories, and it obtained several privileges of Pope Boniface IX.

The other benefactors to this house may be seen in the several histories of Cambridge.

According to Baker, the statutes were given in 1324, confirmed in 1397, and the appropriation of St. Michael's church was given in 1324[b]. It was a house of great account; and the statutes being the first given to any college in the University (even before those of Peter House, as already noticed), are, as Baker observes, on that account, a great rarity: they may be seen in Baker's MSS. in the University library of Cambridge, vol. 31. "But it was a great omission," he adds, "that no oath was required of the master."

King's Hall, Aula Regis, was so called from its founder, Edward III. who, in obedience to the request of his father, planned the foundation in 1334; though it was not properly a settled foundation till Oct. 7, 1337.—Pope Eugenius the IVth gave it the rectory of Chesterton,

[a] Archbishop Parker's Catalogus Cancellariorum, &c. who follows the Episc. Eliens:—but it must be the 17th Edw. II. as in the charter of foundation.

[b] The king gave a licence to found in quodam messuagio cum pertinentibus in Cant. quod sibi in fœudo acquisiverat, quandam domum scholarium, capellanorum, et aliorum sub nomine domus scholarium in Cantab. &c. Baker's MSS. Vol. xxxi. p. 152.

near Cambridge, which rectory being then worth 67l. sterling, had formerly, by the pope's right, been annexed to the monastery of Versailles, and of which the said pope had seen reason to deprive a bishop, by whom it had hitherto been possessed.

This hall was of the greatest repute in the University, and pre-eminent as a building; for when King Rich. II. who was a benefactor, held his court at Cambridge in 1381, it lodged all his court, and in the third year of his reign he gave the society a body of statutes.

Phiswicke's hostle was the third: this was situated on the southern side of the present college, and had been the dwelling-house of a private person, William Phiswick, Esq. beadle of the University, from whom it derived its name. But, though the donor was a private person, it obtained particular distinction: it was settled by charter, A. 1393, on Gonville Hall; and Pope Alexander the Vth permitted the scholars to make use of the common chapel; so that two masters being appointed, one for the old house, another for the new, the two houses were coalesced into a society, and became a most respectable college.

The other hostles were called Gregory's, Oving's, Margaret's, Catherine's, Gerard's, and Tyler's, either from the persons by whom these had been formerly occupied, or through whom they were appropriated to their particular purposes. On the dissolution of religious houses, these several hostles were formed into one grand establishment; and from the three principal ones, out of the funds of which it was endowed, it was dedicated to the Holy Trinity, being called by the founder Trinity College. Whether the name had any relation to a coarse

joke of Hen. VIII. on a Trinity, or the joke itself originated in a fancy of Fuller's, is not worth inquiry: it is said, that the king, or at least Wolsey, acting under his authority, gave the first blow to religious houses, by making one great college of 40 small monasteries[a]; and besides the six enumerated here, there may possibly have been more.

With respect to these three greater hostles, we are to keep in mind, that as they had their regular successions of founders, benefactors, bishops, and learned men, each of them might furnish matter for our attention, as also the patronage and funds of each, with various other particulars: but besides that these matters lie remote, and in proportionable obscurity, they do not so much belong to a history of this kind, as to an entire and complete one, occupied in its rise and progress to its present state. As to what passed here before the invention of printing, and the revival of literature, and what of their former members may lie in MS.—to go into these matters would be digging too deep; and a detail of mere dates, and succession to office, would not interest here. Should the papers of Dr. Mason, and others before alluded to, be ever formed into a regular history, all such inquiries will, no doubt, make the matter of consideration; and, for the present, the reader will please to be satisfied with the few particulars already stated: so we pass to the royal founder of the present great establishment.

It here should be observed, that the dissolution of abbies was considered by many a fatal omen in this country, an eclipse, that foretold a general calamity, the decay of li-

[a] *Lloyd's. Statesmen and Favourites of England since the Reformation*, page 7.

terature. Henry, therefore, deemed it most necessary to put himself on the alert, to raise the hopes of England, and to effect popularity: nor was he,

> ———The majestic Lord,
> That burst the bonds of Rome[a],

ever at a loss for expedients. He took possession of the sites, and seized the revenues of the three houses just mentioned; Michael House, whose annual rents amounted to 144l. 3s. 1d.; King's Hall, the best landed institution in the University[b], and Physwicke's Hostle, valued, as already observed, at 3l. a year; in lieu of the latter, he settled on Gonville Hall its yearly value of three pounds, with a promise of something still in reserve. These, and other revenues, he settled on his new foundation, and his encouragement of literature was deemed a sufficient apology for his attack on superstition.

Henry the VIIIth, it is well known, was that English king, who, by assuming the title of defender of the faith, and supreme head of the church of England, seized two jewels from the triple crown, and placed them on his own. The power thus assumed, he exercised, we must allow, in a despotic manner. He was a man of violent passions, and the most arbitrary principles. He is well characterized by Bishop Burnet, in reference to the power with which he was endowed, and the spirit with which he ruled "as a king with a pope in his belly."

Still he was a patron of literature, and under that cha-

[a] Gray's Installation Ode.

[b] Fuller's Hist. of the University of Camb. p. 121.

racter performed some actions, not merely plausible, but extensively useful. The dissolution of monasteries tended to the liberation of the human mind, to the dispersion of intellectual light, and the progress of religious liberty. His bishops were politicians, and as such he made use of them; still they were learned men: after he had availed himself of their knowledge of civil and canon law, the learning of those times, and in which his bishops principally excelled, he wisely discountenanced the canon. He encouraged the learned Leland to explore the antiquities and libraries of this country: he was possessed, also, of learning himself; and though not much known now as an author (for kings are, in general, only known as kings), still he was once praised, both for his verse and his prose, as being one of the earliest (for we must leave the crown upon Alfred's head) of our royal authors.

It is superfluous to say more of our founder; and the great weight of matter that presses upon me, obliges me to pass over the other benefactors, by referring readers to those catalogues in our general histories, taking the liberty, however, to add, that were I to follow my own judgment, I should strike one (Dr. Christopherson) out of the list, if at least Archbishop Parker's account is true, for to rob Peter to pay Paul, is not to be a benefactor [a].

[a] Deinde, cum regina Maria anno domini 1553, regniq. sui primo, eo amore atq. studio, quo bonas literas assecuta est, prædia trecentarum amplius librarum annuarum Cantabrigiensi academiæ concessisset, eujusmodi etiam liberalitate Oxoniensem academiam affecit, Joannes Christophersonus, qui tum ejus Collegii magister fuit, in conficiendis ejus regiæ donationis instrumentis, cum ab academia a regina mitteretur, utrasq. defraudavit; eaq. prædia, quæ totius academiæ regina

Trinity College was founded in 1540: the charter of foundation may be seen at large in Rymer's Fœdera; and the names of the first master, fellows, and many curious particulars relating to Henry's foundation, are copied thence into our histories of Cambridge.

From the number of benefactors, from the grandeur and extent of the buildings, and the present overflow of students, conclusions will naturally be drawn on the revenues of this house; and its revenues are most certainly not small: but, if I am rightly informed on its funds, and of those of a distinguished one at Oxford, those of Trinity are not so great as might be expected, nor as is commonly believed; and that college in Oxford—which is less than Trinity College—Cambridge, is superior to it in revenues.

So to proceed to our distinguished men—though I must shorten my work.—I shall, as already hinted, defer saying much of our poets (though the gayest part of the subject) to a future opportunity, and I have spoken of some of the principal philosophers in another place; so I shall be proportionably concise here: what remains, too, must be brief, nor always in chronological order.

Mr. R. Smyth, so often referred to in this History, has observed, that Dr. Melton, chancellor of the church of York, was master of Michael House; a great divine, and a celebrated preacher, and author of a Commentary on the Pentateuch and the Epistle to the Hebrews, Postells on the Prophets, and Sermons; and, if I read my authority right (the same Mr. Smyth's MS.) they all lie in MS. But Mr. Smyth has here, I suspect, been mis-

communia esse voluit hujus collegii propria et peculiaria effecit. Catal. Benefactorum, &c. p. 28, where their memoirs are recorded.

led by the Oxford antiquary[a]; for in the list of the masters of Michael House (see Baker's MSS. Vol. xxxi. p. 160) I find no such name; so I must give him up. Bishop Fisher, of whom an account has already been given, and Dr. Mallet, translator of Erasmus's Commentary, were all of this house, having been previously of Michael House, before it was made part of Trinity.

Cuthbert Tonstall, Bishop of Durham, A. 1530, said to be one of the translators of Henry the VIIIth's Bible, was celebrated as a linguist, a mathematician, and divine: he was author of Libri de Eucharistia; de Arte Supputandi, et de veritate corporis et sanguinis Christi in Eucharistia, and died in 1553[b].

Dr. Lancelot Ridley, a commentator on St. Paul's Epistle, and John Angel, a celebrated popish writer, both were of the old house of King's Hall.

The following were all of Trinity College.

Sir Edward Coke, lord chief justice of the court of king's bench, author of Notes upon Littleton's Reports, &c. considered the oracle of the English law; but he went further than excellent Fortescue, and rendered too, great service to Queen Elizabeth. He died 1634.

Rich. Cosyn, L. L. D. fellow, dean of the arches, and chancellor of Worcester, was author of an Apology for certain Proceedings in Courts Ecclesiastical. Mr. Smyth thinks, that he also must have been the author of Ecclesiæ Anglicanæ Politeiæ in Tabulas Digesta.

Lord Broke wrote the Life of Philip Sydney, with whom he was very intimate: he is mentioned as the founder of a *history professor*, by which is meant, a

[a] I have since perceived, that Anthony Wood claims him for Oxford.

[b] Smyth's MS.

college professor: there having been no professorship of modern history in this University till one was founded by George I.

The ill-fated Earl of Essex, besides poetry, published in prose, Advice to Roger Earl of Rutland, on his Travels, and an Apology for himself against those who charged him with the only Hindrance of the Quiet of the Country: had this unfortunate, ingenious man possessed a little more of his old master's (Whitgift) worldly wisdom, he had not fallen a martyr: but he was the son of an amiable, incautious, and unfortunate father. He was beheaded in 1600.

To the translators of James the First's Bible, mentioned by others, may be added the following: Robert Fighe, D. D. archdeacon of Middlesex: he died in 1616: Mich. Rabbet, B. D. rector of St. Vedast, Foster Lane, London: he died 1586: Will. Bedwell, vicar of Tottenham, Middlesex. I understand, from Smyth's MS. he left many Arabic MSS. to the University, with numerous notes of his own upon them, and a set of types for printing them: Mr. Harrison, one of these translators, was fellow, and author of Lexicon Pente-Glotton.

The William Dawkins, mentioned by Carter, and left uncorrected by Smyth, as one of King James's translators of the Bible, should be Dakins[a]. He was a professor, also, of divinity, at Gresham College, being appointed on the particular recommendation of James I. and of the University: but I do not find he published any thing.

[a] Lives of the Professors of Gresham College, by John Ward, F. R. S. p. 44.

Philemon Holland was a translator of almost every thing that came in his way; Livy's Roman History, Pliny's Natural History, Plutarch's Morals, Ammianus Marcellinus, Camden's Britannia, Suetonius, &c. till at length it was said,

> Philemon with translations doth so fill us,
> He will not let Suetonius be Tranquillus.

Dr. Alabaster not only wrote poetry, but was eminent as a Hebrew scholar, and possessed a fondness for the Jewish cabalistic literature: he was author of Lexicon Penteglotton Hebraicum; he also wrote Roxana, the tragedy, that was performed in Trinity College Hall. "He became," to borrow Smyth's language, "a convert to popery, and wrote, while of that faith, Apparatus in Revelationem Jesu Christi: but he was reconverted to protestantism, and died a bona-fide episcopalian, in 1640."

Dr, Pell was distinguished both as a linguist and mathematician, though his mathematical knowledge, it seems, was imparted to foreign parts, he being mathematical professor at Amsterdam. Probably, however, he only taught there occasionally: for, according to Smyth, he was rector of Lavingdon, Essex. He wrote Controversia cum Christiano Longomanto, de vera Circuli Mensura; an Idea of Mathematics; and a Table of 10,000 Square Numbers. He died 1685.

William Walker, B. D. was a grammarian, author of the Treatise of English Particles, an Explanation of Lily's Grammar, and English Examples of the Latin Syntax: he wrote, also, the Modest Plea for Infant Baptism.

Walter Travers, B. D. a learned puritan, who, with Dr. Cartwright, already mentioned under St. John's, wrote so strenuously on Church Government, was fellow of this house, and became afterwards provost of Trinity College, Dublin: he wrote, also, a Declaration of Ecclesiastical Discipline, and the Decline of the Church of England from the same. Against these, as well as against Cartwright's Platform, Hooker directs all the weight of his ecclesiastical polity[a], called, therefore, Malleus Nonconformistarum, as the others were, Mallei Episcopalium. Their famous opponent here, Dr. Whitgift, had been master of Pembroke, though, according to Bishop Wren, only for three months[b]: he was afterwards master of this college, and in great favour with Queen Elizabeth, who used to call him, her Little Black Husband; and she raised him to be Archbishop of Canterbury in 1583[c].

John Dee, A. M. not D. D. as he is often incorrectly styled, first of St. John's, afterwards, when Harry VIII. founded Trinity, made fellow of this, was a great mathematician, astronomer, astrologer, cabalist, and adept in the occult art, one of the most curious, and unaccountable men of his age: he travelled to and from London to Holland, Louvain, France, Italy, Germany, and Poland; gave lectures abroad, when a youth, in the occult arts, formed an acquaintance with the most learned men in Europe, was visited by foreign ambassadors, and had singular interviews and correspondencies with several

[a] Second and Third Book of Eccles. Polity.

[b] De Custod. et Sociis Pembrok. MS.

[c] Godwin. De Episc. Angl. p. 155.

crowned heads. In England he was pensioned by Edward VI. in Mary's reign, he was tried in the Star-chamber, on a charge of having bewitched her majesty, but acquitted; and he was a great favourite with Elizabeth, who used to visit him, and to witness his experiments. She used to call Mr. Dee her Philosopher. His written works are eight, most distinguished among which are, Propædeumata Aphoristica, De præstantioribus quibusdam Naturæ Virtutibus Aphorismi, Monas Hieroglyphica, ad Regem Romanorum Maximilianum, Londini 1558. Antwerpiæ 1564. This Monad he entitles, Hieroglyphical, Mathematical, Magical, Cabalistical, and Anagogical: there is an elaborate and ingenious Life of him in Latin, by Dr. Thomas Smith, and a curious Defence of him by Dr. Meric Casaubon, the critic. Numerous are his MSS. unfinished writings, and letters, that are dispersed; some are in the Ashmolean Museum, and many in the Cottonian Library[a].

It may be added of Mr. Dee, that he possessed one of the most curious collections of printed books and MSS. of any private gentleman in Europe, together with a valuable apparatus of instruments, machines, many invented by himself, for his experiments, including those on the occult art; he professed, also, to see, to converse with, spirits, and to foretell future events: he was, therefore, supposed to deal with the devil, and to be a conjuror; and accordingly the populace, when he was abroad, broke open his library, burnt his books, together with his papers, and destroyed his whole apparatus. This extraordinary man died in 1608.

Much has already been said, and a great deal more

[a] Dr. Thomas Smith, de Vir. Illust.

might be said, of Lord Bacon: he was entered of this college very early in 1575, and left it very early, before he was 16, without taking a degree. This narrative is concerned only in his literary works; and of them I shall only add, now—and as mere matter of curiosity—that in the public library of our University there are two volumes bound in velvet and silver, from this great restorer of literature. The first contains his Nine Books De Dignitate et Augmentis Scientiarum: the second, his Novum Organon. These were a present of the author to the University. Probable it is, that the character of Lord Bacon, the quality of his writings, and the benefits derived from them to the University, give a value to them equal at least to a similar present of James I. already noticed.

Opposite to the title-page of Lord Bacon's works, are these words, in his own hand: "Franciscus de Verulamio Vicecomes, St. Albani, almæ matri Incl. Academiæ Cantabrigiensi S."

Then follows an address, which the reader will find at the bottom of this page[a].

Sir Robert Naunton we have seen, in a former part of this work, noticed by James I. when, on his majesty's first coming out of Scotland, in his way to London, he stopped at Hinchingbrook, to receive the compliments of our University. Naunton was then public orator. He was

[a] Debita filii, quam possum, persolvo: quod vero facio, idem et vos hortor, ut augmentis scientiarum strenue incumbatis; et in animi modestia libertatem ingenii retineatis; neque talentum a veteribus concreditum in sudario reponatis. Affuerit procul dubio et affulserit divini luminis gratia, si humiliatâ et submissâ religionis philosophiâ, clavibus sensus legitime et dextre utamini, et, amoto omni contradictionis studio, quisque cum alio, ac si ipse secum, disputetis.

first commoner of this college, and afterwards fellow of Trinity Hall. The smiles of James brought him to court: he was, in due course of time, made secretary of state, Jan. 8, 1617, and his majesty afterwards made him master of the wards.

What is most to our purpose is, he was author of a work which, though small, shews much observation, entitled, Fragmenta Regalia, or Observations on the late Queen's (Elizabeth's) Ministers. I cannot, however, help thinking it remarkable, though Sir Robert was a Cambridge man, and wrote of the queen's ministers, only in James's reign, that he should have entirely omitted Sir Walter Mildmay, chancellor of the exchequer to Queen Elizabeth, who was not only a Cambridge man, but founder of a college [a].

As Sir Robert Naunton wrote Observations on Queen Elizabeth's Ministers, he falls in the way of similar observations, as one of King James's, in a similar work, written by one [b], who, though but a young man, as he tells us himself, seems to have possessed equal discrimination, and, though no statesman, to have had some profound statesman and politician for his pole-star and guide.

We have repeatedly told the unpleasant tale, how our state convulsions in Charles I. and Charles the IId's reign passed like an electrical shock through the several colleges; and the same tale must be repeated here.

[a] The Fragmenta Regalia is printed in the Phœnix, or a Revival of scarce and valuable Pamphlets, printed in 2 volumes, in 1707.

[b] The Statesmen and Favourites of England, since the Reformation, 1665. The Epistle to the Reader is signed David Lloyd.

This college is very large, and the ejectments of loyalists by the parliament from 1641 to 1644, were, in proportion, numerous. According to the QUERELA[a] CANTABRIGIENSES, they seem to have amounted to two-thirds of the society, exclusive of scholars; and some, according to Mr. Walker, are omitted in the QUERELA[b], who were set aside. Of these ejected loyalists, some were men of superior genius and learning: of this number were Cowley, the poet, and Herbert, called the Divine Herbert, to whom Lord Bacon dedicates some Psalms of David, turned by himself into verse (but of these poets on some future occasion). Dr. Comber had been a distinguished tutor in the college, and was afterwards master. He was a great linguist, much acquainted with the oriental as well as modern European languages, and concerned in the Polyglot Bible, according to Walker. John Sherman, B. D. also gathered contributions towards that and other learned designs. Walker has shewn that the Querela Cantabrigiensis is defective on this head, and Carter, by help of some university friend, has noticed a few faults in Walker, and Smyth's MS. proves the same with respect to Carter's list, in whom barely the names of most appear, without date, or degree, copied, as usual, verbatim, from Wal-

[a] This work, often referred to in this history, is entitled Querela Cantabrigiensis, or a Remonstrance, by Way of Apology, for the banished Members of the University of Cambridge. By some of the said Sufferers. 1647.

[b] Mr. Thomas Baker, so often mentioned, had a copy of the Querela, in which Dr. Babington, of this college, put down his own name, and two others, omitted in the Querela: and Walker (Sufferings of the Clergy, &c. p. 162) has shewn how defective the list in the Querela is in general.

ker's "Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England in the grand Rebellion[a]." I shall, for the present, suspend further inquiries on that head, except as the names accidentally turn up, in the regular course of the history.

The same defect has been noticed with respect to the fellows ejected from this college, by the Act of Uniformity, which took place in August 24, 1662, as enumerated by Dr. Calamy, in his Nonconformist's Memorial[b]. Among these, however, was one of highly distinguished character as a naturalist, and general scholar, John Ray, A. M. but having spoken of him elsewhere, I shall only say now, that his works are, as every one knows, very valuable, and that he resigned his fellowship, because he did not like complying with the Act of Uniformity. Besides his own proper works, alluded to in a former part of this history, he published a curious work of Francis Willoughby, Esq. entitled, Ornithology, in folio, 1678; to which he added two books, and a dedication to the Royal Society. A list of Mr. Ray's own works may be seen in Baxter's Hist. &c. vol. ii. p. 87.

Of the other ejected non-conformists I am not aware there were any considerable writer: but Thomas Senior,

[a] The full title of this book, so often referred to is, An Abridgment of Mr. Baxter's History of his own Times, with an Account of the Ministers, &c. who were ejected after the Restoration of Charles II. in 4 vols. 1713.

[b] A few defects in Dr. Calamy's work are supplied in Mr. Palmer's Nonconformist's Memorial, 3 vols. Mr. Thomas Baker greatly improved his own copy of Calamy's history, more particularly in regard to the degrees, taken in the University by the Nonconformists. This gives a value to Baker's copy, which I have already noticed as being in the Library of St. John's.

B. D. Edmond Moore, A. M. John Hutchinson, A. B. and John Davis, A. M. senior fellow, were considerable scholars. Francis Oddy became a very popular preacher. He and Mr. Holcroft were noticed under Clare Hall, as the original founders of numerous dissenting congregations in Cambridgeshire and the Isle of Ely. Of such, too, (I mean puritans) I shall pursue the same rule, in the present chapter, as towards the royalists, only notice them as they fall in the regular course of the work.

And here I must crave permission to act, in regard to the poetical writers of this college, as I did by those of St. John's: it is not of the genius of a university to allow any two, however great, to say, Nos duo Turba Sumus. In regard to poetry, as well as general literature, she must assume the form of a republic, not of an aristocracy of the few and the best: but here we should be overpowered with numbers. Some have already been noticed, who have written poetical as well as prose pieces; but here begins the poet's corner, which must be divided, as before, so as to be considered as consecrated ground: and to contemplate longer over those who have written poetry, in the learned languages, as well as in our own, might be amusing to our academical students; perhaps my own studies give a propensity that way: but I must pass hastily by the enchanted spot. I can only say yonder is Dryden, and Cowley, and Herbert; yonder Randolph, and Fletcher, Donne, and Andrew Marvel, and yonder Duport, Hugh Holland, the elegant Vincent Bourne, and Dibben. These are a few, and but a few, of the more elegant English, Latin, and

[1] Giles, brother of the author of the Purple Island.

Greek poetical writers, who once studied in this college: and so we pass to others.

Sir Robert Cotton and Sir Henry Spelman were two eminent antiquaries. Spelman wrote various treatises on English History and Antiquities[a]. Cottoni Posthuma, on Points of English Liberties and Privileges, with other pieces drawn from our ancient records, was a valuable legacy; invaluable is the treasure of Sir Robert Cotton's library, now placed in the British Museum, being the best depositary of MSS. on English history and antiquities in the country. And to the catalogue of his MSS. by Dr. Thomas Smith, a valuable Life is prefixed by the same hand. A more complete catalogue of Cotton's MSS. has been since published, under the direction of the trustees of the British Museum.

Mr. Henry Peachum, who styles himself some time fellow of Trinity College, was author of a book, that shews a good deal of reading on a variety of literary subjects, called, the Complete Gentleman, printed in 1661.

Of the numerous names, that might be mentioned up to the time when Dr. Smith was master, I can notice but a very few.

John Wilkins, Bishop of Chester, and master in 1668, was the admired author of the Real Character on the Philosophical Principles of Grammar; the Discovery of a new World, and other works. Walter Nedeham, M. D. published, in 1667, Disquisitio Anatomica de formato Foetu. He was physician to the Charter House. Thomas Jacombe, D. D. was a famous presbyterian divine, and assisted other presbyterians in their Annotations on

[a] Among which may be mentioned his Concil. Britan. Glossarium, Vita Ælfridi, Villare Anglicum, &c. and (published since his death) his Remains.

the Holy Scriptures. He died 1687. Thomas Gale, D. D. Greek Professor, was the learned author and editor of many valuable works, particularly Historiæ Britannicæ, Saxonicæ, et Anglo-Danicæ Scriptores[a], Opuscula Mythologica, Ethica, et Physica, and Herodotus. He died in 1702. John Colbatch was casuistical professor and fellow: he wrote Jus Academicum in the College Dispute with Dr. Bentley, and was committed for it to prison, with a fine of *50l.* He also wrote an Examination of Eachard's Account of the Marriage Treaty between Charles II. and the Infanta of Spain, in a Letter to Lord Lansdowne, and a tract on Church and College Leases.

Of the acute and learned critic, Dr. Bentley, mention has already been made. I shall, therefore, only add here he was first of St. John's College, and was afterwards Regius Professor of Divinity in the University, and master of this college, which made some wag apply to him—"By the help of my God I have leaped over this wall;" in an allusion to St. John's, which is close to Trinity. Dr. Bentley and Dr. Smith are buried on the north and south sides of the altar, in the chapel. The inscription over Dr. Bentley is, H. S. E. Ricardus Bentley, T.P.R. obiit 16 Jul. 1742, ætatis 81. There is a full length of him in the hall, very expressive.

In addition to what has been said of Dr. Smith, I just notice, that he was first fellow, afterwards professor of astronomy and experimental philosophy, and succeeded Dr. Bentley in the mastership. Besides his mathematical works, he wrote a curious treatise, entitled Harmo-

[a] Three vols. folio, though only two were edited by him. Oxon. 1691. Roger Gale, Dr. Thomas's son, was also a very learned man of this college, and left many valuable MSS. to it.

nies, or the Philosophy of Musical Sounds. The inscription over him is, H. S. E. Robertus Smith, S T.P. Hujus Collegii Magister, obiit Aug. 1768, ætatis 79.

Little was said of Dr. Isaac Barrow, where there was room for much; so, with a better grace, something more may be added concerning him here. Isaac Barrow was first admitted of Peter House (in 1643) afterwards of this college, and chosen a scholar in 1647. In 1648 he was made fellow, and had, for many years Mr. Ray, as the companion of his studies. In 1652 he commenced A. M. and soon afterwards travelled abroad. While on his travels, he wrote several curious Latin epistles to the master and fellows of Trinity College, some in Latin verse, and the Latin epistle from Constantinople is greatly to be admired. This, with several other of his Latin epistles and orations, are published in the Appendix of Dr. Ward's Lives of the Professors of Gresham College.

Soon after the Restoration, Barrow was made Greek professor at Cambridge, and gave lectures on Aristotle's rhetoric: and there is an oration of his extant, on his being appointed Greek professor. In 1662 he was appointed professor of geometry at Gresham College; and there is a fine introductory oration, in Latin, in praise of Sir Thomas Gresham, and some of the Gresham professors: he also wrote Greek poetry, which, with his Latin, are printed in his Opuscula.

In 1663 he was made the first Lucasian professor of mathematics, and the following year he commenced the duties of his office, by giving lectures: choosing now to reside at Cambridge, he resigned his professorship at Gresham College in 1664. So we have him (a very

singular circumstance) Greek and mathematical professor at one and the same time.

In 1669 he wrote his Expositions on the Creed, Lord's Prayer, Decalogue, and Sacraments. The first of his mathematical publications were, Euclidis Elementa, 1665, Euclidis Data, 1667; then followed his Lectiones Opticæ in 1669, and his Geometricæ Lectiones in 1670. Being created, the same year, D. D. by royal mandate, he was appointed by Charles II. to succeed Dr. Pearson in the mastership of this college, at which time his majesty said, "he had given it to the first scholar in England:" it was Dr. B. too, this royal personage used to call an *unfair* preacher, for being not only a great divine, but delivering profound and very lengthened discourses, he exhausted every subject that he handled. His theological works were published in 3 volumes folio, by Dr. Tillotson, afterwards Archbishop of Canterbury, to which is prefixed, Dr. Barrow's Life by Abraham Hill, Esq. 1683. His Opuscula, consisting of Determinationes, Conciones ad Clerum, Orationes, Poemata, &c. compose a fourth volume in 4to. 1687.

He resigned his Lucasian professorship to Mr. Isaac Newton, 8th Nov. 1670.

This very loyal, orthodox, and learned man—for he was a great royalist, a great Trinitarian, a great mathematician, and a great Grecian—died in May 1677, only 47 years of age. He was buried in the south wing of Westminster Abbey, against the west wall; on which is a most admirable inscription, written by his friend and fellow-professor of Gresham College, Dr. John Mapletoft.

Dr. Barrow's mathematical works, printed before and since his death, are numerous, and of the highest cha-

racter, conspicuous among which are, with those already mentioned, Archimedis Opera: Londini, 1675. 4to.

Some of his fine spirited Latin compositions, among which are his Epistle to the Master and Fellows of Trinity College[a], and Letters addressed, when vice-chancel-

[a] I have already informed the reader, how high a value I set on the Chronological MS. Index, with copious Extracts, 2 vols. 4to. which I possess, of Hare's Collections: the following letter, written by Dr. Barrow, as vice-chancellor, to Mr. Hare, will shew that I do not prize them too much. Having some private feelings to gratify, and the whole letter being in so elegant, elaborate a style, I cannot deny myself the pleasure of copying the whole.

"Libros[b] tuos jam iterum descriptos, alia forma, novo habitu, academiae repraesentatos, prid. non. Maii frequenti senatu suscepimus, ornatissime Haree, qua laetitia, quo studio, ipsi optime intelligimus; sed et tu facile conjicies, qui nec tantae utilitatis, quantam ea res nobis affert, nos ignaros, nec in tam singulari beneficio posse ingratos esse existimabis. Equidem ut primum eos aspeximus, attrectavimus, legimus, nihil prius nobis fuit atque antiquius, quam ut, quoniam referendae gratiae pares in praesenti esse non possemus, de agendis saltem gratiis cogitaremus. Neque enim academici quum simus, ii esse debemus, aut vero hercle esse possumus, qui beneficia ab aliis libenter accipere, nulla eisdem officia reponere, velimus. Id a nobis expressit partim spectatus ille amor tuus, qui te semel tantum in nos esse beneficum non patitur; partim rei ipsius magnitudo, quam non magis prope confectam nobis esse lactamur, quam potuisse confici admiramur. Nam ut de sumptibus taceamus (quos tamen in hanc rem erogari maximos necesse fuit)

[b] Dr. Ward adds, Hi libri antiquitates, jura, et immunitates academiae continebant, quorum volumina aliquot quantivis pretii a se scripta ei donavit Robertus Hare, Gonvilli et Caii collegii commensalis. *Vid.* Fuller's *History of the University of Cambridge*, p. 15. A. W. *Hist. et Antiq. Univers. Oxon.* L. 11, p. 390. Nicolson's *English Historical Library*, p. 150.

lor, to the chancellor, Lord Burleigh, and others, are published in Dr. Ward's Appendix to the Lives of the Professors of Gresham College.

John Mapletoft, commenced A. M. in 1655, and proceeded M. D. in 1667, and in 1675 was appointed professor of physic at Gresham College. His Pleadings at

quantae assiduitatis, quanti laboris, cujus lucubrationis erat, tot res, tam varias, tam abstrusas ac reconditas investigare primum, atque e tenebris eruere; deinde inventas describere saepius, chartisque mandare, idque non conducta scribarum opera, sed sua* aut unius aut certe potissimum diligentia? Illud vero quam divini animi, quam singularis prudentiae esse putandum est, res tam locis tam temporibus dissitas in paucorum voluminum angustiis includere, tam re atque natura discrepantes apto cujusdam rationis ac methodi vinculo astringere inter se ac colligare; sic ut praeterita cum praesentibus, latissime fusa exiguis finibus, pugnantia minima tantum animi contentione comprehendamus? Nam utilitatem tanti operis fruendo nos quidem magis percipimus, quam praedicando exprimere possumus; ex quo et singula collegia, et academia universa illud imprimis est consecuta, quod dum sua, dum oppidanorum omnia privilegia, ac firmamenta intelligit, et principum munificentia commodius uti, et inveterati hostis impetus facilius refutare possit. Hoc nos munus tam tibi arduum, tam nobis fructuosum, non amplexemur et exosculemur? non gratissimis animis interpretemur? Nos vero et facimus quidem, et semper faciemus; teque oramus vehementius, ut quo studio ipse in nobis ornandis fueris, eodem nos in te amando colendoque esse putes; neque quicquam existimes, aut beneficio tuo gratius aut teipso academiae charius esse posse. Vale, ac macte hac virtute, officio, pietate in rempublicam literariam esto. Cantab. e senatu nostro pridie non. Maii 1591.

Tui merito studiosissimi, procan. et reliquus senat. Cantab.

* Ita codex.

Gresham College, as he calls his English Lectures, have been greatly admired. His first lecture is on the Motion of the Heart, and the Circulation of the Blood, the discovery of which he gives wholly to Dr. Harvey. His Latin Lectures, (Prælectiones in Collegio Greshamensi, 1675,) being a History of the Art of Medicine, and the Origin of its Invention, is copied entirely, for its curiosity, into the Appendix of Dr. Ward's Lives of the Professors of Gresham College. Dr. Mapletoft, also, translated into English a famous work of Dr. Sydenham's [a].

In 1682, he took deacon's and priest's orders, and in his theological capacity published several sermons and tracts of a practical character. He died in 1721, aged 91.

With respect to Mr. Cotes, I shall let his admired inscription on his monument in this college-chapel say, presently, every thing for him, which is proper and honourable: and of Sir Isaac Newton I can advance nothing beyond what has already been stated. The two or three hints which follow must be referred to Mr. Whiston, Bishop Pearce, and Mr. Thomas Baker.

Not to repeat, then, any thing concerning Sir Isaac's mathematical works—every body has heard, also, of his chronological; and every body knows they are not in *general* repute. Among other learned men, Mr. Whiston, who succeeded him in his Lucasian professorship, attacked them in form, and with the utmost deference to Newton's mathematical knowledge,—which he considered all but divine,—he treated his chronology, not merely with

[a] Observationes medicæ circa morborum acutorum Historiam et curationem. The other Latin works of Dr. Sydenham were translated into English by Mr. Gilbert Havers, of Trinity College, a friend of Dr. Mapleloft. Dr. Ward's Lives, &c. p. 275.

little ceremony, but (for Whiston thought the scripture prophecies, and scripture chronology[a], his peculiar field) with all the air of a complete triumph. "Had he (Sir Isaac) been alive," says Whiston, "when I wrote against his chronology, and so thoroughly confuted it, that nobody has ever ventured to vindicate it, that I know of, since MY CONFUTATION was published, I should not have thought proper to publish it during his life-time, because I knew his temper so well, that I should have thought it would have killed him[b]." This I mention not as taking any side in the controversy, but merely as matter of anecdote. This curious man, (Whiston,) says, "Sir Isaac, was afraid of him for the last thirteen years of his life."

But let us just notice what stress was laid on his chronology by Newton himself. Bishop Pearce seems to have possessed his confidence on this subject; and his favourite work, (such to him, it seems,) was his book on the scripture chronology.

From a curious interview between these two eminent men, a little before Sir Isaac's death, it appears, that he was then preparing it with great care for publication—it having been published abroad without his permission—and that he had been employed on it for thirty years[c].

[a] Yet have we seen how full of whim and mistake he was himself, in regard to the times, when the Turkish empire was to be extirpated from Europe, and the French government to be entirely destroyed, which were to be effected, according to Whiston, in 1716, by Prince Eugene. Was there less of whim in what he said in regard to England? I allude to an interpretation he puts on a passage in the Revelations, (in ch. 13.) in reference to the failure of a scheme of Bishop Gibson's? See Whiston's Essay on the Revelations, p. 320.

[b] Whiston's Memoirs, vol. i. p. 294.

[c] See the account of this interview, given by Bishop Pearce, in his own Memoirs, written by himself, and prefixed to his Works, published since his death by his chaplain, Mr. Derby.

The following letter of Baker's to Mr. Cook [a], I copy from Masters [b].

"WORTHY SIR,

"To your enquiries I answer, Isaac Newton was admitted into Trinity College, under Mr. Pulleyn (the same I presume, that was afterwards Greek professor,) June 3 1661, Art. Bac. 1664-5, Art. M. An. 1668. He was likewise admitted Socius Minor Col. Trin. Oct. 2, 1667, and Socius Major the year following. He succeeded Dr. Barrow as Mathematical Professor, Nov. 8, 1669, who, though he was not his tutor, instructed and encouraged him in the study of the mathematics."

Dr. Zachary Pearce, bishop of Rochester, was first fellow of this college, a critic of correct taste and much reading. While undergraduate, he published an edition of Tully's Offices, on a plan that gained him great credit, both at home and abroad, and he afterwards published his book de Oratore, on the same plan, and Longinus de Sublimitate: he was one of the writers in the Spectator; and his Commentary and Notes on the New Testament have been much admired. He became fellow of the college through Dr. Bentley's interest; but he took part against him on the subject of his intended new edition of the Greek Testament, and the Review of Dr. Bentley's text of Paradise Lost, is certainly Pearce's, though without his name. There are, besides, several volumes of his sermons in print. He is a singular instance of one, who was anxious to *resign* a bishopric, and kissed

[a] Mr. Cook wrote Notes on Sir Isaac Newton's Chronology.

[b] Memoirs of the Life and Writings of the late Mr. T. Baker, &c. p. 73.

hands as a pledge; but after all, was not permitted to resign. He lived to an advanced age. There is a bust and elegant inscription to his memory in Westminster Abbey. He took the degree of A. M. in 1717. The degree of D. D. was conferred on him by the Archbishop of Canterbury, (Dr. Wake,) in 1724. He died in 1774.

Conyers Middleton, fellow, took his degree of A. M. in 1706, and in 1717, proceeded D. D. by royal mandate. He was principal librarian of the University, and in 1731 was chosen the first Woodwardian professor of physiology[a]. Two years after he resigned the office, and was succeeded by Mr. Charles Mason. He published various books, and left behind him many unpublished MSS. But I shall only notice the most remarkable of his publications.

The History of the Life of Marcus Tullius Cicero, first published in 1741, by subscription, in quarto, has gone through several editions, in octavo, and, though not without some censures[b], gained the author great celebrity. He also printed, in 1743, Cicero's Epistles to Brutus, and

[a] I omitted, in the proper place, describing this professorship, and have passed over Dr. Woodward, the founder, who, I find, by Dr. Ward's Lives of the Professors of Gresham College, was of Magdalen College in this University. I shall speak both of Dr. Woodward and of the professorship founded by him, in some following page.

[b] The Epistles of Tully are many of them indifferently translated; but the principal objection made to the work, is, what has been observed by Mr. Wharton, and Dr. Parr, that the author borrowed too liberally from Bellendenus, (de Tribus Luminibus Romanorum,) and without any acknowledgment. Permoleste autem fero, says the latter, potuisse eum, qui ingenii tam acris elegantisque esset, laudibus Bellendeni meritis ac debitis privare. Fidentissimè enim confirmaverim, ex Bellendeni opere non solum supellectilem sibi sublegisse satis lautam atque amplam, sed libri ipsius prope formam, qua res ferret, adumbrasse. Præfat. ad Bellendenum de Statu Civili, &c.

Brutus's to Cicero, with the Latin text on the opposite page, and English Notes to each Epistle, and a Dissertation in defence of their authenticity.

After travelling abroad, and returning to Cambridge, in 1725, Dr. Middleton published a Letter from Rome, shewing the exact conformity beween Popery and Paganism, or the Religion of the present Romans derived from that of their Heathen[a] Ancestors, a small work, but full of curious matter. He afterwards republished it, with a long Prefatory Discourse, vindicating it from some charges of a Popish writer, and with a dedication to Dr. Gooch, Bishop of Norwich. He also wrote several sharp pamphlets in the dispute in which Dr. Bentley and Trinity College were so long engaged.

His Letter from Rome raised Middleton's name very high among the English Protestants; but by another work, allowed on all hands to be learned, he exposed himself to many attacks, both from Protestants and Papists:

Wolfius in his edition of Four Orations of Tully, Berlin, 1741, points out his three capital faults,—in over-charging the character of Cicero—in laying too great stress on his political, and too little on his literary character—and in exceeding the bounds of historical truth. See a note by Mr. Gough, in Nichols's fifth volume of Literary Anecdotes.

[a] It may be thought, perhaps, by some, that here too the Dr. had in view a small, though judicious, and little known piece, (written by a Mr. Delaune, author of the Plea for the Nonconformists, in Charles II.'s reign.) It is entitled, Εικων θηριου, The Image of the Beast. It is printed in three columns. In the first, the author gives the head, members, and ceremonies of Heathen Rome—in the second, the head, members, and ceremonies of Popish Rome, shewing its conformity with Paganism—in the third, the head, members, and ceremonies of the Christian Church. The subject, however, has frequently been alluded to, and written upon; nor do I say that Dr. Middleton ever saw this little piece. But I mention it for the sake of noticing the circumstances in which these two writers resembled each other. Dr. Middleton, by travelling to Rome, saw what he described, and Mr. Delaune had been educated in a friary. Mr. Delaune's Εικων θηριου, and Plea, were republished in 1701.

This work is entitled a Free Enquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church, from the earliest ages through the several successive centuries. As a precursor to this he first published his spirited Introductory Discourse, which was afterwards published with the work itself.

Besides these works, Dr. M. wrote a Dissertation on the Roman Senate, and a work in Latin, on German Monuments of Antiquity, finely printed in royal quarto, and ornamented with twenty-three copper-plates, which are curiously engraved [a]. In this work he describes his own Antiques, and the Ægyptian mummy in the University Library. I shall just add, that amidst his other literary pursuits, he kept in view his peculiar duties as public librarian. On being appointed to that office he printed a small piece on the proper Method for arranging the books; and in 1735, a Dissertation on the Origin of Printing.

This elegant writer, profound reader, and accomplished man, died in 1750, aged 67.

We shall now consider some of our eminent antiquaries.

Samuel Knight, student, was author of the Lives of Erasmus and dean Colet, the celebrated founder of St. Paul's school [b], as famous almost at Oxford, as Erasmus

[a] The title of this work is, Germana Quædam Antiquitatis Eruditæ Monumenta, quibus Romanorum veterum Ritus varii tam sacri, quam profani, tam Græcorum quam Ægyptiorum nonnulli illustrantur, Romæ olim maxima ex parte collecta, ac Dissertationibus jam singulis instructa. His appendicis item loco adjuncta est mumiæ Cantabrigiensis Descriptio.

[b] Rei Antiquariæ cujuscunque generis cultor studiosus, præcipue vero famæ virorum ingenii, virtutis et literaruin laude maximè insignium, fautor eximius; prout ea quæ scripsit de vitâ rebusque gestis celeberrimi

was at Cambridge. Both lives were of use to Jortin, in his Life of Erasmus, though he treats of Erasmus's Life in a different manner from Knight's, and has pointed out several errors in it. Samuel Knight took his A. M. degree in 1706, proceeded S. T. P. by royal mandate, in 1717, was prebendary of Ely, and rector of Bluntesham, in Huntingdonshire. He died in 1746.

James Bentham, A. M. 1738, and F. A. S. 1767, was prebendary of Ely, author of the History of the Conventual and Cathedral Church of Ely.

This History is divided into five periods. The first begins with the foundation of a church and monastery at Ely, by Etheldreda, queen of the Northumbrians, A. D. 673, and shews the state of it under several abbesses, till its destruction by the Danes in 870; the second contains the state of this church, whilst in possession of the secular clergy, to 970; the third, the re-establishing of it for monks, by our Saxon king Edgar, with its government under abbots; the fourth relates to the conversion of the abbey into a bishopric, in 1109, and includes the succession of the Bishops to the dissolution of the abbey, under Henry VIII. The fifth begins with the establishment of a dean and prebendary, by Henry, in 1541, extending to the year when this History was printed at Cambridge, (1771.) It contains, also, a valuable appendix, of charters and other public instruments, relating as well to the conventual as cathedral church of Ely. I have had frequent occasion to speak of the literary character of this History: so I shall only add, that it is adorned with copper-plates, and

Erasmi et Coleti palam testatum faciunt. *Inscription on Dr. Knight's monument* at Bluntesham. See Bentham's Hist. and Antiquities of the Cathedral Church of Ely, p. 265.

beautifully printed, having been done under the most particular attention of the author's brother, Mr. T. Bentham, who was at the time printer to the university. A new, and equally beautiful edition of this History was printed in 1812, by the author's son, with additions relating to what had been said of Mr. Bentham's having received his ideas on Saxon architecture from Mr. Gray, which is shewn not to have been true.

Francis Peck, student, A. M. 1713, and F. S. A, 1732, combined in his character, antiquities, poetry, criticism, and divinity. His writings are very numerous, and several of considerable character, particularly his Academia Tertia Anglicana, or the Antiquarian Annals of Stamford, in Lincoln, Rutland, and Northampton shires, containing the History of the University, Monasteries, Guilds, Churches, Chapels, Hospitals, and Schools there, with forty-one copper-plates, in two volumes.—His Complete Catalogue of all the Discourses written both for and against Popery, in the time of James II. two volumes in quarto, 1740, the first called, Memoirs of the Life and Actions of Oliver Cromwell; the second, New Memoirs of the Life and Poetical Works of Mr. John Milton.—Explanatory and Critical Notes on divers Passages of Shakspeare: of which work it has been observed, and admitted, that it first pointed out the way, since pursued by Farmer, Steevens, Malone, and Reid, in their criticisms on Shakspeare.—Desiderata Curiosa, two volumes, or a Collection of divers Scarce and Curious Pieces, relating chiefly to matters of English History, with choice Tracts, Memoirs, Letters, Wills, &c. The last work published by him were four Sermons, in 1742, entitled, of Grace, and how to excite it:—Jesus Christ, the true Messiah, proved from a consideration of his miracles in general:—Jesus Christ the true Messiah, proved from a considera-

tion of his Resurrection in particular.—The Necessity and Advantages of good Laws and good Magistrates, delivered in two visitation and two assize sermons.

This learned and laborious man died in 1743, and, at the time of his death had in view nine different works, some of considerable extent, and in the prosecution of which he had made considerable advances *.

Michael Lort, fellow, commenced A. M. in 1750, and proceeded D. D. was F. S. A. and F. R. S. chaplain to Archbishop Cornwallis, and librarian to the famous collector of books and MSS. Dr. Richard Mead. He was also librarian to the Archbishop of Canterbury's Palace of Lambeth. Through Dr. Mead he became acquainted with Dr. Askew, and was one of the many Cambridge antiquaries and critics, who used to regale themselves with the feast of Dr. Askew's delicious MSS. and dainty splendid editions of Greek and Roman classics. He was also himself a great collector of curious books, though in a different taste, and was well acquainted with the most eminent antiquaries of the last century.

Dr. Lort was eminently serviceable to many writers, and sent various communications to the Archæologia and Gentleman's Magazine. He did not publish much himself. There are two or three printed sermons of his, and a short Commentary on the Lord's Prayer, in which he translates, του πονηρου, the devil, the calumniator, the evil one, as also does Bishop Pearce. He died in 1790.

Charles Mason, fellow, S. T. B. in 1736, and S. T. P. 1749, was Woodwardian professor, and eminent for his

* An account of all the published works of Mr. Peck, and of what he left unfinished in MS. may be seen in vol. i. of Mr. Nichols's Literary Anecdotes of the XVIIIth Century.

acquaintance with natural history. I have already mentioned him as having left some collections in MS. towards a history of Trinity College, and he is mentioned by Mr. Masters, as having made similar collections in reference to the University[a]. Morris Drake Morris, Esq. late fellow commoner of this college, made some collections for an Athenæ Cantabrigienses, which are selections and translations from printed books, and being given to Mr. Cole by Dr. Middleton, may be seen in Cole's MS. Collections in the British Museum.

It has been hinted in a former page, that this college enjoys some advantages peculiar to itself[b]. Such are the nature of the fellowships, all being open to competition, unconfined to any county or school. The prizes, too, are numerous, and the examinations strict; circumstances, these, all highly auspicious and favourable to literary improvement. Add to this some motives that predispose to the study of Greek literature, and still more of Hebrew. We accordingly find, that from the time of Joshua Barnes, 1712, to the present time, all the Greek professors, except one, have been of this college, and all the Hebrew from about the same period. To say nothing of that great constellation of mathematicians, the first in Europe, that shone forth, as we have seen, at the same time, holding out a glorious light, and naturally enkindling in students a spirit of laudable emulation, and irresistible ambition.

[a] Hist. of Bene't College.

[b] Here, however, I must not forget what Mr. Ascham says, speaking of his own college: "Yea, St. John's did then so flourish as Trinity College, that princely house now, at the first erection, was but colonia deducta out of St. John's, not only for their master, fellows, and scholars, but also,—which is more—for their whole, both of learning and discipline of manners; and yet, to this day, it never took master, but such as was bred up before in St. John's. *Schoolmaster*, p. 169.

Of the Hebrew and Greek professors I shall notice such as are known by any publications, though as to the Hebrew, I recollect but one who published any thing: William Collier, B. D. 1789, Heb. Pr. 1771, published two volumes of poems, and poetical criticisms; but no publication, as I am aware of, has proceeded from the professors of Hebrew, in their proper literary department; a proof that I have been correct in what was said in my first volume on this subject.

Thomas Pilgrim, fellow, S. T. B. 1716; Greek professor 1712; assisted in a Greek grammar, by Mr. George Thompson. Thomas Francklin, A. M. 1746, S. T. P. 1770, fellow, Greek professor, published sermons, and was concerned in some joint publications, but is best known by his translation of Sophocles and Lucian. He died vicar of Thundridge, Herts.

Richard Porson, A. M. 1785, was chosen fellow in 1782; but not choosing to comply with the law of this society, that fellows, after seven years standing, must take holy orders, he resigned his fellowship, but was made Greek professor in 1792.

Some remarks have already been made on Porson's style of criticism, and his edition of some of Euripides's plays: but there remain a few things to be remarked in this place.

While an under-graduate, he furnished an edition of Xenophon's Anabasis, by Hutchinson, with some short, pithy remarks, relating to MSS. which the editor either had not examined, or had examined negligently; and the preface is full as pithy[a]. These were our young Grecian's Primitiæ, First Offerings. In 1790 he furnished the

[a] Lectori, si quis erit.

new edition of Toup's Emendations on Suidas, then publishing at the Clarendon press, with a few short notes[a]; the same year he published his controversial work, which obtained him so much celebrity—"Letters to Mr. Archdeacon Travis, in Answer to his Defence of the Three heavenly Witnesses," 1 Joh. v. 7. a work of no great consequence as to the subject (for Sir Isaac Newton had proved the passage to be a spurious text before), any more than the subject of Bentley's famous dispute about Phalaris's Epistles—it being, in fact, of no great consequence whether they were written by a tyrant, or a sophist. But both the one controversy and the other furnished the writers with a fair opportunity for a display of their great stores of reading, for their much promptness of remark, and their acuteness of criticism: and our professor has, in the judgment both of Trinitarian and Unitarian expositors, set the question completely at rest.

In 1793 he brought through the press the fine edition of Heyne's Virgil, in four volumes. In a short preface, he informs his readers that he had only inserted a few conjectures of other learned men, and made some small additions to the Index. But the beautiful edition of Æschylus, published at Glasgow in 1795, must be considered Porson's, the corrections and different readings being all his. Schutz has subjoined them to his own edition of Æschylus, published in Germany, and with most honourable acknowledgment to the learning and judgment of our Cambridge critic.

[a] Emendationes in Suidam et Hesychium, et alios Lexicographos Græcos. Scripsit J. O. Toup, 1790.

Mr. Porson wrote the Notæ Breves. Vol. iv. p. 435, &c. to the end.

Among the intended publications of Mr. Porson's, must be considered the Greek Lexicon, written by Photius, patriarch of Constantinople in the 7th century. This had been twice copied by him, for the purpose of publication; the first copy having been destroyed in the fire at Merton, it being at the house of his brother-in-law, Mr. Perry, where the fire happened. This Lexicon, when published, with fac similes of the MS. cannot fail of being highly acceptable to the learned world, both as a curious Greek Lexicon, and as a specimen of Greek palæography.

Since Mr. Porson's death, have been published, by Mr. Blomefield, the professor's Adversaria, containing Observations on Athenæus, and his Thesis on Euripedes, delivered at Cambridge, on being appointed Greek professor.

This acute and learned critic died in 1809, aged 49, and was buried in the college chapel, on the north side of Sir Isaac Newton's monument.

I omitted designating Dr. Lort, as Greek professor, and editor of, "a Projecte conteyning the State, Order, and Maner of Government of the University of Cambridge, as now to be seene in the Three and Fortieth Yeare of the Raigne of our most gracious Soveraigne Lady, Queen Elizabeth." Camb. 1769. 4to.[a]

Charles Colignon, M. B. 1749, M. D. 1754, was fellow, and chosen professor of anatomy 1753. He published Miscellaneous Works, in Verse and Prose, by subscription, in 1786.

[a] The Professor printed it from a MS. presented, it is supposed, to Lord Burleigh, on his being made Chancellor in 1600, as Mr. Astle found it among his papers.

John Warner, A. M. 1761, S. T. P. 1773, was chaplain to the English embassy at Paris, before the French Revolution, and an admired preacher; but is now better known as the author of a valuable book, entitled *Metronariston*[a], or a new Pleasure recommended, in a Dissertation upon a Part of Greek and Latin Prosody, well worthy the attention of our public schools. Dr. Warner also published a translation of a Spanish romance, entitled, Friar Gerund, and one or two sermons.

Matthew Raine, fellow, S. T. B. 1794, S. T. P. 1799, the eminent upper master of the Charter House school, and a judicious critic, the confidential friend of Mr. Porson; and I have placed him next to his other friend, Dr. Warner, as having adopted much of his theory of Metronariston into the Charter House school.

[a] It is certain the ancient Greeks and Latins read and wrote with a regard both to *syllabic* and *accentual* quantity, and by a happy union of both, was formed the harmony of their poetry, and the numerous composition of their prose. This mode of delightful combination seems lost among us. It was first broken in upon by what is called accentual quantity, and we now retain accents without bringing them into use. See Mr. Harris's *Philological Inquiries*, *Part* 2, *Ch.* 2. Dr. Warner confines his attention to quantity, and shews how, by our present way of reading the Greek and Latin poets, we violate not only melody but sense, and one of the first quotations produced by him is a happy illustration of his theory—the two concluding lines of Ajax's admired prayer.

Ποιησον δ' αιθρην, δος δ'οφθαλμοισιν ιδεσθαι,
Εν δε φαει και ολεσσον επει νυ τοι συαδεν ουτως.

This theory of Dr. Warner's is founded on that of Adolphus Mackerelus, in his Commentary, de veteri et rectâ pronunciatione Linguæ Græcæ, and of Vossius, who, in his treatise, de Poematum Cantu, supports, in part, the same system.

There is a full length portrait of Dr. Raine in the hall of the Charter House, and an inscription to his memory in Gray's Inn chapel, where he was preacher, will say every thing of him that is proper. It was written by Dr. Parr [a].

Thomas Jones, fellow, commenced A. M. 1739: he was not a less distinguished mathematical tutor in this college, than Dr. Raine was a classical, in the Charter-House school.

Being generally allowed to be one of the most eminent tutors in the University, of his time, I am constrained to follow the same rule in regard to Mr. Jones, that I have towards Dr. Raine, for he also has erected no monument to his fame: the only piece printed of his being a "Sermon on Duelling." He was a man of strict principle, and devoted himself to the conscientious and laborious office of a college tutor. He never held any church preferment: but of one, who so sedulously, conscientiously, and affectionately devoted himself to the improvement of his pupils in the higher sciences, the memory cannot be soon forgotten in the college.

[a] Since writing the above, I have perused Dr. Parr's honourable inscription to Dr. Raine, in Gray's Inn chapel, and take the pleasure of copying that part of it which relates to the office in which Dr. Raine was universally allowed to be so eminent, and to the affectionate discharge of which no better testimony could have been given than that subjoined.—

"Matthæo Raine, S. T. P. ——— ——— Magistro Liberalium Artium, Græcis et Latinis Litteris apprimè docto, et Præceptori rècte Vivendi, propter suavitatem sermonis atq. morum dignissimo qui in loco sancti Parentis haberetur, Discipuli ejus sua sponte suoque sumtu.

H. M. P. C. C.

Dr. Raine died in 1811, aged 51.

Fine as the bust is, erected to his memory, on the north side of the chapel, it is not reckoned a good likeness: but every one who recollects the features of Mr. Jones, (πρὸς εἶδος αὐτοφυὲς θλίψας[a]) may contemplate one in this chapel very near, Mr. Jones's countenance being universally allowed to bear a strong resemblance to that of Sir Isaac Newton.

Thomas Robinson, fellow, was A. B. 1772, and proceeded A. M. 1775. He was a person of a serious thinking turn of mind, early attached to those views of Christianity called, by one class of divines, evangelical, in contradiction to those called, by others, rational, and which are sometimes denominated methodistical. He settled in the town of Leicester, where, being a good scholar, and a man of active benevolence, he became a very popular preacher, and published Sermons, with other theological tracts; but is best known by his volumes of Scripture Biographies.

John Tweddle, fellow, A. M. 1793, was an eminent classical scholar, and obtained more classical prizes, I believe, at Cambridge, than ever fell to the lot of an individual. One year (1788) he carried off *all* Sir William Browne's prizes, for Greek Ode, Latin Ode, and Greek and Latin Epigrams; the next, those for the Greek Ode and Epigrams. In the year 1790 he obtained one of the classical medals; in 1791, and 1792, a *Bachelor's* prize, each time: a like proportion of prizes he obtained in his college. These were all published in 1793[b], and, for liberality of sentiment, variety of mat-

[a] Miltoni, in Effigiei ejus Sculptorem.

[b] *Prolusiones Juveniles, Præmiis Academicis dignatæ.* Auctore Ioanne Tweddle, A. B. Trin. Coll. Cant. Socio.

ter, and elegance of composition, form a rich classical bouquet. Yes! the friends of genius and literature, perhaps, could have wished that, true to his own poetry [a], he had never left his dear native England. But the feelings excited by poetry are often transient. After leaving college, and studying the law a year or two, in the Temple, he travelled abroad, and died at Athens.

> "Fame is the spur, that the clear spirit doth raise,
> (That last infirmity of noble mind)
> To scorn delights, and live laborious days;
> But the fair guerdon when we hope to gain,
> And think to burst forth into sudden blaze,
> Comes the blind Fury with th' abhorred shears,
> And slits the thin-spun life."—"But not the praise,"
> Phœbus replied.—
>
> *Milton's Lycidas.*

Once more we have to drop a tear over promising talents early blighted,

> As flowers by frost, that their gay wardrobe wear,
> When first the white-thorn blows.

Philip Mallet possessed a great ardour for political and metaphysical inquiry, but took no degree: betaking himself, on leaving college, to the study of the law, he became a student of Lincoln's Inn. In 1808 he pub-

[a] ———Πα δ' εντι το φερτατον; πα;
Ω' 'ΑΒΙΟΝ, Γα ματερ, εχοντι τον νουν
Οιον εσσι κταμα ποθεινον! Ειην,
Μευ Βιοτοιο
Οτ'ι περ λελειμμενον εντι, προφρων
Τιν συνοικος·

N. 1. Batavia Rediviva.

lished an edition of Bacon's Advancement of Learning, with some pertinent reflections on the author; the same year, an Abridgment of Locke (incomparably the best), with a well-written, judicious Preface; and in 1812 Hobbes's Treatise of Human Nature, and that on Liberty and Necessity; the latter being much of a platform to Mr. Collins's treatise on the same subject, as the former held out a strong light to Locke. To Mr. Hobbes's treatises is prefixed a well-wrought account of his writings by the editor. In the several narratives, Mr. Mallet discovers a thorough insight into the characters of the authors, and their writings, and gives evidence of his own probity and discrimination. He died in 1812, aged 36.

Samuel Brooke, in James I.'s reign, was overlooked in his proper place; but he must not be left out of our list, though it were only to shew the shifting of theological opinion in that period, and the *influence* which moderated and controlled it: some curious particulars in the note will illustrate this subject[a].

[a] The following is part of a letter, written by Archbishop Laud to Dr. Brooke: the original is in Trinity College library.

"For your *pastoral* I take little care, but wish it well: but for your ——— tract, I must needs say thus much; 15 years study cannot but beat out something, and I like it well, that you mean to havethe judgment of so many and such able men upon it. And if God give me leisure, and the tract be not too long, I shall be glad to read it too; and the making even of the old way will to most men seem better than making a new. Nevertheless, I am as yet where I was; that some things about these matters are unmasterable in this life: neither can I think any expression in these matters to be so happy, as to settle all these difficulties, and however, I do much doubt whether the king will take any man's judgment so far as to have these controversies any further stirred."

Samuel Brooke took his degree of B. D. in 1607, that of D. D. in 1615, in 1629[a] he became master of the college. He wrote some Latin comedies, which were performed with great applause before James I. at Cambridge, in 1613. In 1612 he was appointed professor of divinity at Gresham College, but resigned, on obtaining the mastership of this.

I am not aware that any of his comedies are printed, nor any of his theological theses, except one, the title of which will be found in the notes. He is said, also, to have written much on predestination and the 39 Articles. He died in 1631, and was buried in the college chapel.

Now let us take a turn into our other poet's corner:

The title of Dr. Brooke's curious printed Thesis is as follows: De Auxilio divinæ Gratiæ, Exercitatio Theologica, nimirum an possibile sit, duos eandem habere gratiæ mensuram, et tamen unus convertatur et credat, alter non. See Dr. Ward's Lives of the Professors of Gresham College, p. 56.

From a letter of this learned professor's to Laud (preserved by Mr. Prynne), taken in connexion with the archbishop's to him, it appears, that the ruling clergy of that period, supported by James I. were for settling the church of England according to the Arminian system; and yet the *very last* parliament before were for settling it according to the Calvinistic. See Rushworth's Collections, vol. 1. Can we then be surprised at Protestant Reconcilers, and Dr. Paley's Theory of Accommodation? Perhaps it may not displease some readers, that one of Mr. Tweddle's Prolusiones Juveniles, alluded to in the last article, is a vindication of that very doctrine of Paley's; in unum, quod expedit Hominibus, Homines obligat. No. viii.

[a] According to the college register: Anthony Wood (Athenæ Oxon.) who often undertakes to be a guide in Cambridge matters, when extremely out of the way himself, dates the time of Dr. Brooke's appointment to the mastership about the time of his taking his doctor's degree.

and here we have John Studley, who, in Elizabeth's reign translated some of Seneca's tragedies into English verse; George Villiers, Duke of Buckingham, author of the Rehearsal; Dr. Legge; Capt. Ayloffe; Sir Aston Cockayne, a dramatic writer in Queen Elizabeth's reign; Mr. Smith, author of a volume of Miscellaneous Poems; George Granville, Lord Lansdowne, writer of plays, and of verses of gallantry and wit; Dr. Rich. Duke, in Queen Anne's reign; Nathaniel Lee, the admired writer of tragedies; Mr. Samuel Cobb[a]; Lewis Eusden, Esq. (fellow) poet laureat; and Major John Hanway[b].

Passed we had before some prose writers, who, occasionally, wrote in verse; and from that numerous class of writers, who rose, and shewed some lustre, till overpowered by the splendour of Shakspeare[c], some, perhaps, might be pointed out, who were of this college; and though of Bentley I never saw in verse but four poor lines, yet Francklin, who could translate Sophocles, and Porson, who could write verse with point, are entitled to a place among our poetical writers: we have already, too, seen Tweddle.

Hitherto of learned men: still we have to speak of our college edifices; but I by no means shall aim to proportion my narrative to the grandeur and extent of the objects, by a length of description, and minuteness of discrimination.

Enter you ought at the eastern gate, if you wish to

[a] He translated a poem called the Mouse Trap, and published a volume of poems in 1722.

[b] He translated some of the Psalms of David into verse, and also some of Horace's Odes, Catullus, Martial, &c.

[c] Phillips's Theat. Poetarum (even the edit. of 1800) and Ritson's Bibliotheca Biogr. rarely ever notice the Colleges.

follow the true course of the buildings, and to perceive their full effect. The eastern court is in a high degree magnificent. As you approach, the partial view of the western side, caught through the gateway, if open, will appear pleasingly picturesque: the gateway itself adorned on each side with towers, is worthy of being the entrance to a stately quadrangle [a]; grand, without being tawdry, and its ornaments are appropriate, without being trifling. What is proper here, the *sacredness* of the place renders improper at King's chapel; for the arms and inscriptions of the founders serve as records; and though the statue of Harry VIII. as well as those of other royal founders within the court, are loose pieces of statuary, without the fine air of the Grecian antique, or the polish of modern art (for theirs was not the era of English statuary), still they must excite attention, and will leave the impression of fitness.

The eastern court consists of lofty towers, the chapel, master's lodge, and hall, with the apartments of the noblemen, fellows, and students, of different extent, and in different styles of building. This variety gives it the character of stateliness, and charm of extent; for, with respect to large buildings, it is a false principle in architecture, that uniformity constitutes its magnificence, as in poetry and music, that monotony generates the sublime [b]: in the latter, even the minuter parts have, if I may so speak, their greatness; and in the objects of sight, as

[a] ——— Αρχομενυς δ' ΕΡΓΟΥ προσωπον
Χρη θεμεν τηλαυγες.
Pindar, Olymp. 5.

[b] Τα γε μην Πολυπτωτα, λιχομενα, Αθροισμοι, και Αντιμεταβολαι, και Κλιμακες, και Αγωνισια, ως οισθα, και παντος υψους, και παθους συνεργα.
Longinus de Sublimitate. Edit. Pearsii, p. 135.

Trinity College Hall & Chapel

uniformity gives an appearance of diminution, variety gives that of extension[a]. Hence it is, that though this grand court of Trinity does not occupy a much larger space than that of Christ Church, Oxford, in perspective it appears considerably wider.

Of the separate buildings in this court, the chapel was built in the reigns, and at the expense, of the queens Mary and Elizabeth, in the taste of that period, with but little of the Gothic. If, as before hinted, the exterior façade of King's, being of the florid Gothic, has, perhaps, too much of little ornament, this may be thought to have too little: but the portico is elegant. The ante-chapel being open and undivided, leaves the view undistracted, nor is it as yet overcrowded with monuments and figures. Hence the few objects are more striking, and as implying more selection, leave an impression of greater character. The statue of Newton strikes immediately every beholder with reverence, and, as being the *great* work of Roubiliac, was universally admired, till a noble critic[b] thought he found in it an air of primness or spruceness: but the general feeling both of the expressed intellect of the philosopher, and the studied execution of the artist, is not

[a] The reader will take notice, that I am speaking of variety here merely in reference to its effect on objects of vision. Buildings raised at different periods do not always consult their relation to other buildings, but are commonly regulated on the principle of convenience at the time, and therefore do not always admit of architectural considerations. As to the faults, therefore, in this court, pointed out by Mr. Dallaway (Observations on English Architecture, p. 186), "that the habitable parts appear positively low, that the roofs expose a range of garret windows of a very awkward shape—that even in the specimen of the architecture in one angle, in which it was intended to rebuild the whole, the height is not sufficient for the space in which it stands—they should be made in reference to both those principles.

[b] Lord Orford.

likely to yield, and is so well expressed in the lines often quoted, that I venture, without apology, to quote them again.

Behold a prism within his hands,
Absorb'd in thought great Newton stands;
Such was his brow, and look serene,
His serious gait, and musing mien,
When taught on eagle wings to fly,
He trac'd the wonders of the sky;
The chambers of the sun explor'd,
Where tints of thousand hues were stor'd.

Behind the statue of Sir Isaac Newton is a tablet monument, to the memory of Mr. Roger Cotes, fellow of this college, the contemporary and friend of Sir Isaac. The inscription written by Dr. Bentley, forcibly expresses the genius of Cotes:

H. S. E.
Rogerus Roberti Filius Cotes,
Hujus Collegii S. Trinitatis socius,
Et Astronomiæ et experimentalis
Philosophiæ Professor Plumianus;
Qui immaturâ morte præreptus,
Pauca quidem ingenii sui
Pignora reliquit,
Sed egregia, sed admiranda,
Ex intimis matheseos penetralibus,
Felici sortertia tum primum eruta:
Post magnum illum Newtonum
Societatis hujus spes altera
Et Decus gemellum.

"That is, who, being fellow of this college of Trinity, and Plumian professor of astronomy and experimental philosophy, hurried away by immature death, left few testimonies of his genius; but those were select, were admirable, then first drawn out by the happy sagacity of

his own genius, from the most inward recesses of mathematics; next to that great Newton, the other hope, and twin ornament of this society." He died in 1716, aged 36.

The bust that was last erected, already mentioned as a good bust, but a bad likeness, expresses the sagacity, but not the gentleness and benevolence, of the late Mr. Jones. I mention this circumstance again, for the sake of inserting the note at the bottom of the page[a].

If you felt and admired the effect produced by fine painted windows in the interior perspective of King's Chapel, you will feel and lament the want of them in this. But you must not fail to admire here, Mr. West's painting of Michael binding Satan, over the altar; nor to take your stand, during divine service, at the western end, near the statue of Newton: should there be excited within you no abstractions from the world, no grand sympathies, no religious affections, no poetic feelings—whatever opinions you may entertain of the human system—if you feel none of these, conclude that your mechanism is not right, and that you have no business there.

In your way to the hall you pass the master's lodge, a building of some extent, and rendered gay and agreeable by a few evergreens, and a parapet in front. Here it is, that kings and queens, princes and judges, are entertained, when honouring the university with a visit;—you will

[a] On viewing, some years ago, the bust of Newton, in the picture gallery at Oxford, I immediately perceived the resemblance, without knowing whose bust it was; and, on my observing to the guide, that it was a great likeness to the mathematical tutor of Trinity College, he replied, (he was himself not a young man,) that a person in years, to whom he was shewing the gallery some years ago, and who knew Newton, instantly recognized its likeness to Sir Isaac before he knew it was his bust.

conclude, then, that it is spacious within, and not only commodious, but magnificent: you will conclude, too, there are some good portraits here. Those reckoned the best are, the Earl of Essex, painted by Garrard: Josephus Justus, Julius Cæsar Scaliger, by Paul Veronese; and that of the founder, Henry VIII. by Lucas de Heere. This, indeed, is Henry the giant, being nine or ten feet in height. The adjoining hall is a fine old Gothic building, in which, though the square-headed windows are not in harmony with the style, they are more favourable to vision than the narrow pointed Gothic, a matter of greater account in a large room, where gentlemen dine; you are surrounded with portraits, some full-length, some original; and the principle of association may, perhaps, take precedency of the rules of your art.—You are encircled with mementos of some of the greatest geniuses this country has produced. When your surprise is allowed to abate, you will be at leisure to criticise.

Hence you naturally pass over to a combination room, a square elegant apartment, worthy of a great college, where the fellows meet, after dinner, to take their social glass, or to transact college business. Here too, are some good portraits. You will be at leisure to admire a fine painting of the Marquis of Granby leaning on his horse, a black groom standing by; and of paying your respects to two chancellors, Henry Seymour, Duke of Somerset, and Prince Henry, Duke of Gloucester[a], who were both educated in this college.

Pass we now to the western quadrangle. Here is nothing Gothic, nothing Roman: every thing is Grecian: and if this court does not equal the former in extent, va-

[a] A full-length portrait, by Romney.

riety, and magnificence, it surpasses it in beauty, the whole being a mixture of the Doric and Ionic orders, a delightful combination of the characteristics of those orders, elegance, lightness, and strength.

This is called Nevile's Court, from Dr. John Nevile, the principal contributor towards the building. The whole quadrangle is said to have cost 20,000l. Baker, in his account of St. John's, Appen. says, the north and south sides cost each 1500l. The east side, consists of a short flight of steps, by which you ascend to a terrace, and have over you a fine pediment and balustrade, of the Doric order. The north and south are accommodated, in the upper part, for students' chambers; the under, composed of a colonnade, with open parapets, of the Doric order, form fine ambulatories. The western, which presents you with the library, was built subsequently to the other parts, being begun under the mastership of Dr. Barrow, and earnestly prosecuted by him. The lower part, of the Doric order, consists of an open arcade, and forms a wide extended ambulatory, with three Doric portals. The upper, of the Ionic, very agreeably, but modestly, and appropriately ornamented in front with its volutes, festoons, cherubs, and other emblematic figures, forms the library.

Such as know how favourable architecture has been, and still is, to the accommodations and conveniences of life; who have followed its progress from Egypt to Greece, from Greece to Rome, and thence to the states of modern Europe, who have studied the proportions, the appropriate decorations, nice arrangements, and the gradual intermixtures of the Grecian orders, might make a Study of this spot. Here it was our great master of Palladian architecture[a], surveyed his own work, and was satis-

[a] Sir Christopher Wren.

fied. Any artist, too, might linger here long: and with a proper exercise for his taste, might receive peculiar delight and proportionable improvement.

"But I am not, also, an artist." Aware that modern artists have varied in their applications of the rules and ornaments of the Grecians, from ancient, have differed among one another, and sometimes from themselves[a], I shall not attempt to enter into the niceties of architecture. I shall only say to young persons, not absorbed wholly in the studies of the University, this court may supply the place of a lecture room on architecture. As to myself, I shall indulge only a general feeling: and, I will suppose, that my traveller has sympathized with me: so now, after admiring the exterior—the beauty of design—the elegance of ornament—the simplicity of decorum—and the adaptation of the whole to destined purposes of accommodation—I conclude he will have no objection to paying a short visit to the interior part. This you ascend to by a wide staircase of black marble.

On entering the library, the effect strikes you immediately—a long, open, elegant room, without galleries, and giving a full unobstructed display of the proportions. The flooring of black and white marble; the cases of Norway oak; the ceiling stuccoed with numerous busts, some of admirable workmanship[b], and all proper to the place, together with a proportion of suitable expressive portraits, each will strike with its peculiar force, and all together produce a full delight. To the painted window at the western end, and to that alone, some objection has been made, partly, as being little and forced in the design,

[a] Evelyn's translation of Monsieneur Noyer's "Whole Body of Ancient and Modern Architecture."

[b] Those of Bacon, Newton, Willoughby, and Gray.

Drawn & Engd by T. Hodge

Trinity College Library.

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partly, as unsuitable to the order of architecture (the Ionic) to which it is attached.

As to the contents of this library, those, you may be sure, are highly valuable, and many articles rare and unique. Rich it is in printed books, MSS. and antiquities. Among the MSS. may be mentioned—were it only for their being curiosities—(though some literary questions are concerned in them) some of Milton's poems, in his own hand-writing, which shew that he originally intended his Paradise Lost as a sort of drama (in the manner of the *Mysteries*, so called in a preceding age), and Dr. Bentley's MS. additions of the Æolic digamma to his edition of Homer[a]. The Arabic MSS. also left by Dr. Gale, and those principally relating to English antiquities, left by his son, Dr. Roger Gale, are accounted very valuable. Sir Isaac Newton's own copy of the Principia, with his MS. Notes, are possessed by the principal mathematical tutor for the time being.

As to antiquities—the Sigean inscription—the stones, brought from the Picts wall by Sir John Cotton—the Babylonian brick—with their inscriptions, and other things, that would furnish matter for much curious speculation, it must suffice just to hint at these—a few ideas on those subjects are reserved for another opportunity; and so having taken just a glance at the interior of this library, let us take a short walk on the western side.

Many of our pleasures we derive from contrast: and

[a] Dr. Bentley's copy carries the Æolic Digamma further than Dr. Taylor's, I think through the whole Iliad. It appears from one of Heyne's Excursuses to the Iliad, that it was sent to him at Leipsic, for the purpose of his edition of 1802. Dawes, in his Miscellanea Critica, (sect. iv.) has shewn that Dr. Bentley has applied this letter improperly to words in the Ionic dialect.

what contrasts greater than the horrors of war and the sweets of peace? Than the cruel clashing of the sword, and the innocent, useful direction of the scythe and sickle? Than the cries of heroes untimely slain in battle, and the deaths of poets and philosophers sinking to rest in academical quiet? This pleasure may be enjoyed now near these walks, in perfection. For in regard to modern times,

> Quis non Latino sanguine pinguior
> Campus sepulchris impia prælia
> Testatur, auditumq. Medis
> Hesperiæ sonitum ruinæ?
>
> Quæ gurges, aut quæ flumina lugubris
> Ignara belli? Quod mare Dauniæ
> Non decoloravere cædes?
> Quæ caret ora cruore nostro?
>
> Horace, Lib. ii. Od. 1.

Some allusions have already been made to these walks. We have already admired the vista of rows of lime and elm, forming a fine Gothic arch, leading from this library, and terminating in Coton Church. The other require no particular description: it may suffice to say they are straight and spacious, adapted to sociability, rather than contemplation. One feature there however is, not to be overlooked; that is, the river.

Water is almost essential to scenery; and as the proper disposition of it is a prime excellence, so is it a true criterion of taste in landscape-gardening. It appears, that before Nevile's Court was erected, Cam moved through the grounds, which now enclose it, nearer the college walls, in its way towards St. John's. It was,

however, prevailed on to alter its course, to make room for the site of that quadrangle.

The alteration was made advantageously for the college, and, as appears, with no disadvantage to the river. On the contrary, it is now enabled to assume a more smiling appearance, and to give something of cheerfulness and embellishment to the scene. A nuisance was, perhaps, removed, and a benefit communicated; for as the river now moves near St. John's western walls, its scents, at ebb tide, are offensive; and at flood inconveniences arise from the navigation.

Natural rivers always take their characters from the aspect of the surrounding country; by following the inclination of the ground, they are suited to the adjoining objects. Hence they take all their distinctness—their proprieties—realities: and artificial waters, if not made to take the resemblance of natural, will proportionably lose their effect. Nature, indeed, does not work by plummet and rule; but by something surer: and the correctness of her designs, the beneficence of her operations, and the wisdom of her executions, may be seen, if man would look deep enough.

The river now displays, on this side of the college, a gentle slope, a smooth surface, and a slow unruffled current. There is thrown over it a beautiful cycloidical bridge, with three arches, of excellent workmanship; and it has, both ways, an agreeable and picturesque termination, resembling a lake or piece of made water in a gentleman's park, and, upon the whole, we owe it some obligations.

It is right to take as much pleasure as we innocently can, and not to suffer our judgment to be over-ruled by heterogeneous associations. Probable it is, that great

Milton, in his dislikes expressed of this river, had intermingled his ideas of college strictness, church ceremonies, hatred of King James's *three darling articles*, and contempt of Charles I. But they have nothing to do here.

On contemplating the character of a river—that is, the GENIUS of the *stream*—we should consider, that as sounding rough torrents of water naturally belong to rocky, irregular countries, as swiftly gliding streams take their course naturally by the foot of mountains, on the side of woods, and through narrow vallies, not less naturally, in an agricultural flat country, do rivers take a slow monotonous course—one engenders the other; and both are in an exact harmony with each other.

Here, perhaps, some may ask, if the course of the Cam has been altered, so as to add something of particular delectation and of local improvement, why could it not have obeyed, to a still greater extent, the genius of Mr. Brown, and have combined a more extensive utility with a more general satisfaction and delight?

Some have thought, that the improvement, in some future period, will still be made[a]. "But, perhaps, (says Mr. Ashby, after speaking of the acknowledged advantages of Mr. Brown's scheme) "as ghosts formerly did not carry their point till a third appearance, and as the same was, with the paving scheme, now generally applauded, we must be content to wait till this scheme is, at some propitious moment, again proposed for the third time."

And now, on leaving Cam (for he will not be introduced again), let us give him a hearty *farewell*: let us exchange, by the help of a little fancy, our day-visit for a moonlight scene. Suppose the moon to be spreading a

[a] Hints on Mr. Brown's Plan. MS.

trembling light through the trees, its face reflected on the river, and its beams spread broad and full over Trinity College library:

> The moon shines bright—in such a night as this,
> When the sweet wind does gently kiss the trees,
> And they do make no noise—in such a night———
>
> *Merchant of Venice.*

—It is most favourable to meditation.—If not choosing to return, and put yourself in the formal posture of contemplation, carry the idea away, and indulge in the stillness of the evening, (for the subject of this chapter will authorize it) a little serious thought, and a few benevolent affections.

This survey that has been made of the learned men of Trinity College, exhibits, you are aware, among others, some of the most distinguished for talents of mankind. Different they were in capacities, in studies, inclinations, and attainments. They also differed much in opinions: they had disputes economical and political, philosophical and critical, metaphysical and theological. Sometimes divided among each other, sometimes changing, and differing from themselves. You have perceived here exhibited, and on a large scale, the true picture of man, of rational, intellectual man, the most finished work,—if one is more finished than another—in our system of the great Demiourgos of Nature!

With the philosophy, which teaches us "above all things to reverence[a] ourselves," let us learn to mix re-

[a] ——— παντων δε μαλις' αισχυνεο σαυτον.
Pythagoras.

spect for others. These two tempers not being duly intermixed, we shall have an explosion and a shock. By observing the varieties of human nature, and the proprieties of each being, we may collect rules for right judging. Let us learn the principles of toleration[a] from Locke, and be assured, that, independently of our tribunal, man may claim private judgment,—that the rights of conscience are sacred and inalienable. In the presence of such men, let us not censure at random, nor hastily condemn: let us be taught our fallibility; and in steering our course over the sea of human opinions, take as our rudder, and our compass, modesty, in pursuing our own speculations, moderation, in judging those of other men.

Yes! exist there will different opinions, different disputes, and different inclinations, among learned men, and different passions and interests will characterize them. But let us study a manliness and perfection in our philosophy; let us cultivate a completeness both of benevolence and beneficence[b]. We have been walking over the ashes of men, who have every where monuments erected to their fame: let us aspire after excellence from their talents, and their literature, and be taught humility from their errors and mistakes: and hence, too, let us find an exercise for some of the better feelings of our nature:

[a] Epist. de Tolerantia.—There is an excellent *Prolusion* of Mr. Tweddle's, on Locke (No. 9) delivered in Trinity College Chapel; though he omits noticing these letters. But Locke's name is closely connected with toleration; for, and as Mr. T. notices (after his banishment) Rediit in illâ nave, quæ Gulielmum vexatæ et oppressæ libertatis vindicem vehebat.

[b] Φιλοκαλουμεν τε γαρ μετ' ευτελειας, και φιλοσοφουμεν ανευ μαλακιας.
Fericlis Funeb. Oratio. Apud Thucydidem.

we may learn as well from what is imperfect, as from what is great in man:

Their tears, their little triumphs o'er,
Their human passions now no more,
Save charity, that glows beyond the tomb[a].

Gray.

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[a] It is well known, that the members of this college have been always distinguished by their great variety of opinions, both political and theological, and by disputes, which relate rather to private and college concerns, than doctrinal controversies. These all make a proper part of college history, though they have not been introduced into it here. But as the conclusion of this chapter is the result of that state of opinion and dissention, so it may be proper to make a few allusions to them, though, in the words principally of other writers.

We may pass over the disputes of the loyalists and puritans, in Charles I.'s reign, in which, though as we have seen, this college had its full share, it was only in common with the other colleges. In a succeeding period, the dissentions about the non-jurors were warm; but one between the fellows and Dr. Bentley, the master, lasted many years, relating to the Doctor's conduct in regard to college revenues, the dividends of fellows, his ejection of fellows, taking improper fees, &c. In these disputes, the college were much divided, and men of great talents, being fellows, strenuously opposed Dr. Bentley. "A petition was presented to the Bishop of Ely, the visitor, de amotione magistri, in 1709," by Mr. Miller (author of a History of Cambridge). By Dr. Bentley was printed "The present State of Trinity College," addressed to the Bishop as the Visitor, and, in reply, some "Considerations on the present State," &c. were published.

Dr. Middleton, being a fellow, took part both in the College dispute, and that relating to fees of office, against Dr. Bentley; and afterwards published 'Remarks de Editione Novi Testamenti susceptâ a Bentleio, which is printed in Dr. Middleton's works; and he defeated Dr. Bentley's design. Dr. Peirce also wrote on the latter subject, and took the same side, against Dr. B. though he had been put into a fellowship by him. This tract is also contained in Bishop Peirce's works.

As to theological opinions, there has been great variety in this college. Dr. Barrow, it appears, from his sermons on the Apostle's

POSTSCRIPT.

Two poetical writers were omitted, but may be inserted here, as being also statesmen; one is, Charles

Creed, was very orthodox; (in the use of that word some reference must be supposed to the national standard, the Apostle's, and the Athanasian Creeds), perhaps as much so as Dr. Waterland, author of a Critical History of the Athanasian Creed, who calls it the most accurate system of the Christian faith. Bishop Pearson also, formerly master of this house, wrote on the Apostle's Creed, with equal orthodoxy; and others have been as strenuous assertors of the same doctrine, according to the statement of it in the leading doctrines in the 39 Articles.

On the other hand, Dr. Middleton is generally represented as a sceptic, and was one of a learned party, who met at a coffee-house in Cambridge, who were supposed to incline to free-thinking. Thus Mr. Masters (Baker's Memoirs, &c. p. 112) speaking of the party, says, "he (Middleton) gave great offence by some of his writings, both to the public and to some of his particular friends, which brought upon him many reflections, and put a stop to his preferment; but whatever his real sentiments of the Christian religion were," &c.——and a little further on, he adds, "that Mr. Baker himself, after his many open declarations concerning Revelation, was thought by some to have been infected by the Doctor with the principles of Infidelity, from frequently conversing with him in this public way, and with many other learned persons of his acquaintance:" and among Mr. Cole's MSS. there is a Letter of Dr. Middleton's, copied by Cole from his hand-writing, in which he thanks God more for what he does not believe, than for what he does believe. Thus, too, Bishop Warburton, who professes to have had great esteem for Middleton, and to have thought him an honest man—"But, good God! (he exclaims) that man, for the discourtesies done him by his miserable fellow-creatures, should be content to divest himself of the true *viaticum*, the comfort, the solace, the asylum from all the evils of human life, is perfectly astonishing." Dr. Warburton to Mr. Hurd, July 11, 1760.—From all which testimonies made by those who well knew Dr. Middleton, it is clear what their opinion was: yet from his "*Inquiry into the miraculous Powers*," no such opinion can be formed, except by inference: for neither does he in that book, nor

Montague, Earl of Hallifax, a writer both in verse and prose, in King William's reign. He died in 1715; the other, George Stepney, Esq. friend of the Earl of

indeed Mr. Collins, in his "Discourse on Free-thinking," nor Mr. Woolston, in his "Discourses on the Miracles," books already described, profess any open disbelief on Christianity.

The name of Mr. Collins will remind some readers of his "Discourse on Free-thinking," (1713) to which Mr. Whiston replied in "Reflections on an anonymous Pamphlet," &c. and Dr. Bentley, in his "Remarks upon a late Discourse, &c. By Phileleutherus Lipsiensis." This latter is written with the author's wonted acuteness, and many inaccuracies in quotations from classical and theological writings are pointed out, with great adroitness, by Dr. Bentley: yet does Whiston, who was well acquainted with Dr. Bentley, and whose veracity was never questioned, whatever his judgment may have been, say, speaking of a conversation had with Dr. Bentley on some passages in the Old and New Testament, "Nor need any one hereafter wonder at Dr. Bentley's scepticism as to both the Old and New Testament: but take notice, I only say scepticism, not infidelity:" Whiston's Memoirs, written by himself. What Dr. Bentley's peculiar sentiments were, it perhaps would not be very easy to collect.

It is well known, the advocates of the Hutchinsonian philosophy have opposed that of Sir Isaac Newton, as not to be reconciled to what is taught in the Old Testament; and that as Mr. Hutchinson opposed to it the Principia Mosis, so some of his disciples have questioned Newton's orthodoxy, from his known intimacy with Dr. Halley and others of Dr. H.'s sentiments.

Mr. Haines, who had held an office in the Mint, at the same time with Sir Isaac, and was in great intimacy with him (in consequence of a conversation with Sir Isaac Newton), in the Preface to his "Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ," 2d edition, intimates, that Sir Isaac Newton was a Socinian, or Unitarian. This, however, is denied by Bishop Horsley, a strenuous assertor of the Trinity, who says, "that the insinuation made by Sir Isaac, that the Trinity is not to be derived from the baptismal form, is very extraordinary to come from one who was no Socinian." Yet Bishop Horsley has himself published

Hallifax, envoy to the Elector of Brandenburgh, in 1692. He died in 1711. He seems to have taken no degree. And among the more distinguished noblemen educated here, should be mentioned the late Duke of Bedford, then Lord Russel.

One more member was deferred to the last, with no impropriety. This was Robert Garnham, A. M. 1777, fellow. He was a skilful critic in the Hebrew and Greek scriptures, though there is little of his extant in this way, except what is to be found in a critical miscellany on the scriptures, in 3 volumes, entitled *Commentaries and Essays*, in which, among other things, he has made

Newton's Historical Account of two notable Corruptions of the Scripture, in a Letter to a Friend, one of which was discussed so much at large in Mr. Porson's Letters to Archdeacon Travis. So that what this great man's peculiar opinions were on the doctrine of the Trinity, will be decided on differently by different persons.

Whiston it is well known, and, as appears from his Memoirs, vol. 1, inclined to the doctrine of the Baptists, and attended the ministry of their famous minister, Dr. Foster, in London: he asserts, also, in the same work, that Sir Isaac Newton and Dr. Clarke inclined to the same sentiment: but Sir Isaac Newton was not a divine, and might perhaps not think it necessary to avow his particular doctrines.

In Lord Bacon's writings there are several things that are favourable to the orthodox faith, yet again, there are others, that have made them questionable, in the judgment of many: that his belief did not extend far, and, indeed, that being a great statesman, he had in some matters, perhaps from conviction as well as from prudence, been beforehand with Mr. Hobbes, in his book DE CIVE, a political theologian, rather than a theological politician, has been the opinion of many thinking and intelligent men. See his dedication to the Advancement of Learning, and other things, in a similar strain, in that, after all, most excellent work.

With respect to the learned, in more modern times, of this college, some have, in like manner, highly favoured the more orthodox doctrines, and others, it is well known, have not.

some judicious critiques on Bishop Lowth's and Mr. Dodson's Translations of Isaiah.

A sermon of Mr. Garnham's, against Popery, (preached in this college chapel in 1794) should be mentioned, though it were only to notice the extracts from the college statutes, prefixed. It seems, the statutes, to an obedience to which the fellows are sworn, only bind them, "opiniones Dei verbo contrarias omni voluntate ac mente refutare; vera consuetis, scripta non scriptis, in religionis causâ antehabere." This fact will account for a circumstance relating to this college, which is, that while some learned gentlemen have not chosen to hold church livings, as believing opinions not consonant to the orthodox doctrines, they have yet, they think, very conscientiously retained their fellowships. Of this number was Mr. Garnham: he held no preferment in the church, but died fellow of this society, and was deemed a very upright man. This circumstance too will account for, and sanction, a diversity of opinion in the house, which, therefore, Mr. Garnham calls, both for its opposition to Popery, and for the liberty allowed by its statutes to its members, "a truly Protestant college."

EMMANUEL COLLEGE.

THIS is neither so ancient, nor so large, nor so magnificent a college as some others; nor is it so ample in its endowment, nor so memorable for its number,—being a younger foundation,—of distinguished personages. Yet a character it has of its own. As a building, it is elegant, without being frivolous, and various, without being crowded; and as a neat whole, its elevation is, perhaps, one of the most agreeable in the University. It has one of the best livings: it is remarkable for its genteel society; it has produced its due proportion of ingenious and learned men; and being founded by one who inclined to the Puritans, it was, in its origin, considered a good deal as a nursery for such as were not over-hearty in their attachment to the prescribed discipline of the church.

The college was built on the site, and partly of the materials, of an old monastery, which had been occupied by a society of preaching, or Black Friars, professing the order of the famous St. Dominic, called, in the Saxon Chronicle, *the father of all monks, and said to have ascended to heaven, A.* 509. But, as the dissolution of monasteries, and the dispersion of their revenues hap-

Drawn & Engd by J. Greig

Emanuel College.

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pened under Henry VIII. and as, in the original foundation, no two houses coalesced into one, nor yet the revenues of the former house constituted any part in those of the latter, all historical or biographical research into the state of the monastery lies beyond our inquiry.

That Emmanuel College was, in some measure, originally a nursery for Puritans, is known to every one; and every one too will remember the curious old song, called the MAD PURITAN, meant as a banter, but characteristic of the place—

> In the house of *Pure Emanuel*
> I had my education,
> Where my friends surmise
> I dazzled my eyes
> With the light of revelation:
> Boldly I preach,
> Hate a cross, hate a surplice,
> Mitres, copes, and rotchets:
> Come hear me pray
> Nine times a day,
> And fill your head with crotchets[a].

It is not less known, that the celebrated Butler made excellent fun this way (I borrow Gray's language on another subject), when we understand him. Never was humour more plentifully poured forth, nor satire less equitably distributed: for observed it ought to be, that at the time we are alluding to, "the greatest part of the learned of the land were either eagerly affected, or favourably inclined that way[b]."

[a] Pierce's Collection of English Ballads.

[b] Letter of Mr. George Cranmer to Mr. Hooker, pref. to his Ecclesiastical Polity.—My edition, of 1631, has not this letter in it.

This is the concession of those very men, who opposed Puritanism; and the fact is, that the Reformers wished to have carried their principles further than they did: Puritanism was but an effort to give them fuller effect, and to carry them further. From the time of Henry VIII. to Charles II. great was the conflict among Papists, Episcopalians, and Puritans, throughout the nation; and in the conflict politicians and theologians were alike engaged. In Henry's, Edward's, and Elizabeth's reigns, many who inclined to Popery conformed to Episcopacy, and in Mary's, many who had conformed to Episcopacy embraced Popery[a]: in Elizabeth's, James the First's, and the two Charles's reigns, numerous were the Puritans who kept in with the church[b]. These public facts gave birth to the popular ballad entitled "THE VICAR OF BRAY."

Whether this fluctuating state of opinion was influenced by policy and state expediency, or conviction and mere Christian simplicity, matters not. Many became satisfied with the established church. Many were secretly disaffected, wished for some alteration, or publicly opposed the established form. Those intended by Puritans in the course of this work, are of the latter description.

These distinctions are made with two views; one, a desire, expressed before, to keep an even balance between contending parties; the other, with no censurable respect for my old founder; a desire that his nursery of Puritans should not be thought of too con-

[a] See Bishop Burnet's Travels, p. 51, 52; ed. Rotterdam, 1686. Hist. of the Reform. Part 2.

[b] Hume's Hist. of England.

temptibly. Dr. Dillingham says, that Sir Walter spake of his act in founding the college, "as that of planting an acorn, of which he could not then see the issue[a]. Dr. Fuller makes this observation turn into a discourse, which Sir Walter had with Queen Elizabeth: "So, Sir Walter, you have been founding a college for Puritans." To which he replied, "I have been sowing an acorn[b], and God only knows what fruit it will bear; but I hope it will produce nothing unfavourable to your majesty's government." The principal of Elizabeth's ministers were Puritans.

On the north entrance is to be read, Sacræ Theologiæ studiosis posuit Gualterus Mildmaius, A. D. 1584: that is, Walter Mildmay erected this house for students of sacred theology, A. D. 1584. He was descended of an ancient family, chancellor of the exchequer, and a privy counsellor of Queen Elizabeth[c].

But to be more particular. Walter Mildmay was a younger son of Thomas Mildmay, Esq. of Chelmsford, in Essex, and a student, as before stated, of Christ College, under Mr. Chadderton. He was advanced for his skill in the mathematics[d], by Henry VIII. to a very profitable office in the Court of Augmentation, and knighted

[a] Sic ergo glans quernea a Mildmaio plantata (ut de sese gaudebat loqui) aliquando in arborem evasura. Vita Chaddertoni. A Willelmo Dillingham, S. T. P.

[b] Hist. of Cambridge.

[c] Charter of Foundation. The Mildmays were a very ancient family, and of consequence in the reign of King Stephen. One attended Richard I. to the Holy Land, and received from that monarch an achievement, which now constitutes the arms of the family.

[d] As being in bellis suis non inutilem. Vit. Chaddertoni.

by him. He continued in favour under Edward VI. but lived in retirement during the reign of Mary: under that of Elizabeth he was received again into royal favour, and raised by her to be secretary of state and one of her privy counsellors.

Certainly we may infer that he was a person of some abilities, and account, from his filling an office where considerable talents are required; but still more from the style of his appointment: for he was not one of those ministers reserved from the former reign, but the minister of Elizabeth's own choice: and every one knows how judicious, to a proverb, she was in the selection of her ministers.

Sir Walter, as a public man, was not less admired for his integrity than ability; not prodigal of the public money, though chancellor of the exchequer; popular, yet independent, he neither favoured faction, nor was a tool of the court; considered by some as a better patriot than subject. But, though his sun set in a cloud, it was without spot, and covered only his enemies with disgrace. It is well observed of him, "that being employed by virtue of his high office to advance the queen's treasure, he did it industriously, faithfully, and conscionably, without wronging the subject, being very tender of their privileges; insomuch, that he complained in parliament, *that many subsidies were granted in parliament, yet no grievances redressed:* which words being represented to the queen, made her disaffect him, setting in a court-cloud, but (as he goeth on) in the sunshine of his country, and a clear conscience[a]." He died A. D. 1585 leaving two sons and three daughters: and Queen Eliza-

[a] Statesmen and Favourites of England, p. 366.

beth expressed her grief in losing so upright a councillor. In short, he appears to have been a man who kept an even course between the domineering denunciations of a demagogue, and the suppleness of a court-sycophant. He was a man of the milder virtues. Fond of literature, as he was, for its own sake, it was natural for him to become its patron, for the benefit of others. Even here, too, in his measure of being so, he seems to have taken a lesson from his conscience. Hence it was, as we have seen, he founded, in more early life, a Hebrew lectureship in Christ College. He was one of that circle of distinguished men, who assembled with Mr. Ascham at Lord Treasurer Burleigh's, when our grammar-literature was so shrewdly examined, and our school-discipline so justly censured[a]. Horace has drawn his picture.

> Justum et tenacem propositi virum,
> Non civium ardor, prava jubentium,
> Nec vultus instantis tyranni
> Mente quatit solida.
>
> *Horace.*

As to his college of Emmanuel, it was, at first, neither large nor very amply endowed. But either before or at his death, Sir Walter enlarged it, by giving the advowson of the vicarage of Stainground, in Huntingdonshire, to which, as being small, he added the great tythes of Farcet, in the same parish. Thus he doubled the income[b].

Other patrons, and in good abundance, followed;

[a] Preface to *the Schoolmaster*.
[b] R. Smyth's MS.

among whom are enumerated, Sir Henry Mildmay, brother of the founder, Henry, Earl of Huntingdon, with his brother Sir Francis Hastings, Sir Francis Walsingham, secretary of state to Queen Elizabeth, Thomas Earl of Westmorland, heir of the founder, Sir Wolstan Dixie, lord mayor of London, Robert Johnson, B. D. archdeacon of Leicester, Francis Ashe, Esq. merchant of London, Dr. Whichcote, fellow, afterwards provost of King's, Dr. Thorpe, prebendary of Canterbury, fellow; "John Browne, of London, gent. in 1662 founded three scholarships of 10l. per annum each, and to be held for seven years, for those sent from Christ Hospital[a];" Dr. Sudbury[b], dean of Durham; and particularly archbishop Sancroft, who liberally contributed towards building the present chapel, left to the library a very valuable collection of books, and settled on the college estates and livings, in his life-time. These and other benefactors might be mentioned: nor have ladies been backward in their patronage; among whom are mentioned, Lady Grace Mildmay, wife of Sir Henry Mildmay; Mrs. Joyce Franklin; Mrs. Alice Owen, wife of Judge Owen; Lady Sadlier, who founded a lecture in algebra; Mrs. Ann Hunt, and Mrs. Elizabeth Walter.

To crown all, notwithstanding the puritanic quality of this acorn, Queen Elizabeth herself condescended to water it with the streams of her royal bounty, and her

[a] R. Smyth's MS.

[b] Συδβυριον, κλυτον ουνομ, αει φιλον Εμμανιηλι,
Εμμανιηληων Βακαλαυρων ος παναριςω
Αργυριον κατ' ετος, κιντρον γλυκυ, δωκε κυπελλον.
Jos. Barnesii Eucharisterion.

Drawn & Engd by J. Greig

Chapel of Emanuel College.

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principal ministers favoured its growth: so it rose, and continued to spread. In the charter of foundation Elizabeth condescended to include a mortmain of 40l. per annum.

This foundation-charter is a public instrument, the most elegant of any I ever saw—wrought on the finest vellum, surrounded with various emblematical devices, and displaying, at the top, the portrait of Elizabeth, beautifully decorated; as though the good knight felt a glow of gallantry in the design, and intended to exhibit *the Virgin-Queen*, his patroness, as

> A goddesse heav'nly bright,
> Mirrour of grace and majestie divine,
> Great ladie of the greatest isle, whose light,
> Like Phœbus light, throughout the world doth shine.
>
> Spenser's Faerie Queene.

Next let us proceed to our learned and eminent men.

Laurence Chadderton, the first master, is considered by the author of his life almost as a co-founder, the plan of a new college having been formed by them in union, while of Christ's College: and on Chadderton's once demurring a little to accept the appointment, Mildmay said, "If you will not agree to be master, I will never be founder[a]:" a declaration which brought the matter to issue; for the latter agreeing to supply with money, and the former with literature, Chadderton was considered master from the beginning.

[a] Vita Chaddertoni, a W. Dillingham, S. T. P.

Laurence Chadderton was born about 1536; was A. B. in 1567, A. M. in 1571. He was first fellow and a tutor of Christ's College, and took the degree of S. T. B. in 1584; he received that of D. D. not till 1613, when it was rather pressed upon him.

Dr. Chadderton was of puritan principles, and the tutor of the famous puritan, and predestinarian, Mr. John Perkins; of acknowledged learning and moderation; he was, therefore, received by the prelatical party as one of the five appointed to manage the cause of the puritans in the Hampton Court Conference*; though, if Bishop

* This famous Conference (held in his majesty's privy chamber at Hampton Court, Jan. 14, 1603) was between the lords bishops, and others of the clergy (in which most of the lords of the council were present) and five ministers, in behalf of the puritans, James I. himself sitting as arbitrator and judge. The object professed was, to adjust the differences about rites and ceremonies, church discipline, &c. which had so long agitated, and did long after agitate, the nation, on those subjects, and which differences, after all, terminated in separation and open hostilities between the two parties. In regard to the part taken by Chadderton in this Conference, the conditional *if* is put in the text, because Bishop Barlow, in his account of the Conference, acknowledges, he suppressed some matters, and indeed it is only published as the Sum and Substance contracted. The other party charge it with being incomplete, and unfair, very different from that sent from London by Mr. Patrick Gallaway, to the presbytery of Edinburgh, after it was revised by the king himself. But the business of this place is only to allude to circumstances, not—tantas componere lites. Bishop Barlow's account of this Conference is printed in vol. I of the PHŒNIX, or *a Revival of scarce and valuable Pieces*, 1707. The account, which states Bishop Barlow's to be incomplete and unfair, may be seen in Mr. Pierce's Translation of his *Vindiciæ Nonconformistarum*, p. 152, and 12 following pages. The Vindiciæ Nonconformistarum is considered the best defence of the Nonconformists that has been made, and the English Translation is referred to, because the author has there made considerable additions.

Barlow's account is correct and complete, he took but little part in the debate.

Dr. Chadderton was also one of the translators of King James's Bible, and lived to the advanced age of 103. He resigned the mastership in 1622, and died in college in 1640. He was buried on the western side of the chapel, with this inscription over him: An. Dom. 1640. Hic situs est Laurentius Chaddertonus, S. T. D. Primus hujus Collegii Præfectus. Ob. Ætatis suæ 103.

John Preston, who succeeded Chadderton, was a divine of great note, chaplain to James I. preacher of Lincoln's Inn, and prebendary of Lincoln: as a writer, too, he obtained celebrity, particularly among the puritans. His principal work is on the Divine Attributes, which was published, with his life prefixed. He had been fellow of Queen's; took the degree of D. D. in 1623, and died in 1628.

William Dillingham, S. T. P. first senior fellow, and afterwards master, and prebendary of Durham, wrote, in Latin, the Life of Chadderton, but it was edited by his son, Mr. Thomas Dillingham, already referred to.

Our Emmanuel, it was said, has been called a nursery of Puritans, and with evident propriety; for it was not only originally planted with stock of this growth, but from this other seminaries were supplied. We have seen the changeableness of things in our University. Upon the Parliament's displacing the old standards from the room which they had occupied, they removed a young stock from this nursery to fill their place. There they grew lofty, stately trees, as masters and heads of other colleges, who had only been fellows in their own; till, under a new face of things, they, in their turn, were lop-

ped down, and removed by the royalists. Some, of course, will have been noticed under the other colleges, to which they were advanced, or from which they were ejected.

And of this number also was Anthony Tuckney, first fellow, then master of this, afterwards raised to the mastership of St. John's, S. T. B. in 1618, and Regius Professor of Divinity in 1659. Baker, in his History of St. John's, gives an account of him highly honourable to his abilities and learning, and other accounts (for several have written his life) are in the same strain. Even Mr. Walker can afford to call him "most worthy divine[a]." When ejected for non-conformity, from the mastership of St. John's, in 1662, it was done in a most courteous manner. The king's confidential servant, Nicholas, and the Earl of Manchester[b], wrote to him, by order of Charles II. with assurances, that he should receive out of the stipend of his successor an annuity of 100l. which was accordingly regularly paid him by Dr. Gunning, his successor.

Several works of Dr. Tuckney's are extant, the principal of which are his Prælectiones Theologicæ, being his Theological Lectures, delivered in the University, which were published by his son, fellow of St. John's.

Dr. Tuckney was one of the divines who, under the parliament, met at Westminster in 1643, to form the plan of presbyterian church government; and he had a

[a] Sufferings of the Clergy, &c. part ii. p. 144.

[b] These letters are injudiciously left out in Mr. Palmer's Nonconformist's Memorial, vol. i. p. 264; but he makes amends by a few additional Remarks on the Controversy between Dr. Tuckney and Dr. Whichcote, which is unnoticed in Dr. Calamy's edit. vol. ii. p. 77.

hand in drawing up the Assembly's Catechism, but voted against subscribing the covenant; and one odious part in the Assembly's Catechism might be pointed out, in which Tuckney could have had no share. He was born in 1599, and died in 1690.

Few of greater celebrity in his time are mentioned than Dr. Benjamin Whichcote, first fellow of this house, and after provost of King's, famous in the University both as a preacher and a scholar. His APHORISMS[a] have been much admired. He was inclined to the Puritans, and had most probably taken the Covenant, though Dr. Tillotson says, he did not. He was, however, an Arminian in his doctrinal sentiments, as Dr. Tuckney was a Calvinist; and the controversy between them, upon some nice theological points, for candour and liberality, is creditable to both. Dr. Whichcote died (for he had been dispossessed of his provostship) at Dr. Cudworth's, master of Christ College, in 1683, aged 74. Dr. afterwards Archbishop Tillotson, preached his funeral sermon, which was published. Of Cudworth, the learned author of the *Intellectual System*, first fellow of this college, and after advanced to be master of Christ's, some account has already been given under the latter college.

Dr. Samuel Ward, raised to the mastership of Sidney College, had first been fellow of this; was author of Determinationes Theologicæ, Tractatus de Justificatione, et Prælectiones de Peccato Originali, and considered a man of much learning: he took a part in the Dutch An-

[a] These are subjoined to the *Aphorisms*, and were both published in 1 volume 8vo. with some account of Dr. Whichcote prefixed, by Dr. Salter, master of the Charter House in 1751.

notations on the Bible; and, according to Mr. Walker, there are several MS. works of his in Sidney College library. He at first sided with the Puritans, and was appointed one of the Assembly of Divines; but turned afterwards a staunch loyalist; and it is said his last words were, "God bless the king."

But, perhaps, readers may exclaim, "A truce with theologians, lest we become overpowered with controversies." Let us then take a short survey of our writers on general literature, just mentioning first only the names of a few more of our distinguished divines.

Such were Bedell, fellow, afterwards Bishop of Kilmore, in Ireland, with his learned opponent James Wadsworth, B. D. a writer on the side of popery; John Richardson, B. D. fellow, raised, in 1699, to be master of Peter House; Mr. Gyfford, a learned non-conformist of Malden, in Essex; Dr. William Branthwaite, afterwards master of Caius College; Dr. William Jones; John Downe, B. D. rector of Instow, Devonshire; Mr. Samuel Croke, a famous presbyterian; Dr. Worthington, editor of Mr. Joseph Mede's, and Mr. John Smith's works, advanced to the mastership of Jesus College; Dr. John Sadler, afterwards master of Magdalen College; Mr. William Bridge, and Dr. William Bates, a famous preacher among the Puritans (though afterwards of King's) were all of this college.

Now, then, to proceed to a few writers upon general literature.

William Croune, A. B. 1650, A. M. 1654, fellow, was chosen, 1659, rhetoric professor of Gresham College; he, from the first, was one of that society of learned men, by whom the foundation of the Royal Society was laid, and the first secretary on its establish-

ment[a]; fellow of the College of Physicians, in London, and reckoned one of the most eminent physicians of his age. In 1670, at a meeting of the Company of Surgeons, he was also appointed their professor of anatomy, and delivered a course of lectures on the anatomy of the muscles, by which he gained great reputation, and which were printed in the Philosophical Transactions. Of his dissertations, delivered at different times at the Royal Society (preserved in their registers), there is a list in Dr. Ward's Lives of the Professors of Gresham College[b]. He died in 1706.

Dr. Croune left his mathematical books to Emmanuel College library. He was the first husband of Lady Sadlier, who, from respect to his memory, founded the Algebra Lectures, that bear her name, and which were to be read in term time, in Emmanuel and several other colleges.

Sir William Temple was a distinguished statesman and an elegant writer; author of Observations on the United Provinces of the Netherlands, on Poetry, on ancient and modern Learning, and other branches of political economy and polite literature. He died in 1700.

Sir Robert Twysden, knight and baronet, of East Peckham, Kent, was an eminent antiquary, editor of Decem Scriptores Historiæ Anglicanæ, and an Historical Defence of the Church of England. He died in 1670.

Edmund Castle took his degree of S. T. P. by royal mandate, in 1661, and was Dean of Canterbury. He assisted Bishop Walton in his Polyglot Bible, and edited himself the Lexicon-Polyglotton, in the prosecution of

[a] Bishop Sprat's History of the Royal Society, p. 57—94.

[b] Dr. Ward's Lives, &c. p. 323.

which he spent 10,000l. ruined a fine constitution, and died in 1685.

Samuel Foster, A. B. 1619, A. M. 1623, was an eminent mathematician, chosen astronomy profesor of Gresham College in 1636. He published himself two works; The Use of the Quadrant, 1624, 4to. and the Art of Dialling, 1638, 4to. He died at Gresham College, in 1652. After his death, were published Posthuma Fosteri, 1652, and various other of his mathematical works[a].

Dr. Paman, first of this house, and afterwards a fellow of St. John's, was appointed, in 1674, public orator of the University[b], and in 1679 succeeded Dr. Mapletoft, as professor of physic in Gresham College. He was accounted a great master of polite literature: eight Latin epistles of his, written in the name of the Senate of the University, are in the Appendix of Dr. Ward's Lives, and another in a Latin treatise of Dr. Sydenham's[c]. But I know of nothing else of his in print.

Being upon Gresham College, we may mention two more professors, though both of divinity. One was Dr. Richard Holdsworth, appointed divinity professor of Gresham College in 1629. He was also master of Emmanuel, though indeed set aside by the Parliament. The principal of his published works are his Gresham College

[a] An account of all his works is printed in Dr. Ward's Lives, &c. p. 85, 86.

[b] He is celebrated by Joshua Barnes, as one of his patrons,

Τυρνερον, ηδε Γοηρα, Παμανα τε, Ρητορα Γραντης,
Τυρνερον, ηδε Γοηρα, Παμανα τε, παντας αφειδεας.

Eucharisterion.

[c] Dr. Ward's Lives, &c. p. 279.

Lectures, published under the title of Prælectiones Theologicæ, habitæ in Collegio Greshamensi. They were edited by Dr. Pearson, with a Life prefixed[a]. There is a small MS. volume in Emmanuel College library, entitled Cosmographia Physica, which Dr. Richardson, late master, thought was written by Dr. Holdsworth.

The other divinity professor of Gresham College was Dr. Horton, fellow of this college, afterwards master of Queen's, chosen professor at Gresham College in 1641. During the Parliament, he was a presbyterian; though he afterwards conformed. It does not appear that his Gresham College Lectures were ever printed; but many of his theological works were published, being all sermons, some by himself, others after his death. One volume was published by Dr. Wallis, with a life of the author prefixed[b]. He died in 1673.

I seem by this time to hear readers cry, amidst this assemblage of arts and sciences, where is poesy? Πα ποτε ται Νυμφαι; "where are the muses?". They, I own, appear not hitherto to have been over-gracious to our Emmanuelians; and amidst so many theologians and philosophers, we seem to want their enlivening influences:

> For *eloquence* the soul, *song* charms the sense.
>
> *Milton.*

This association is what gives a zest to Gray's Progress of Poetry, that ode so admirably conceived, and truly incomparable:

> From Helicon's harmonious springs
> A thousand rills their mazy progress take:

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[a] Dr. Ward's Lives, &c. p. 67.

[b] Ibid. p. 65.

The laughing flowers, that round them blow,
Drink life and fragrance as they flow.
Now the rich stream of music winds along,
Deep, majestic, smooth, and strong,
Thro' verdant vales, and Ceres' golden reign.

If we except a few sacred poems of Mr. Downe's, some occasional complimentings and academical congratulations[a], Bishop Hall's Satires, and perhaps one or two dramatic pieces, lying in MS. in the College library, I am not aware that our Emmanuel men have abounded with poetical writings, till, at least, we come to the time of Joshua Barnes[b]. He, indeed, overflows with Anacreontics and Homerics.

Now, agreeably to a hint dropped in a preceding place, are introduced Dr. Richardson's remarks: these are inserted between inverted commas. I shall subjoin, occasionally, a few additional observations; and must entreat the reader's patience while accompanying me over a few pages of dates, references, and literary publications.

"Hill, Thomas, born at Knighton, in Worcestershire, scholar of Emmanuel, and fellow, and noted tutor, minister of St. Andrew's, Cambridge, thence rector of Richmond: one of the morning weekly preachers in Westminster Abbey—set up lectureship in St. Michael's, All Saints, Cambridge. Six sermons, 1649. Sermons on Easter Tuesday, 1644."

[a] Such as in the *Oliva Pacis*, addressed to Oliver Cromwell, and the Ζωγρια, to Charles II. (Congratulationes, &c.) in both of which are some congratulatory pieces, written by Emmanuel men, and others.

[b] Dillingham, too, wrote a few Poemata sacra.

" Poole Matthew (add to Wood) son of Francis, Esq. born in Yorkshire, from an ancient family at Sprinkhill, in Derbyshire."

" Pope and Councils not infallible, Sermons in morning exercises, against popery in Southwark, London, 1675. 4th de roi, query? [his Annotations on the Bible as far as Isaiah"] to the 58th chapter. But his famous work was, Synopsis Criticorum Bibliorum, in five volumes folio. There is a complete list of those who finished the Annotations, in Calamy's Abridgment, &c. vol. ii. p. 15.

" Nullity of the Roman Faith, or a Blow at the Root of the Romish Religion, being an Examination of the fundamental Doctrine concerning the Church's Infallibility. Ox. 1666. 8vo. London, 1671."

Mr. Poole's writings were very numerous; but all theological. There is a complete list of them in Dr. Calamy, as above. He was a non-conformist, and ejected after the Restoration from St. Michael's le Quern, in London.

" Horton, Thomas, D. D. (add to Wood.)

" Sinne's Discovery and Revenge. Fast Sermon before the Lords, Dec. 30th, 1646." An account of him has already been given.

" Bright, George,"

" Fellow of Emmanuel, D. D. rector of Loughborough, chaplain to Mary Princess of Orange, Dean of St. Asaph, collected and published one volume of Lightfoot, and wrote his life. Born at Epsom, in Surrey. Ob. and buried at Loughborough, 1696, with an inscription. Ætat. 63." He also wrote on Prayer.

" Bastwick, John,"

" Born Essex. Emmanuel. M. D. at Padua, practised at Colchester."

" Flagellum Pontificis, et Episcoporum Latialium."

" Apologeticus ad Præsules, &c. 1636."—For printing the first of these books, he was fined 1000l. to the king, excommunicated, debarred practising physic, his books ordered to be burnt, and he himself to be imprisoned. He lay two years in the Gatehouse, Westminster, whence he wrote the latter book. See Pierce's Vindication of the Dissenters, p. 192.

" The Church of England a true Church, proved in a Dissertation held by John Bastwick, Doctor of Physic, against Mr. Walter Mountague, in the Tower. Lond. 1645. 4to."

" A Declaration, demonstrating and infallibly proving, against all, whether they be Prelates, Papists, Cavaliers, with all other ill-affected Persons, are Enemies to God and the King. Lond. 1643. 4to. See Mrs. Macauley."

" Hodges, Thomas, (add. to Wood) The Vanity of Man at his best Estate, and the Vanity of Dives at his worst, two Sermons, 1676. 4to."

" Jackson, of Keurden, Rich. [formerly came from Keurden, near Preston] B. A. of Emman. Hist. of the County of Lancaster, M. S. See Wood. Qu. Whether ever fell."—If Dr. Richardson could not *ascertain* this from his College Register, the greater probability is, he was not fellow.

" Dillingham, Will. Prove all things, hold fast that which is good, handled in two serm. at St. Mary's, Cambridge, 1656, 4to. Ægyptus Triumphata, Poema Sacrum, 1680. Poemata. *Sir Fr. Vere*, 4to." Already noticed, as author of the Life of Dr. Chadderton, and as master.

"Marvel, And. Born at Mildred, Cambr. accidentally drowned in the Humber [minister of Hull, Jan. 13, 1640.] Works—Commentary on the Creed." He was father of Andrew Marvel, the poet, noticed under Trinity College.

"Cradoc, Sam. (add to Wood) ejected from North Cadbury, for non-conformity: after which he had an estate left him by a gentleman of the same name, but not related, in Suffolk[a], whither he retired, and kept an academy in his house, after a conventicle at Bishop Stortford, in Herts, and was there living in 1702. The History of the Old Testament methodized, to which is annexed, a short History of the Jewish Affairs from the End of the Old Testament to the Death of our Saviour. Fol. 1683. Knowledge and Practice, reprinted with the Supplement, cir. 1700. Fol. with additions. Exposition or Paraphrase on the Revelations."

"Dell, Will. Ell. Emman. Ch. to Lord Fairfax, when Oxford was surrendered. Master of Caius; had a hand in the English-Greek Lexicon on the New Testament, 1661. 8vo."

"Right Reformation, Sermon before the Commons, 1646, with a Reply to the Chief Contradictions of Master Love's Sermon on the same day."

"The Crucified or Quickened Christian, which, for the Sum and Substance of it, was first spoken briefly, at his

[a] "In my last edition, I by mistake said, that this gentleman was unrelated to him, whereas, I have been since certainly informed, by a letter from Mr. Cradoc himself, that he was nearly related to him:" from Calamy's Abridgment, vol. ii. p. 581, where there is an account of Mr. Cradoc and his writings. He was the ancestor of Mr. Cradoc, to whom Dr. Farmer dedicates his Essay on the Learning of Shakespeare.

Excellency's the Lord General Cromwell's House, and was afterwards more largely delivered in Clement's parish, in Cambridge. 4to. He attended Charles I. after his condemnation, but was rejected, with others."

This was that Dr. Dell, of whom Dr. Calamy says, "He was a very peculiar and unsettled man; challenged for three contradictions; 1. for being professedly against infant baptism, and yet having his own children baptized; 2. for preaching against universities, when he held the headship of a college; 3. for being against tithes, and yet taking 200*l.* a year at his living in Yeldon." Dr. Dell is vindicated by Crosby, in his History of the Baptists, vol. i. p. 332, and by Palmer, in his Nonconformist's Memorial, vol. i. p. 258. And (not to inquire into the truth of Dell's principles, or the rectitude of his conduct) he seems to have been as settled, at least, and, perhaps, as consistent, as Dr. Calamy. Dr. Calamy was a Presbyterian, Dr. Dell an Independent; the former looking for a *comprehension*, which yet he believed would not come; the latter thought the Lord *would come* and sweep all away, (I am speaking the language of Dr. Dell) and so *preached*, in the *prophetic* strain, when all things were to be created anew; till when, Dr. Dell thought he might as well continue where he was, as side with the Presbyterians. The doctor, like many of our modern prophets, was only a *little* out in the application of his prophecy. *The Lord did come* with his besom; but it swept away the party of Dr. Dell.

Dr. Dell was in principle what the Quakers after became, and perhaps led the way to Quakerism; at least William Penn, in his SELECT WORKS, and Robert Barclay, in his Apology for the Quakers, take nearly the same ground, and all in their writings proclaim the right

of private judgment, which the Presbyterians, in their writings, even in their *Assembly's Catechism*, opposed. And see those delicious *Reasons*, published by Thomas Edwards, London, 1641.

Dr. Richardson does not notice those writings of Dr. Dell's, where his *peculiarities* are more immediately unfolded—on Baptism—against Degrees in Divinity—and on Universities. They were republished in a small volume, in 1770, and always in great request among the Quakers. And what I have been stating, is illustrated in Barclay's Apology for the Quakers, particularly in his Address to Charles II. and Proposition 14th. Dr. Dell was ejected for non-conformity, after the Restoration of Charles II.

" Barret, John, M.D. Emman. a zealous presbyterian, and in the times of the rebellion, minister of St. Peter's, Nottingham: ejected at the Restoration, for non-conformity. Kept conventicles as long as he lived, died about 1682. Works: The Christian Temper; Treatise of the Two Covenants; Fifty Questions, seriously propounded to those who question Infants' Right to Baptism; Qu. Notes. (See Wood.) Several Things against Dr. Stillingfleet." In defence of the Non-conformists, two or three other works of Barret's appear in Calamy's Abridgment, &c. vol. iv. p. 689.

" Charnock, Stephen (add to Wood). Sinfulness and Cure of Thoughts, Sermon in the Supplement to Morning Exercises, at Cripplegate; Sermons on our Natural Enmity with God." Various theological works of his were printed in two vols. folio, after his death. His works are highly valued by the Calvinists. He died in 1680.

" Bridge, J. fel. of Emman. Sermons before the Commons, Lord Mayor, Volunteers of Norwich and Yar-

mouth, &c. about True Grace, 1671. 8vo. Eight Sermons, 1673. The Truth of the Times vindicated, whereby the Lawfulness of taking up Arms is justified against Dr. Farmer, 1643. 4to." In Calamy's Abridgment, vol. ii. p. 478, he appears, William Bridge, A. M.

John Stoughton, fel. of Emman. preacher at Aldermanbury; Twelve Sermons, 1640. 4to."

"Bishop Kidder (says the master) was born at Brightelmston, in Sussex [See Biogr.[a]"]

"Sancroft—at Rome, the beginning of 1660. Dispossessed of his fellowship during his travels. Gave 1000l. towards the building of Chelsea Hospital. Le Neve. See Nelson's Life of Bull." Already mentioned as a great benefactor to this college. He was made master in 1662, and raised to be Archbishop of Canterbury in 1677. Godwin de Præsul: Angliæ, p. 164. He is first in the list (and highly celebrated) of those complimented by Joshua Barnes:

Πρωτον Σαγκροφθηα μεγαν Λαμβηθεα Μυσην,
Ον Δομος Εμμανιηλος εη κοσμησε μαθησει,
Ευσεβιην σοφιηντε Θεος κραδιηφιν εχευε.
Καρδιλος ὑψιστος μιν Επισκοπον εμμεν' εθηκεν.

Ευχαριστηριον.

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[a] Qui cum esset Collegii Emmanuelis Cantab. Socius, et in eo Puritanorum domicilio dogmata hausisset regimini tum Politico, cum etiam Ecclesiastico repugnantia, anno 1662, officio et beneficio erat Exutus. Nihilominus re postmodum accuratius penserata, ita mores conformavit, ut ad beneficia Ecclesiastica non amplius sibi præcludi viam pateretur. Godwin. de Præsul. Angl. p. 393. He became Dean of Peterborough, and in 1691 was made Bishop of Bath and Wells. He was author of a Comment on the Pentateuch, Reflections on the French Testament, printed at Bourdeaux, 1626, and some other theological works.

But he refused the oaths to King William, and being deprived, by act of Parliament, of his archbishoprick, he afterwards lived in great retirement, and died in 1693, aged 77. There are only three sermons of his in print, published in 1703, with his character prefixed; unless, (as Mr. Walker says) "Sufferings of the Clergy," &c. p. 144, I am rightly informed that he published Modern Politics in 12mo.

"Watson, Thomas, M. D. Emman. of St. Stephen's, Walbrook. Works: Art of divine Contemplation; Discourse on the Beatitudes, 1660, 4to. The Mischief of Sin, 8vo. The Privilege of such as love God, 8vo. The Art of divine Contentment, 8vo. The Saints' Delight, 8vo. A Course of Sermons on the whole Assembly's Catechism; Op. Posthuma, fel." He was ejected from St. Stephen's, Walbrook, after the Restoration. Several other of his works are mentioned (all theological) in Calamy's Abridgment, &c. vol. ii. p. 37, vol. iv. p. 57.

"Johnson, John, New Col. Ox. Fel. Emman. by the visitors, 1650. Sermons at the Funeral of Stephen Charnock, Jul. ob. 30, 1680." Dr. Calamy says, he was called Ben Johnson, for his fancy; and he adds, he had studied much the Egyptian hieroglyphics.

"Bishop Hall, born 1573, master [1574 Biogr.] kept a weekly fast with his whole house for his majesty's restoration [Ch. II.] The Biographia does not mention his *Mundus Alter*, Qu. whether printed in the folio edition[a]?"

[a] This question, as put by Dr. Richardson, could only be a memento at the time of reading the Biographia, and which question, as he could answer by only stepping into the College, or Public Library, so no doubt he did: but the question is here left unanswered. This piece is

" Among St. Marshall's sermons is, a Question before the Lords and Commons, and a Funeral one in Westmin-

not printed in the folio edition of his works, of 1648, nor in the *Re-collection* of his *Works*, augmented, and published by himself in 1617; nor in his *Treatises*, 1662; nor in his *Remaining Works*, 1660; nor in any edition published by himself, or published as his *Remains*: still it certainly was his, and printed at Utrecht in 1642: the entire title is, "Mundus Alter et Idem, Sive Terra Australis antehac semper incognita, longis Itineribus peregrini Academici nuperrime lustrata, Authore Mercurio Britannico:" the editor, William Knight, says, "propter affinitatem Materiæ, he had added, Campanella's Civitas Solis, and Lord Bacon's Nova Atlantis. It, however, displays none of the great views of the Nova Atlantis, from which the idea is evidently taken, and of which it almost seems a travestie, nor of the benevolence of More's Utopia: it is a satire, and ingenious, notwithstanding what Milton says. But prefixed to it is a most disgusting frontispiece.

The edition of Hall's works (fol. 1648) contains a poetical paraphrase of some of the Psalms of David, and his *repaining works*, a few sacred poems. His Satires (Virgidemearum) are in none of the above editions, nor does he notice them in "the Specialities of his Life."

Bishop Hall, it appears, had been fellow, and rhetoric lecturer in the Public Schools: *The Specialities of his Life*. His Satires possess much merit; they were imitated by Oldham, and took the precedency of Donne. But Hall was hasty in calling himself the first English Satyrist:

> In the first adventure, with fool-hardy might,
> To tread the steps of perilous despight,
> I first adventure, follow me who list,
> And be the second English satyrist.

For as Scotland had its Lindsay, so had England its Pierce Ploughman, whose Visions are certainly strong satires. My old *Schoolmaster*, the late ingenious Mr. Peter Whalley, editor of the Works of Ben Jonson (in p. 41 of his Inquiry into the Learning of Shakespeare, confuted since by my old *college* master's, Dr. Farmer's Essay on the same subject), has made several good observations on Bishop Hall's Satires, and speaks of them in terms of great admiration. In the Preface to the *Mundus alter et idem*, the reason is assigned by the editor, *why* it was

ster Abbey, upon King *Pym*. The rest are principally *Fast* and *Thanksgiving* Sermons. Copy of a Letter to a Friend in the City, for the necessary Vindication of himself and his Ministry, against Mercurius Aulicus[a], 1643, 4to. Method followed by a greater Man. A Defence of Infant Baptism against John Tomlins, 1646, 4to. A Vindication of the Answer to the humble Remonstrance from the unjust Imputations of Frivolousness and Falsehood, wherein the Cause of Liberty and Episcopacy is further dilated, 1641, 4to."

"Templer, John, M. A. fell. of Trin. Coll. Emman. B. A. 1644. Idea Theologiæ Leviathanis, Cant. 1673; Sermons at St. Paul's, before the Lord Mayor, 1659."

"Resbury, Nathan, rector of St. Paul's, Shadwell; chaplain in ordinary. The Case of the Cross in Baptism considered, 1684, 4to. The Texts examined which Papists cite for the Proof of their Doctrine concerning the Visibility of the Church; Bellarmine's Eleventh Note of the Church; the Glory of Miracles; Sermons before Queen Mary, &c."

never published by the author, and, indeed, why, against his expressed wishes; which makes it clear, as well as from his giving the title incompletely, that Dr. R. had not looked into the book.

It appears, from Hall's *Specialities* of his Life, written by himself, that he had been fellow of this College, and rhetoric professor in the University. He was made Bishop of Exeter in 1628, and raised to the see of Norwich in 1641. He died 1656, aged 82. Godwin. de Præsul. Angl. p. 444.

[a] This was a journal, or newspaper, on the side of the royalists, which continued for some years: the last numbers I have seen are numbers 7 and 8, printed after the Restoration: the entire title is, "Mercurius Aulicus, or Court Mercury, containing the Sum of Foreign Intelligence, and the most remarkable Passages now on Foot in the three Kingdoms of England, Scotland, and Ireland. 1660."

"Watts, Geoffry, some time lord mayor of London, Emman. A. B. fell. of Jesus, by mandate from James I. ob. 1663, wrote Treatises against the Anabaptists. See Walker."—A benefactor.

"Richard Earl of Holland."

"Mildmay Fane, Earl of Westmoreland[a]. Lord-keeper Finch." The former contributed 500l. to the new (southern) building, which is called, from him, The *Founder's Range,* and has, over the entrance to the middle staircase, the arms of this family.

"Joshua Barnes, ——————[b], of the church of

[a] Quid memorem Mildmaium Fanum, honoratissimi Fundatoris ex filiâ pronepotem? Virum cum ingenio doctrinaq. potentem, tum honore non vulgari conspicuum, illustrem Comitem Hollandiæ? Vita Chaddertoni, a W. Dillinghamo. S. T. P.

[b] While this sheet is in the press, a line or two of my copy being torn off, I leave blank. It is, however, of the date of Barnes's birth, and the complete title of his book. He took his degree of B. D. in 1686, and was senior fellow, as he tells us flourishingly enough, of Emmanuel College—

> Ενθα και ευμαθεων τοι εγυν παμπρωτος εταιρων
> Ταξιν, τ' ηδε φυην, τας τε φρενας, ηδε και εργα.
>
> His Epilogue to Homer's Odyssey.

His editions of the Classics have already been noticed: but I cannot forbear copying the following lines from the Epilogue aforesaid, for their *sublimity* (το φυσιωδες, or rather, μειρακιωδες: Longinus) where personifying his edition of Homer, he makes her say—

> Βαρυτατου πονος ειμι, πονος παντυπειροχος αλλων,
> Ος τον Ομηρον εισαπ' εν εσθεσι χρυσουφαντοις.
> Και τελος εστι πονων· βιβλου δ' ουκ εστι τελευτη.

Dr. Bentley treated his Proposals for publishing Homer with great con-

England——and fully vindicated wherein Episcopacy, the Forms of Prayer, Consecration of Churches, the Cross in Baptism, &c.[a] are plainly asserted against all Opposers. Spittal Sermon, 1703, 4to. To which is added, an Apology for the Orphans of Christ's Hospital[b]; written 1673."

Thus far Dr. Richardson.

I must just mention Dr. Claggett, Mr. Giles Firmin, a Presbyterian writer, Mr. Jeremy Barrowes, an Independent, all eminent theological writers, and John Baynbrigge, M. D. with Mr. John Horrox, two distinguished astronomers: the former was Savilian Professor of Astronomy at Oxford, and editor of Proclus de Sphæra, and Ptolemy de Hypothesibus Planetarum; the latter, of Venus in Sole visa, A. 1639, and of Astronomia Keplerriana defensa: to whom must be added, Mr. Anthony

tempt; to which Barnes alludes in his Epilogue, and in his Preface to Homer: and we have seen other learned doctors treat Dr. Bentley's Proposals for printing an edition of the Greek Testament with equal contempt. Thus do learned doctors wrangle.

Joshua Barnes, besides his works already noticed, published Gerania, or a New Discovery of a little Sort of People called Pygmies, 1675. 12mo. Hist. of the Black Prince, son of Edw. III. 1688. Folio. Select Discourses, 1661. 12mo. Αυλικοκατοπτρον, 1679. 8vo. He was Greek Professor in 1695, and died 1712.

[a] Still it should appear very probable, that our Joshua had been touched a little with some Puritan propensities in the more early period. I copied a letter in our College Library, beginning—"Joshua," from Dr. Calamy, which seems to imply as much, and Barnes himself has given Dr. Calamy a niche among his old friends and patrons—

Εσχατα δ'αν Καλαμιτιον, ον Εδμουνδον καλουσι.
Eucharisterium.

[b] He was educated in Christ's Hospital, as he tells us in his Epilogue to Homer.

Blackwall, author of an Introduction to the Classics—a work perhaps not to be reckoned deep by some, who may remember when they found it useful—concise, but significant; somewhat schoolmasterly, but not the less likely to be adapted to young scholars. His Sacred Classics Defended and Illustrated[a], displaying much Greek reading, and handling a favourite topic, has been popular, and was published in Latin by Wollius, in 1736.

Approaching, as we now are, to more modern times, we shall occasionally meet with the names of some now deceased, who still live in our memories, either as old friends, or at least as our familiars, through an acquaintance with their writings. Regret is a painful sensation; to pay respect to the memory of departed friends, or such as by their works, through association, we may choose to reckon such, is a pleasant one: but as already, perhaps, we may begin to be fatigued (for we have trodden over, in our biographical excursion, a great length of ground), let us make a short pause; and after recreating ourselves a few minutes, by surveying the buildings, and, with permission of the master and fellows, by taking our seat in their gardens, we may gain fresh strength; and then, pursue our old course, better prepared for that sober

[a] Blackwall's book is somewhat on the plan of Raphelius, though carried much further, perhaps further than the subject requires, or than can be supported by just criticism. It, however, shews great industry and much learning. Blackwall published, also (as appears from Nichols's Literary Anecdotes, vol. i. p. 131), in 1706, Theognidis Megarensis Sententiæ Morales, with a Latin Translation, Notes, &c. addressed in a copy of Greek verses, to Joshua Barnes; and a New Latin Grammar, for the use of his scholars. He took his degree of A. B. 1694. his A. M. 1698, and died, at the Free-school in Market Bosworth, Leicestershire, of which he was head master, in 1730.—Dr. Samuel Johnson, at an early period of life, had been his usher.

seriousness, and patient investigation, which the subject will require.

We have already seen that some materials of the old monastery form a part of the present buildings: these are—yon hall on the north, altered, indeed, and much decorated—the library on the east—and kitchens, raised of clunch-stone. Where that hall now stands, the chapel of the Black Friars once stood; and the high altar was towards the screens. Formerly, as you may see in Loggan's Cantabrigia Illustrata, a sort of balustrade railings flaunted round this eastern court, and the grass-plat between the kitchen and present library. But we have followed the more simple rules of modern taste; and these petit ornaments have been long since removed, together with the sphæristerium and brewery, represented by Loggan. The western and southern sides were built by the founder: the western was rebuilt about 40 or 50 years ago, a modest building of the Ionic order: it is without some of the ornaments, admitted into that order, Doric flutings, and festoons; yet with nothing but the essentials of the Ionic, it strikes without pretensions, and pleases by its harmony of proportions.

Some maintain, that the volutes of the Ionic capital were first borrowed from the appearance of shells, a natural, agreeable origin enough; but Vitruvius, a little more gallant, deriving the order in general from the delicate female form, as the Doric from the manly, finds the volute of the Ionic capital in the locks, or plaits of a lady's hair, flowing gracefully from the head. It is allowed us then to say, that in this building is exhibited the delicacy which gives expression to the female figure, and which constitutes the principal excellence of its cha-

racter, simplicity with elegance, Horace's Simplex munditiis.

There is a small red lion rampant on the pediment, on the western front, holding a chaplet, the crest of the founder. This occasioned Joshua Barnes's two Greek lines: a very little magic may turn his Greek into an English lion, thus—

Thy emblems fair, and lion bold,
Well-pleas'd, Emmanuel's house, I see:
If such a rank thy lions hold,
What mighty things thy men must be!

The southern side displays the same order, with somewhat more of ornament, though it is only the old building enlarged and cased with Portland stone. It is called, as already observed, the *founder's range*, and has a suite of rooms on the eastern corner, called the founder's apartments. Over the entrance to the middle staircase are the Earl of Westmoreland's arms, one of the Fanes, as noticed before, having married a Mildmay. The middle part of the building is further adorned with a balustrade.

You eastern side consists of the Picture Gallery, a portico, exhibiting 13 arcades, which run the whole length of the building, to which the close, opening on the opposite side, gives a lively appearance, and the whole presenting an elegant façade. The building, as you perceive, is of the Corinthian order, decorated with festoons and other ornaments, though the clock on the pediment you may think rather useful, than ornamental. The chapel, in the middle, by Sir Christopher Wren, under the cloister, is an elegant building, with a neat

lantern at top, a fine marble flooring, and stucco cieling. It was begun under Archbishop Sancroft, and finished in 1677, under Dr. Holbeach[a]. Of the picture gallery there shall be offered presently a separate account. The chearful prospect here towards the Gogmagog Hills is justly admired; the adjoining building, close, and piece of water, require no separate description.

The fellows' garden, though not large, is agreeably laid out, and diversified by many plants, a bathing-house, bowling-green, and piece of water. The cedar-tree, once so beautiful in youth, now beginning to wear the majesty of years, is one of the most beautiful in England. There was formerly a mount in a corner of this garden, from which might be seen what was going on in the neighbouring lane, and Christ College layes; but this pert peeping ornament has been very properly removed. This is one of the most agreeable gardens in the University.

The master's garden has in it nothing remarkable, except it may be a summer-house, of some antiquity, surrounded with the prints of some of our principal old poets, a very agreeable nook, in which either a pipe or a poem, will go very pleasantly.

As to books, our puritanic college, we may be sure, is well stocked with old divinity. It is, besides, one of the best classical libraries in the University, and possesses many valuable MSS. several eastern, of which an account is in the library, by Sir William Jones: A Hebrew Bible[b],

[a] Ολβιεχιον φιλοδωρον, ος Εμμανιηλα Φυλασσει.

Barnes's Eucharisterion.

[b] It has two columns in a page—the initial letters large, and decorated: an illumination round the first page of each volume. Some letters gilt. It has the vowel points. There are also other marks

in 3 folio volumes, given by Bedel, Bishop of Kilmore, in Ireland. It was bought of the chief Chackam, of the Synagogue at Venice, where he went in quality of chaplain to the English ambassador: Sir Henry Wotton gave for it its weight in silver—A Jerome's Bible: the order is different from ours, and there is a remarkable insertion, between the 23d and 24th verses of Dan. 3, of considerable length, not in the Hebrew: it is taken from Theodosion's edition: incorrect, but fine—A Greek MS. of Herodotus: this was of great consequence to Dr. Gale, in his edition of 1679—though afterwards more diligently examined by Dr. Askew, and since by Mr. Porson[a]: Greek Epistles[b] of the New Testament: there are two,

by which those conversant in Hebrew literature judge of the quality, and form their opinions of the age of Hebrew manuscripts. It has the Masora: several of these circumstances determine it, according to the criteria laid down by Dr. Kennicott, to be not a very ancient MS. It is, however, a very fine one; not so old as that in Caius College, or that in the public library. The oldest Hebrew MS. in England is in the Bodleian: Codex MS. qui a me habetur *antiquissimus* omnium et optimus pro hoc opere collatorum, et cui ætatem tribuo annorum ad minimum 800.

Dr. Kennicott's Dissertatio Generalis to the printed Heb. Text of the Old Testament.

[a] Mr. Porson, in a short Latin memorandum, prefixed, says—a Thoma Galeo, sed valde negligenter, longe diligentius in usum Editionis Wesselingianæ ab Antonio Askew collatus est.—Dignus certe hic codex, qui, si iterum edatur Herodotus, paulo accuratius iterum examinetur.

[b] Dr. Farmer has written in it—Liber præstans ob antiquitatem et minimis characteribus exaratus, &c. It was given by Dr. Samuel Wright in 1598.—Not so old by several centuries as the famous Beza Greek MS. in the public library, Cambridge, written in uncial letters. This is perhaps the most ancient Greek MS. extant; of the 4th or 5th centuries. Whiston supposed it to be of the beginning of the 2d cen-

if not three, old English translations of the New Testament. The versions differ, and every one conversant in these matters knows there were two old English versions: one only of these is Wickliffe's. The 4to. Testament is dated 1397: the translation was finished in 1387. There are also numerous writings of Joshua Barnes's, among which is a poetical version of some of David's Psalms into Greek Anacreontics, and likewise a Greek-Latin Lexicon of his, considerably advanced. Dr. Askew's ALBUM is not the least worthy of notice; for though *Albums*, as used formerly by literary gentlemen on their travels, were but ordinary things, this contains one or two testimonies, rather curious[a]. But let this suffice for the present.

tury, without any reason, and, indeed, against all probability. See Montfaucon's Palæographia Græca, Lib. 3. Cap. i. ii.

[a] More particularly the short address of a modern Greek, which shews how, when a nation, once enlightened and free, becomes enslaved, their common forms of address and conversation sink into the lowest state of degradation. The modern Greek language differs from the ancient about as much as the modern Italian from the Latin. But scholars still read ancient Greek; and to the curious it may perhaps afford some amusement, to see how a modern Greek can write verse in the ancient language of his country.

The following lines were addressed to Dr. Askew, and written in the city of Thessalonica, ὅπου ὁ Εὐσταθιος Ἀρχιεπισκοπος Παρεκδολην εἰς τον Ὁμηρον ἐγραψε.

Και νεον ανθρωπων εγνως, και αγρια εἰδες,
Τιε Οδυσσηος, Παλλαδος ηγεσιη.
Αφραδιην πασαν, σκιαν ως, Λσκιος, εἰργεις,
Λαμπετοων σοφιη Ηελιοιο δικην.
Και σε χορος Χαριτων κοσμει, Μουσαι τε σεφουσι
Παντοδαποις δοξης σεμμασι σους κροταφους.
Νουσον ακεσοριη, ην σοι πορε Φοιδος Απολλων,
Ωθεις, την φωσιν πασι χαριζομενος.

Let us now, for a minute or two, take a turn into the Picture Gallery.—In Catholic countries portraits being not seldom considered as votive offerings, are made the objects of an inferior degree of religious worship: among us Protestants, they are mere mementos. In colleges more particularly they are a sort of family pictures, in relation to eminent men, members or benefactors, now no more.

The Picture Gallery at Christ Church, Oxford, besides the portraits of former members and benefactors, contains, also, some paintings, and a few good ones, by foreign masters. Emmanuel Gallery cannot be put in competition with that, and, indeed, possesses not *much* that is *very* excellent, taken as a gallery of pictures. It is, however, a striking feature of this college: so we may stop, and venture to point out a few of the portraits.

Sir Walter Mildmay, a full length, in the costume of the times; round the picture-frame are these words: By Vansomer, Ætatis suæ 66. Anno Domini 1558. Virtute, non Vi.—Sir Anthony Mildmay, Knight. This is accounted a good picture. On a parchment scroll is the following inscription: Reipublicæ causa et principis jussu semper in utrumq. paratus fui.—Sir Francis Walsingham. —John Britton, D. D. and Thomas Holbeach, D. D. both masters: the latter is reckoned a good picture.—Archbishop Sancroft, sitting at a writing-table, P. P. Lens, F. L.—Mr. Francis Ashe, a benefactor, reckoned a good portrait.—Hall, Bishop of Norwich, born 1574:

Αιεν ετη σοι εχειν δοιεν θεοι ολβιοι αττα
Σχειν, ποτε και Νεςωρ αδεται ησυχιη.
Εν ετει σωτηριω αψμζ.
Εν μηνι του Ιουλιου ημερα Ι.

From Dr. Askew's MS. Album.

So much for our buildings, gardens, Library, and Picture Gallery: let us return to our distinguished and learned men.

Richard Dawes, A. M. in 1733, and fellow, was head master of Newcastle School, a foundation somewhat on the plan of the Charter House. He was one of the most ingenious and learned critics in Greek literature of the last century, author of the Miscellanea Critica. It is a work of emendatory criticism, containing select emendations on Terentianus Maurus, with remarks and corrections on Callimachus, Pindar, Aristophanes, Æschylus, Euripides, and Sophocles, according to laws regulated by their metres; together with some nice distinctions on the use of some of the tenses of the Greek verbs, and his famous dissertation on the Æolic Digamma[a]. It must suffice to say, that Dawes's principles and emendations are pretty generally admitted by our most judicious critics, and that no work of emendatory criticism is in greater estimation, at home and abroad, than Dawes's Miscellanea Critica.

It appears, from his Preface, that he had in contemplation a much larger work; which probably the arduous engagements of a public school, together with some unfortunate circumstances in the arrangement of his own mind, might have prevented him from prosecuting.

The Miscellanea Critica was first published at Cam-

[a] Bentley's Homer, in *Trin. Col.* carries the Digamma further than Dr. Taylor's; I think through the whole Iliad. It appears, from one of Heyne's Excursuses to the Iliad, that it was sent to him at Leipsic, for the purpose of his edition of 1802. Dawes, in his Miscellanea Critica, (Sect. iv.) opposes Dr. Bentley's application of the Digamma in the *Ionic* writings of Homer. But this matter is judiciously settled by the Bishop of St. David's.—Miscel. Crit. p. 396.

this was taken when he was somewhat old, and is the original, I suppose, from which the engraving prefixed to his works was taken: half length.—Joshua Barnes, Greek Professor.

Σπουδη Αρισταρχειη Ομηρικον εργον εκοσμουν·

Epilogue to his Homer.

—Sir William Temple: this is half length; perhaps the best portrait in the room; by Sir Peter Lely.—The present Earl of Westmoreland.—Anthony Askew, M. D. in his doctor's robes (three quarters), taken when a young man, but a good likeness of him to the last.—Dr. Long, formerly master of Pembroke Hall; said to be a good likeness, when much in years: a half length.—Mr. Hubbard, formerly senior fellow, a much-respected tutor and eminent preacher.—Dr. Farmer, late master of the college.—The present Dr. Parr.—There are several more portraits in the library, and a few good prints. In the room adjoining the master's lodge, and leading to the Gallery, are the portraits of Dr. Jackson, Bishop of Kildare, by Gainsborough; Dr. Hurd, Bishop of Lichfield and Coventry; of Dr. Bennett, the present Bishop of Cloyne, in Ireland; Sir Edmund Bacon, Bart. and the founder, with his lady, sister of Sir Francis Walsingham; half length, on boards.

In the Gallery is a good portrait of Dr. Whichcote, formerly fellow of this, afterwards master of King's College. I close with this, for the purpose of subjoining Dr. Fuller's remark, "that in his time, more than half the masters of the Cambridge colleges had been formerly of this House."

bridge, in 1745; and in 1781 Dr. Burgess, the present Bishop of St. David's, edited an improved edition of it at Oxford.

Dawes in early life meditated to translate the Paradise Lost into Greek heroics; and has presented us with a specimen of his performance: but in after-life, upon examining, by strict criticism, (which he calls "pruning his vines") and intending to proceed to a larger work, of emendatory criticism on Greek authors, he abandoned his design on Milton. He has himself pointed out wherein his attempt was faulty, with respect to the idioms of the Greek language; but we must be permitted to add, that the rhythmical structure of his verse is very excellent. The specimen produced is part of that fine speech of Satan's.

——Farewell, happy fields,
Where Joy for ever dwells: hail horrors, hail
Infernal world, and thou profoundest hell,
Receive thy new possessor: one who brings
A mind not to be changed by place or time.

To rule is worth Ambition, tho' in Hell:
Better to reign in Hell, than serve in Heaven[a].

1st Book.

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[a] ——Ζησοιτε τρισολβιοι αγροι,
Χαρματοοικητοι· φοβεροι δ' επιχαιρετ' ερημοι,
Κοσμος υποχθονιοστε· συ δ' αδης ευρυβαθιτος
Ηγεμον' ενδεξαιο νεηλυδα, τον γε νοημα
Ου τοπω, ουδε χρονω μεταχινητον φορεοντα.

Ευδοξον κεν αδη οϊομαι εμβασιλευειν.
Μαλλον αν αδοτυραννος η ουρανοδουλος εσοιμην.

Præfat. ad Miscel. Critica.

Anthony Askew, student, took his degree of M. B. in 1745, that of M. D. in 1750; between which periods we trace him through his Album, on his travels, 1746, in Halle, Leipsic, Gotha, Hanover, and Weimar, in 1747, in Georgia, Transylvania, and several parts of Greece. Naturally enough he is here placed next to Mr. Dawes, having been his pupil.

Before he proceeded M. D. he set out on his travels, being well stored with classic literature, and particularly conversant with the Greek tragedians. It appears, from a testimony in his Album, that he had formed a plan for publishing an edition of Æschylus, previously to his going abroad: he printed a specimen of his work; but there is no evidence that he completed it; at least, it was never published.

During his travels commenced his acquaintance with Michaelis[a], Wesseling, Reiske, Gesner, and others: with Reiske and his learned wife (an eminent Grecian), there continued a lasting friendship. From the above eminent critics he derived fresh incitements and directions, to prosecute his favourite passion for collecting Greek MSS. By this passion he was led to Greece, whence he brought into his own country a more curious collection of MSS. both in the ancient and modern Greek language, than was ever possessed by any Englishman before[b].

The compound words here are admirably adapted to the sublimity of Milton: it is probable, that, while pointing out some of his own faults, Dawes alludes to Barnes, who was not so quicksighted in discovering the faults of his heroics; and had he "pruned his vines," we should have had fewer of them.

[a] I mean more particularly D. Christian: Benedict. Michaelis Theol. Græcæq. & Orientalis Ling. Profess. Ord. Halæ; as dated in Dr. Askew's Album.

[b] Dr. A. brought home little besides MSS. and scarce printed books,

There is no evidence that Dr. Askew published any thing but his specimen of an edition of Æschylus: what he prepared for it is best known to those who have examined his editions[a], with MS. notes. As to the Appendix to Scapula's Lexicon, (added to the edition of 1789) it is printed from a MS. that belonged to the doctor, but it was not written by him, though he might probably have made some additions to it.

But Dr. Askew was no less generous in communicating, than assiduous in collecting: his house was the resort, and the residence, when in town, of many of the literati of Cambridge: his MSS. were a bank, on which the most eminent critics, in Greek literature, at home and abroad, were very proud to draw. The admired edition of Herodotus by Wesseling, (fol. Amsterdam, called, for its excellence, editio optima;) Dr. Reiske's, of Demosthenes (apud Oratores Græcos, 12 vols. 1770, a work pronounced by critics to be beyond all praise), were greatly indebted to his collations and MSS. Dr. Taylor[b], and others, were also much indebted to them. So that it may be said of much of his bibliographical ardour; in collecting, he was dispersing.

except we may mention a curious native of Greek, remarkable for his beautiful style of writing the language. Some specimens of it are in the British Museum. Dr. A. procured for him a place as Librarian to the College of Physicians. His name was Ιωαννης Καραουαλλας—John Caravalla.

[a] Dr. A. possessed several editions of Æschylus with MS. notes: more particularly one of Stanley's edit. 1745; another of Stanley's, with Needham's collations. 1663.

[b] Dr. Taylor, in consequence, left him a valuable library of printed books, together with numerous MSS. many of which are now in the Public Library at Cambridge.

From Dr. Mede, Askew caught some of his zeal: but on considering the warm friendship of Dr. Mede for him, in connexion with the testimonies, full and honourable, from our most eminent Greek critics, both at home and abroad, we must rank Askew, as Mede was before, not merely with collectors of books, but among friends to literature and learned men; and, on considering what time he spent on his travels, in the mere ardour of collecting books, that it continued to animate him on his return to England, and that his professional duties called for much attention (for, besides his other regular practice, he was physician to two large city hospitals [a]), we need not wonder that he found little time for authorship.

Dr. Askew died in 1774, aged 52, and his library of splendid printed books continued on sale in 1775, by Leigh and Sotheby, for 20 days. His MSS. were not sold till 1785, and continued on sale 10 days. The sale was so memorable, as quite to form an epoch in the history of bibliographical literature.

Mark Akenside, the poet, was also a native of Newcastle town, and educated under Mr. Dawes: he also was eminent in Greek literature, and, as appears from his *Pleasures of Imagination*, and his *Ode to the Naiads*, an admirer of the Platonic philosophy. He was not a student of this college. He took his degree of M. D. at Leyden; and it appears, by the Book of Graduates, (though no college is there mentioned) that he was admitted in 1753 to the same degree at Cambridge, by royal mandate. On a presumption, therefore, of the probability, that during his stay at Cambridge, for the purpose of his degree, he would reside at the college,

[a] Bartholomew's and Christ's Hospitals.

where Dawes and Askew had been educated, I have placed him under this college. Dr. Akenside died in 1770.

Akenside was an excellent poet, and many editions of the Pleasures of Imagination were published. It is greatly to be lamented, that professional engagements prevented *him*, also, from putting a finishing hand to his grand poem—for such it is, though unfinished. Since his death, in 1772, all his poems have been printed in a fine 4to. edition, including his Pleasures of Imagination, together with the additions made at several times by the author, and two books of Odes. In this edition is reprinted, from the 6th volume of Dodsley's Miscellanies, his fine Hymn to the Naiads, with corrections and notes. On the principles of a Platonist, this hymn is not only a very fine, but a consistent poem[a]; and I must add, generally, that the poems of Akenside are as full of poetical power as they are of independent principle, notwithstanding the sneer of one of our Cambridge poets.

> ———Goddess of the lyre,
> Which rules the accents of the moving sphere,
> Wilt thou, eternal Harmony! descend,
> And join the festive train? For with thee comes
> The guide, the guardian of their lovely sports,
> Majestic Truth; and where Truth deigns to come,
> Her sister Liberty will not be far.
>
> *Pleasures of Imagination.*

[a] On the same principle, the *Mystical Initiations of the Hymns of Orpheus*, 1787, (whether genuine or not) and some Hymns written in his own character, (the translator and author, Mr. Taylor, being a professed Platonist) are consistent.

Of Dr. Richardson, formerly master, S. T. P. 1735, the proper notices have been already taken.

Richard Hurd, who took his degree of S. T. B. in 1749, S. T. P. in 1768, was fellow, and would have been tutor, but for his Whig principles[a]. For our once Puritan house was now become high-church, and those who influenced college concerns inclined to Toryism[b]: however, better things were in store for Hurd: he became preacher of Lincoln's Inn; in 1775 was consecrated Bishop of Lichfield and Coventry; in 1776 was appointed tutor to the Prince of Wales; and in 1781 he was advanced to the see of Worcester.

Several works were published by Bishop Hurd. His Sermons on Prophecy, first published in 1772, if they take a ground not reckoned tenable by some critics, carry an air of plausibility[c]; his Dialogues on Foreign Travelling, if they have an intermixture of primness and starchness, yet possess much of elegance; and if his Dialogues on the Reign and Government of Elizabeth have no great portion of originality, they are dressed in a robe of classical neatness, they savour of learning, and breathe a spirit of great liberality: the same must be said of his Letters on Chivalry and Romance.

Previously to these, Bishop Hurd had published several volumes; particularly, his Commentary on Horace's Ars

[a] Mem. of Dr. Farmer. Necrology for 1797—8, p. 390.

[b] Many, however, in modern times, of distinguished zeal for contrary principles, both as men and writers, were of this college.

[c] I mean the Double Sense of Prophecy maintained by Joseph Mede in his Apocalyptic Key; ingeniously enough at least, illustrated by Hurd from the structure of the Fairy Queen, which must be explained by the doctrine of double senses, one to be fetched from Fairy Land, the other from the reign and government of Queen Elizabeth.

Poetica[a] (in 1749) which, with the addition of his Dissertations on the Drama and Poetical Imitation, were reprinted in 1757. Dr. Beardmore, formerly head master of the Charter House, has taken some pains to shew that Hurd was indebted for the principal materials of the latter to a French writer: and it may be so. Hurd was an elegant scholar; a man of taste, rather than of profound thought; a classical improver, rather than an original discoverer. But his writings are in general both agreeable and instructive; and, without having implicit faith in them, I have found that what pleased me in youth I can read with pleasure still.

To the first edition of the Dialogues on the English Constitution was a postscript, which was omitted in the later editions. This suppression was observed with concern; for it pointed out, in a clear manner, an obliquity in Mr. Hume's History, in which *administration* or *government* is confounded with *constitution*.

Edward Evanson was A. B. in 1749, A. M. in 1753; a writer of a different tone, and, in several respects, of different principles, from Bishop Hurd, though, like him, a Whig in his politics.

Mr. E. excited public notice, not by the preferments which he obtained, but by his being forced to relinquish his ministry in the church, and by writing against the orthodox faith.

One of his first works is an attack on Hurd's Discourses on Prophecy, in the form of a letter to him. He admits, and states, the importance of the Prophecies of the New Testament, and the marks of what is

[a] Shewing that it relates not to poetry in general, but, in particular, to the drama.

called the *Grand Apostacy;* and he aims among other things, in remarking on the bishop's system, (which is indeed, Mr. Mede's), to shew, that the marks of Antichrist applied by him to the church of Rome, are applicable to his own church.

Mr. E. has also written decidedly against the doctrines of the *Trinity*, and the *Incarnation* of *God*, at first with an Address to the King, as the First of the three Legislative Estates of the Kingdom: his Second Thoughts on the Trinity are in form of a letter to the Bishop of Glocester.

He was also engaged in a controversy with Dr. Priestley, which first appeared in the Theological Repository. The whole was republished in 1792, together with an additional letter of Mr. E.'s to Dr. Priestley. It is entitled, Arguments for and against the Sabbatical Observation of Sunday. Here he maintains the principle of the celebrated German lawyer, Boehmer[a]; that the worship and celebration of the Sunday, in place of the Jewish Sabbath, was not appointed by Christ or his Apostles.

In 1792 Mr. Evanson published "the Dissonance of the Four generally received Evangelists; and the Evidence of their respective Authenticity examined." In this work he endeavours to shew that the Four Histories are contradictory and irreconcileable.

[a] The following quotation from Boehmer, which stands in Mr. E.'s title-page, will unfold the view of this book: Nullum monumentum adduci potest, ex seculis prioribus, quo manifestum, liquidumq. fiat, Apostolos cultum celebrationemq. Sabbati in diem Solis transtulisse, quamvis hæc sententia tam altas radices in quorundam mentibus egerit, ut parum abesse videatur, quin articulis fidei purioris adscriberetur. Quamvis DIE STATO Christiani convenirent, minimè tamen Judaico more eum celebrabant, ab omni opere vacantes. Boehmeri Diss. sect. xv.

The result of all was, Mr. E. prepared a New Testament agreeable to what he conceived to be the *genuine* Gospel—for he professed to be an earnest believer—This he did not live to publish; but it was printed after his death, in 1807, as prepared by himself. According to him, the Gospels of Matthew, Mark, and John; the Epistles to the Romans, Ephesians, and the Hebrews; the Epistles of James, Peter, John, and Jude; and the Epistles to the Seven Churches of Asia, in the Revelations, are not genuine: so that his New Covenant is reduced to St. Luke, the Acts, and part of the Revelations.

Mr. E. in the early part of life, kept a considerable school: he was rector of Longdon, in Worcestershire, and perpetual curate of Tewkesbury, in Gloucestershire. The account of his prosecution for not reading some parts of the Litany, and delivering doctrines against the Incarnation, were published in folio, in 1774. This belongs not to our work, nor to decide on the truth or falsehood of Mr. E.'s opinions. He was allowed to be a man of considerable talents and learning. He occupied himself, for many years, in the later period of life, in agricultural pursuits. He died in 1805.

Of Mr. Henry Hubbard mention has already been made. He took his degree of A. M. in 1732, of S. T. B. 1739. He was mathematical tutor, and his MSS. Lectures are in the college library; though I am not aware that he published any thing except a single sermon, for the benefit of the Sons of the Clergy. But he stands recorded as a benefactor to the college, having bequeathed to it a considerable sum of money, together with his library.

Richard Farmer took his degree of S. T. B. in 1767; that of S. T. P. in 1775, and was elected master the

same year; on Mr. Hubbard's, the senior fellow, declining it, through infirmities and age. He is well known as the author of the Essay on the Learning of Shakespeare, first printed in 1766: in 1767 he published a second edition, but, with the exception of a few corrections of style, it contains no additional matter: a third edition was printed in 1789.

Dr. Farmer had also meditated to publish a History of the Antiquities of Leicester; and went so far as to print proposals for it: but, on becoming tutor of the college, he gave up the design*. The papers prepared by him, being, I understand, very few, were communicated to Mr. Nichols, whose History of Leicestershire has been since printed on a very great scale, being the largest county history ever published.

In the Collections of Cambridge Poems, on public Occasions, there are one or two pieces of Dr. Farmer's, which shew, that he possessed a poetical, no less than critical taste, which might have ripened into excellence, had he continued to cultivate it. A congratulatory ode more particularly to the Duke of Newcastle, the chancellor, on laying the first stone of that part of the public library, erected in 1755, is very poetical, and to me it appeared to surpass every one I read in that collection for classical elegance.

Samuel Blackall, A. M. 1763, S. T. B. 1770, was fellow and mathematical tutor: he published a pamphlet against two sermons of Bishop Hallifax, in the controversies maintained between Dr. Jebb and Dr. Powel, on the Divinity of Christ, Subscription to the Thirty-nine Articles, and public annual Examinations, 1772.

* Necrology for 1797.

Henry Homer, S.T.B. 1783, was a very industrious and meritorious editor of the Latin Classics. His editions, though unaccompanied with notes, are remarkable for correctness; they are published at the end of Mr. Lunn's catalogue, whose property they now are. Mr. Homer was to have been engaged, in connexion with Dr. Parr and Dr. Combe, in editing a splendid edition of Horace. This business terminated in a literary altercation, and the edition was published singly by Dr. Combe. Mr. Homer died in 1791.

Here, in conclusion, while gratifying a private feeling, I must be indulged in the violation of a general rule, which was, to confine the narratives, relating to our several colleges, to such members as left literary memorials behind them: but the person, last to be mentioned, was my particular acquaintance and friend, during the whole time I was of this college, and, though no author, as I am aware of, a man of no common talents and worth. We were of the same standing in the University, and of the same table. We were somewhat different in our studies, and opinions. He was excellent in mathematics. My speculations and pursuits lay another way: but we read much together on subjects, not in the course of college studies, but which interested us both. We walked out together almost every day; we disputed, but never quarrelled: we always parted friends; and we returned to our altercations with fresh ardour, but without hostility. Nor were we always wrangling. He was not less a man of taste than judgment; and our disputes were probably advantages to both: they brought us into habits of weighing speculative opinions, and instilled into both something of that even temperament of mind,

which is removed as well from the heat of bigotry and intolerance, as the chillness of mental inactivity and indifference: thus—

> We drove afield, and both together heard,
> What time the gray fly winds her sultry horn,
> Battning our flocks with the fresh dews of night.
>
> *Milton.*

William Taylor, fellow, took his A. B. degree in 1778, his A. M. in 1784. He afterwards became head master of Hawkshead school, in Lancashire, where he was first educated—a situation to which he was well fitted—for though his peculiar province was metaphysics and mathematics, yet he was no bad classical scholar, and he possessed a great stock of general reading. I can only speak of what he was while of Emmanuel College. Educated in a country school, accustomed to a Lancashire dialect, and bred up to books, he exhibited but little of an exterior polish. He was not a man of the world: he, so to speak, had been never in it: but a most piercing eye, a very fine physiognomy, a childlike modesty, and natural urbanity, commanded universal respect and esteem.

On leaving college, we took different courses; and having formed different connexions, lived in parts of the country very remote from each other: but let those who knew William Taylor, while a student in this college, bear testimony, that he was endowed with the most excellent qualities, both moral and intellectual. He died young, at Hawkshead, of a consumption, to which, by excess of study, he inclined, while in college. There is, I think, a monument erected to him in the church; and I will leave an inscription, not in my own words, yet as ap-

plicable to our academical intercourse, as to the occasion on which the words were delivered [a].

Thus have we followed our Emmanuel College, from its beginning, even to the present times more minutely perhaps than any other. Dwelling still on the idea of the acorn, we have seen it sown, take root, and spring up, till, in its luxuriancy, it not merely occupied its proper soil, but overspread the neighbouring fields. Yielding, at length, to times and seasons, it no longer wantoned abroad; it contracted, like the sensitive plant, its foliage at home; and shrinking from what was gathering round it, sought repose and protection in the quietness of retreat.

Speaking without figure, we must consider this foundation originally Puritanic, and replenishing other colleges with Puritanism, as giving way, at length, to cir-

[a] "Domine respondens, omnes tuas questiones summâ modestiâ, et summo judicio defendisti."—This was the closing testimony of the moderator, Dr. Isaac Milner, when Mr. Taylor kept his Act; and was considered, at the time, not more remarkable, than acknowledged, universally, to be just. Another circumstance shall be mentioned, not less creditable to Mr. Taylor; and equally so to the other party concerned. This is, the following: There was introduced to Mr. T.'s acquaintance a person of similar pursuits with his own. He was possessed of a very mathematical mind; and there commenced between them a friendship which continued warm, confidential, and uninterrupted, to the time of taking their degrees. It was understood that between them, being considered the best mathematicians of the year, would subsist the contest for the senior wranglership. Yet there did not appear the smallest feeling of rivalry between them. (I was intimate with both.)

——— Arcades ambo,
Et cantare pares, et respondere parati.

The latter obtained the senior wranglership; Mr. Taylor the second honour; and each, I believe, would have rejoiced at the other's success.—"Suis enim incommodis graviter angi, non amicum, sed seipsum amantis est." Cicero de Amicitia.

cumstances: a change gradually came on; disputes about rites and ceremonies were hushed; Presbyterianism and Predestination submitted to Prelacy and Free-will; till Emmanuel became full as well reconciled to them as the other colleges.

Whether the extinction of party language is ever to be looked for in this country, or uniformity of opinion will only prevail in Utopia; are problems not for this place. We have as yet got to no such resting-place: without looking among the various sects, (the genuine offspring, by the bye, of Puritanism) let us regard only that of Whig and Tory. Taking our stand at the time of Bishop Hurd, we said, that the prevailing interest of the college was Tory. Yet Hurd[a] was a Whig: and some of its writers in succession to Hurd have been undoubtedly Whigs. But recollecting, that the principal families in the county of Cambridge, favourable to government—that the descendant of the premier baronet in England—that the first civil officer in Ireland (the late lord lieutenant)—that the principal law officer, the present lord chancellor of Ireland—and that two bishops of the present reign—together with the first ecclesiastic in England, the present Archbishop of Canterbury—recollecting that these were all educated in this college—that, besides, one of its members refused the Archbishopric of Canterbury[a]—and another[b] preferred his residentiaryship at St. Paul's to a mitre—it cannot be thought this college has been very hostile either to church or state. Let the language, perhaps a little courtly and conciliating, of Sir Walter Mildmay, be reverted to by the reader; and how far it has been realized, must be left to his determination:—

[a] Bishop Hurd. [b] Dr. Farmer.

"I have planted an acorn, and God only knows what it will produce, when it comes to be an oak; but I hope nothing contrary to your majesty's established laws."

The foundation fellowships of this college (which are twelve) are open to all the counties of England; and one founded by Mr. Dillingham is of the same description: there must however be only one of a county at the same time. There are also two bye-fellowships, founded by Sir Wolstan Dixie, whose portrait is in the hall. Here is, likewise, a respectable number of scholarships, and those of the foundation are reckoned good ones.

P. S. Among Puritans of eminence, educated in this college, afterwards ejected from livings, should have been mentioned Mr. Simeon Ashe, Mr. Jonathan Hanmer, Mr. Nathan. Ranew, and Mr. John Whitlock, an account of whose writings may be seen in Dr. Calamy's Memoirs of ejected Ministers. Mr. Emlyn, the Socinian, too, famous in the controversy about the disputed text, 1 John, v. 7, was admitted of this college[a]: Hen. Lee, B. D. formerly fellow, published, in 1702, Anti-scepticism, in which Locke on Ideas, on Words, mixed Modes, Knowledge, &c. indeed on almost every one of his doctrines, is combated: in Four Books. He thinks Mr. Locke's doctrine of Reflection does not differ from Mr. Hobbes's Re-action, "and so we (to use Mr. Lee's words) have only that new name of reflection for motion, modified by an *organized body*, to keep up," as he expresses it, "the handsome part of a distinction between material and immaterial substances and their operations." He thinks Locke's Essay tends to weaken the authority

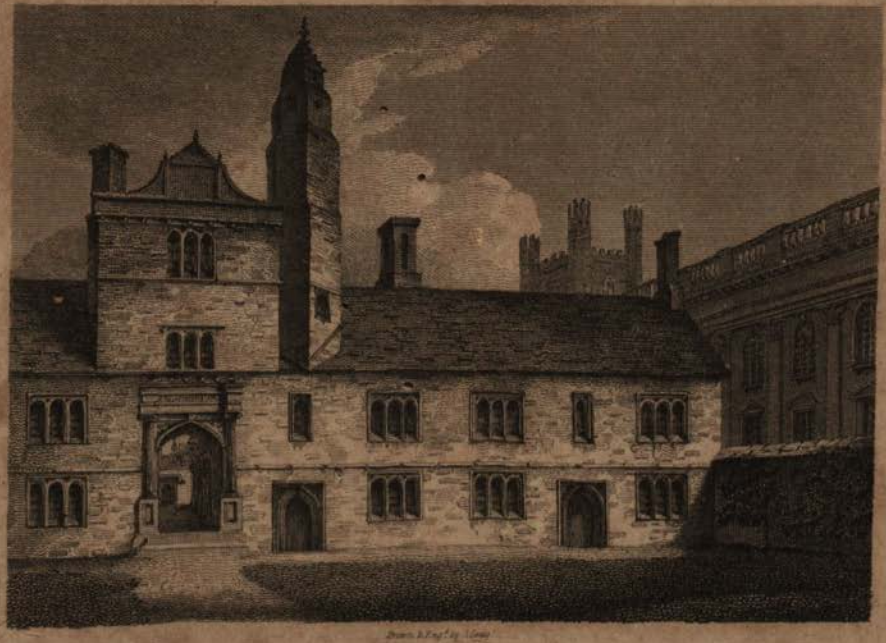
[a] See an Account of his Life and Writings, by Mr. Whiston.

both of natural and revealed religion: hence the title of his book, Antiscepticism, which is written in a clear and not illiberal strain.

James Gardiner, A. B. of this college, son of Dr. James Gardiner, Bishop of Lincoln, in 1694, published a poetical work of Gardens, being a translation of Renatus Rapin's Latin Poem [a].

Mr. Hardy published a Greek Testament, in 2 vols. of which there have been two editions, 1768 and 1776; and Robert Potter, A. M. 1788, much distinguished himself as the translator of Æschylus and Euripides.

[a] This excellent poem was translated first by Mr. Evelyn, the well-known author of Sylva.



Caius College

GONVILE AND CAIUS COLLEGE.

THIS college has educated two persons who have written the History of the University: it is, then, natural to suppose the accounts of their own college will be authentic and correct; for their authorities will, of course, be taken from its archives; and, by their own account, there are several writings, which unfold its history. Their testimonies, therefore, ought to be as good guides as the registers themselves. As low as their histories are brought, (which, indeed, is not very low) we may look to Caius and Parker, and may venture to rely on their histories.

This should have been placed, in its due order, as the seventh college; of which one part was founded in 1348, by the Rev. Edmund Gonvile, rector of Terrington, in Norfolk. It was constructed, at the first, between Lugburn Street (now Freeschool Lane) the church-yard of St. Botolph's, and Bene't[a] College, on the place where is now the garden of that college. It was called by the founder Gonvile Hall, and dedicated to the *Annunciation* of the *Blessed Mary*. He placed in it a master, with four fellows, and in his life-time supported them out

[a] Colleg. Corp. Christi, et Beatæ Mariæ.

of his own funds. This he soon exchanged for two buildings of Bene't, one that had belonged to Sir John Cantebridge, called the Stone-house, the other to John Goldcorne, with schools, shops, and gardens, (to use the words of Gonvile) on the place called Henney; and the Hall, with its master and fellows, being thus removed, was confirmed, in 1353, by Robert Bateman, Bishop of Norwich, who had been appointed the executor of Gonvile's will.

These two buildings, which (as the ancient records of the same college shew) were formerly schools of philosophy and tradesmen's shops, were built in Henney, in the parish of St. Michael, not far from St. John Baptist's Church, which stood where is now King's* College Hall; and of them was constructed Gonvile Hall, at least the north side: the western and southern, as far as the chapel, were built by Thomas at Wood, formerly provost of the same college, John Warfok, and John Preston, citizens of Norwich, and other worthy men: the remaining part of the western side, that is, the chapel, had been built long before, by William Rougham, a physician, the second provost of this college; the eastern side, not seventy years since, by Elizabeth Clerc, the most pious widow of John Clerc, Esq. of Norfolk. Thus, by degrees, the building was formed into a square. The revenues were increased by other patrons, Mrs. Margaret Pakenham, John Bailey, professor of theology, Stephen Smyth, Mrs. Anne Scroope, William

* In Parker's History of Cambridge, p. 69, it reads the Hall of Queen's College, which, it is to be hoped, is an error of the press; for it is meant to be translated from Caius, where it is *regalis*, not *reginalis*: and neither the word nor the site will allow it to be *Queen's*.

Willose, Thomas Wendy, doctor in medicine, William Sigit, Thomas Alkins, William Gale, Peter Huet, Geoffry Knite, and John Whitacre. Lastly, in the reign of Elizabeth, Matthew Parker, Archbishop of Canterbury, gave a salary to support one scholar. Thus endowed, this college retained the name of Gonvile Hall to the time of Philip and Mary[a].

Thus far is little more than a translation of Caius; who (as observed of him before) is sparing enough of his biographies, only speaking here of the founder as rector of Terrington, in Norfolk. Let it then be added—Sir Edmund was the son of William Gonvile. He was a priest, and patron, as well as rector, of Terrington, Norfolk, in Edward III.'s reign. Thus far Mr. Blomefield[b].

Gonvile also was, it seems, in the absence of the bishop, guardian of the spiritualities of the diocese, and besides this Hall, he founded likewise the Hospital of St. John the Evangelist, at Lynn. To borrow Parker's genealogical precision, he was great uncle to the great uncle of Lady Anne Scroope, who, after marrying William Chamberlain, Knight of the Order of the Garter, William Wingfield, Knight of the Order of the Sepulchre, and Governor of Calais, and, thirdly, Lord John, Baron Scroope, of Bolton, Knight of the Order of the Garter, and having no children, enlarged, it seems, a college of Canons, at Rushworth, which was founded by Edmund Gonvile, as well as this Hall. So (to pay Edmund Gon-

[a] Caii Hist. Cantabr. Acad. Lib. i. p. 64.

[b] Hist. of Norf. Vol. i. p. 192. If this is right, Parker is a little wrong. Sir Walter *Manly*, too, should be Manny. See Froisard's Chronicles, Vol. i. p. 132. Lord Berner's edit. reprinted 1812.

vile the accustomed honours of a founder) this rector of Rushworth must have been a person of great account and considerable wealth. He died before his foundation was completed, in 1350, leaving Bishop Bateman to finish it, out of a considerable sum of money, left him in trust for that purpose [a].

Of the remaining part, the Founder speaks modestly enough; all he says being, that on Sept. 4, 1557, the 3d and 4th of the reign of Philip and Mary, John Caius, physician, bestowing on it estates, for the support of three fellows and 20 poor scholars, and a different college being added to the former foundation, the old name of Hall being blotted out, those princes called it Gonvile's and Caius' College; in which one master, 10 fellows, 10 scholars, 5 servants, and 3 poor men, were supported: but that pensioners also studied in it, supported at their own expense, to the number of 33, and that all together amounted to 62.

To come now to this other Founder.—John Caius, doctor of physic, of Norwich, was the son of Robert Caius of Yorkshire, and 14th warden of Gonvile Hall, being chosen the 24th of Jan. 1559. He was warden, as he tells us himself, seven years; began the new building in 1565, and completed it in 1570 [b]. Parker calls him the third founder [c], including, therefore, Bishop Bateman.

[a] Parker's Hist. of Cambridge, p. 68—72.

[b] Caii Opuscula, p. 142. Edit. S. Jebb, M.D. 1729. They had been published before in 1570 and 1574.

[c] Bishop Bateman is also called *a founder*, in a MS. in Caius College

"Dr. Caius died at London July 29th, 1573, after having placed Thomas Legge in the dignity of warden, living himself some time as a commoner in the college, and assisting daily at divine service, in a private seat in the chapel, which he had built himself towards the east end. When his corpse was brought from London to Cambridge, all degrees in the University met it in honourable manner, near Trumpington Ford, and conducted it with the greatest funeral pomp to the college, where he was handsomely buried in the chapel, with this inscription, I know not whether to call more ingenious or magnificent: "Fui Caius—I was Caius." Thus far Mr. Parker.

I cannot forbear adding, from Mr. Blomefield, that when Caius's tomb was removed from the east end of the north wall, where it was first built, near the altar, and placed against the wall, to which it is now raised, "the body was found whole and perfect, his beard was very long, so that, on comparing his picture with his visage, it is said, there was a great resemblance." The inscrip-

library, copied from the Archives of Trinity Hall, expressed in these remarkable words—Duas aulas collegiatas in universitate Cantabrigiensi *propriis sumptibus* honorificè construxit, unam quam intitulavit Sanctæ Trinitatis, de studentibus utroque jure, aliam vero Annunciationis Beatæ Mariæ, de Theologicis et dialecticis disciplinis, quas possessionibus et proventibus sic dotavit, ut inibi degentium accessarius poterit honorifice et honestissime in perpetuum exhiberi.

This MS. is contained in Miscellan. Collect. (Gonvile & Caius's MSS.) in which are also some of Robert Hare's collections, and the MS. of Itin. Britanniæ, referred to in this History.

tion, as given by Parker, is incomplete; the whole is as follows[a]:

Fui Caius,
Vivit post Funera Virtus.
Ætatis suæ LXIII.
Obiit 29 Julii,
Anno D. 1573.

But Caius has a claim to an ampler testimony. As the founder in part of this college, what has been said must suffice. But he was also a learned antiquary, a curious naturalist, an ingenious critic, a very skilful physician and anatomist: and should we hastily have associated his name merely with idle disputes about the antiquity of Cambridge, or a ridiculous character introduced by Shakespeare in the Merry Wives of Windsor, we must correct our opinion; for he possessed a combination of qualities, which rank him among the most distinguished scholars of his age, and he is placed as the Prince of its Physicians[b], by an admirable judge. In the few following hints he shall be traced through his own works.

Of his History and Antiquities of Cambridge, an account has already been given. He also wrote the Annals of the College of Physicians, from its foundation by Dr. Linacre in 1520 to 1565, and the Annals of Gonvile College, from its beginning to 1570[c]. But these latter being written merely for the use of those colleges

[a] Collect. Cantab. p. 100, 101.

[b] Caio, Medicorum olim in Britanniæ principe: Dr. Samuel Jebb, in Dedicatione Opusculorum Caii, Doctori Ricardo Mead.

[c] De Libris suis apud Opuscula, p. 142.

are only to be found in MS. in their libraries. There is also a treatise of his, de Antiquis Britanniæ Urbibus, *on the ancient Cities of Britain:* and he began a history of his own city, Norwich, but left it unfinished for other avocations, though, as appears, he had made some advances in that work.

Dr. Caius wrote also a medical treatise[a], on a subject upon which he laid great stress himself, as of the utmost consequence in practice; and it is a high proof of his professional reputation, as a physician, that he was appointed, at the request of Henry VIII. to give his anatomical lectures at the College of Surgeons (that of the Physicians not being then founded), which he continued to deliver in London for 20 years; that he was the very oracle of Mary, and in great credit with Elizabeth, our two learned queens, having been, previously, public reader in physic for several years at Padua in Italy. In prosecution of his design of consulting MSS. of the works of Galen, he travelled through France, Germany, and Italy. Galen was his great master. But his views also were directed, in like manner, towards some of the works of Hippocrates. He wrote a book on the works of Galen: he discovered some pieces in Greek, both of Hippocrates and Galen, which had been buried in obscurity in libraries. He composed commentaries or annotations on most of his works, and on some of Hippocrates's: he made Latin versions of them, and corrected the reading, in numerous of their treatises (more particularly Galen's), of their very corrupted Greek text[b]; and no one could have done all this, and on his large scale,

[a] De Medendi Methodo. Duo Libri.

[b] Caii Opuscula, 205.

but one who was as well a learned critic, as a skilful physician and anatomist[a].

Of his treatise on the Pronunciation of the Latin and Greek Languages, notice has been taken in our History of Cambridge Literature.

Natural History too had found employment for Caius's pen. His Treatise on British Dogs[b], and his History of rare Animals[c], were at first composed for a work of Gesner's[d], but which, Gesner dying before they were sufficiently prepared for the press, are published more according to Caius's better judgment, in his own Opuscula: they are ingenious and amusing. But not to dwell on particulars, suffice it to say, he printed a distinct treatise, as Galen did, on his own writings, extremely interesting, whether considered in a literary view, or biographically[e]. Other treatises of our Caius are in print, and numerous

[a] Dr. Coray, a learned French physician and critic, who published Hippocrates's Treatise (with a Preliminary Discourse and Notes) "Περὶ Ἀέρων, Ὑδάτων, Τόπων," has noticed the very corrupted state of the text both of Hippocrates and Galen, as late as 1800, at which time he published his edition at Paris. He has given ample specimens of them, and after speaking of the gross manner in which they have been disfigured by the ignorance of copyists, adds, (observations which apply well to our Caius) Pour expliquer d'ailleurs un medicin ancien, tel qu' Hippocrate, il faut de toute necessite reunir les connoissances medicales a une parfaite connoissance de la langue Grecque, et sur tout etre tres familiarise avec la doctrine de ce medicin. Ce n'est pas encore tout; car si l'on ne joint a ces connoissances le talent d'une judicieuse critique, on est arrete a tout moment par les obstacles qu' oppose un text altere. Discours Preliminaire, p. 148.

[b] De Canibus Britannicis Libellus.

[c] De Rariorum Animalium Historia.

[d] Icon. Animalium Quadrupedum, &c.

[e] De Libris propriis. Liber Unus ad Thomam Hatcherum.

MSS. of his Commentaries and Notes on Galen are among the MSS. bequeathed by him to this college.

What were Caius's peculiar opinions on subjects of religion, is, at least from his writings, not very clear. The estimation he was held in by Queen Mary, and his own opposition to the new learning, seem to indicate him, nominally, a Catholic[a]. On the other hand, he was in favour with Elizabeth, and in her reign he founded his college. Hence we might conclude he was a protestant. Perhaps, as he translated, in the younger period of life, one or two pieces of Erasmus's, for the use of a friend[b], he might possess a share of his *quiebility* and indifference; or, perhaps, after witnessing abroad the superstitions and impostures of the *old learning*, and at home the vanity[c] and crooked policy of many *new men*, and after practising physic for more than twenty years in the families of the great, perhaps, after all, accommodating his plans to existing circumstances, he contented himself with the religion of a philosopher and a physician. His total silence on theological topics, his reflections on the death of his beloved Gesner[d], and even his own epitaph,

[a] He, however, professed this only to the pronunciation of the Greek and Latin languages. In rebus civilibus dico; nam alio non pertinebit oratio mea.—*De Libris suis.*

[b] Compendium Erasmi de Vera Theologia, et Paraphr. in Epist. S. Judæ.

[c] Hominum quorundam *vanitas*, dum quivis studeat novæ rei novus author haberi. *De Pronunciatione*, &c. *sub fin.* Caius, however, speaks, elsewhere with sufficient respect.—*Crooked policy* is according to the testimony of certain new men themselves. See Bishop Burnet's Travels through Switzerland, &c. Letter I.

[d] De Libriis propriis apud Opusc. p. 81.

may leave this impression on some minds: but where we know nothing certain, our silence is our prudence.

Mandeville's remarks on Dr. Radcliffe [a], upon his foundation-views, may, or may not, have applied to him, but are inapplicable to Dr. Caius. He felt that weakness of great minds, the love of fame, which ruled him, as it did his friend Gesner. It was, however, directed well; for he sought it by great actions. The motives and the merit of founders and benefactors of colleges may often be as doubtful as they are represented by Mandeville. But Caius, had he never founded a college, would have lived as the first, the best, and, however defective, the only proper historian of our University.

Here must end our history of founders: whoever wishes a more complete account of benefactors, is referred to Mr. Parker's History of Cambridge, where, as might be expected of a genuine son and fellow, is found a description of benefactors more animating, together with a relation of donations more particular, than usually characterizes his *Skeleton* [b].

In the beginning of this chapter, notice was taken of the circumstance of Caius's and Parker's intimate relation to this college, as sufficient reasons for our considering their testimony. This intimation, however, concerns merely the early periods of the college, to which only their histories relate, and to which the references or quotations already made look. Mr. Blomefield was, in like man-

[a] Essay on Charity Schools.

[b] This is not spoken in contempt. It is Parker's own title, Σκελετος Cantab. the original MS. is in this college library; and an account of it has already been given in our first volume.

ner, of this college, and that circumstance may give weight to his testimony. He was the author of Collectanea Cantabrigiensia, frequently referred to in our narrative. He has also written the History of Norfolk; and (as noticed in R. Smyth's MSS.) he observes, in the latter work, there was a great defect in the first foundation of this house, the king's letters patent not being obtained[a] to sanction it, while it continued a hall; and not till, under the second founder, it became a college.—But let us proceed to our eminent and learned men, though we must be content with little more than a catalogue, in which some mentioned before will not be enumerated again.

Dr. Edmund Sheriffe, master, 1472, is mentioned by Mr. Parker[b], as author of a Chartulary of the College possessions, spiritual and temporal, &c.

Dr. Buckenham, or Bokenham, master, and vice-chancellor, A. D. 1509, made up the famous Black

[a] I do not, however, say, that Blomefield is correct; for Gonvile Hall had statutes, which, under the first warden, Colton, were confirmed by the Chancellor's seal. *Parker's Hist. Camb.* p. 69. Caius, too, speaks of Chartæ Gulielmi Gonnevilli Hist. Antiq. Cantab. p. 64, which commonly means *charter;* nor do I think that the foundation and possessions could have been settled without a *charter* or *King's grant;* and *that* must have a regular process; must pass, be transcribed, and enrolled. "These grants (I use Blackstone's words), whether of lands, honours, liberties, franchises, or ought besides, are contained in charters, or *letters patent*, that is, open letters, literæ patentes." Commentaries, vol. i. ch. 21-2. Caius's obtaining a charter, afterwards, by letters patent, does not imply that Gonvile Hall had not one before; for it (as we have shewn) was no unusual thing for one and the same college to have different charters at different periods; much more would Caius obtain one, when incorporating his new college into the old foundation.

[b] Hist. of Camb. p. 80.

Book, containing the Historiola of the University, *of so little* authority [a].

John Skip, Bishop of Hereford, 1539, was one of the compilers of the Liturgy, and died 1552 [b]. He was made master of this college in 1536.

Sir Thomas Gresham, though no author, yet, having converted his own mansion into a college, in London, and half of its professors being chosen from Cambridge, being himself too a learned man, certainly should be taken into our list [c]; and at the same time we mention Henry Jenkes, A. M. (Fel. and Rhetoric Professor of Gresham College, 1670) being the only Gresham Professor appointed from this college: an account of him and his writings may be seen in Ward's Lives of the Professors of Gresham College [d].

Now a summary account shall be given, from the time of Caius, (those already mentioned, except the last, being of Gonvile Hall) of a few of our eminent divines, antiquaries, and physicians.

[a] See vol. i. p. 42, of our History.—In Miscell. Papers, p. 43, in MS. Library of Bene't Col. there is an account of the contents of this book, in Archbishop Parker's hand-writing.

[b] Godwin. de Præsul. Angl. p. 494.

[c] It is remarkable, that none of our Cambridge histories have noticed Gresham's being of this college. But Caius's testimony is sufficient: Una nobiscum *per juventutem* hujus Collegii Pensionarius erat Thomas Gresham, nobilis ille et *doctissimus* mercator, qui forum mercatorium Londini (quod *bursam* seu *regale excambium* vocant) extruxit anno 1566, 1567, 1568, 1569; quo tempore nostrum Collegium nos quoque edificavimus istic Cantabrigiæ. *Annales de Gonvile et Caius*, as quoted by Dr. Ward in Sir Tho. Gresham's Life, (p. 6) prefixed to his Lives of the Professors.

[d] P. 327.

Francis White was translated from Norwich to the Bishopric of Ely, 1631[a]. He wrote *The Orthodox Faith*, and his brother, Dr. John White, wrote a Defence of it. Bishop White was author, also, of some other pieces, against Fisher, the Jesuit.

Dr. Jeremy Taylor, a native of Cambridge, and a fellow of this college, was raised, in 1660, to the bishopric of Down and Connor, in Ireland. He was a man of considerable learning, and, by a most splendid imagination, gave a fascination to his divinity. He was the author of numerous and well-known works: as the *Ductor dubitantium*, he had casuistry to quiet a scrupulous conscience; by his *Liberty of Prophecy*, he asserted its rights; and by his *Life of Christ*, he interested the religious affections of the different sects of Christians. He died in 1667.

Among the fellows ejected by the Parliament, one published several theological works, Richard Watson, A. M. afterwards D. D. Mr. Walker calls him a very learned man, but vain and conceited. There is an account of his writings in Wood's Athenæ Oxonienses[b]. It seems, there is no register of the fellows of Caius College put in by the Parliament, and Dr. Calamy mentions but two ejected at the Restoration. So there is less occasion to dwell on those troublous, tumultuous periods.

It is not easy to class the famous Dr. Samuel Clarke, as a critic, he edited Homer's Iliad, and a splendid edition of Cæsar's Commentaries: as a metaphysician, he wrote on the Being and Attributes of God, and Natural

[a] Bentham's Hist. of Ely.

[b] Walker's Suffer. of Cler. part ii. p. 145, and as referred to by Walker, Wood's Ath. Oxon. vol. ii. p. 825, and vol. i. p. 902.

and Revealed Religion; he was a great mathematician, the confidential friend of Sir Isaac Newton, and translated his Optics into Latin; as an Arian divine, he wrote two volumes against the orthodox doctrine of the Trinity; and, as a proof of his heterodoxy, refused the archbishopric of Canterbury.

Clarke, on being made rector of St. James's, took his degree of D. D. in 1709. His life was written by Whiston, who records four verses of Dr. Bentley's, relating to him,—or perhaps rather to himself. These, no doubt, our readers will relish as a delicacy, and admire for their curiosity, if not their orthodoxy. They are the only Latin verses extant, known to be written by that learned man. They were occasioned by the tart, *intelligent*, and *almost profane manner*, (these are Whiston's words) in which the controversy was treated by the divinity professor, Dr. James, who knew, indeed, that Clarke was a latent Arian.

Tune mathematicum, male sane Jacobe, lacessis,
Histrio dum ringis, serium habere virum?
Ludis tu Christum, Dominumq. Deumq. professus:
Ille colit Dominum, quem negat esse Deum[a];
Summum, adds Mr. Whiston.

Dr. Clarke's most noted work (he published a great many) was his *Scripture Doctrine of the Trinity*. To go into the *Proceedings* of the *two Houses* of *Convocation* against him, in June and July 1714, and his *Reply*, would break in upon the rule laid down for this chapter. Dr. C. died in 1729.

[a] Whiston's Historical Memoirs of Dr. Sam. Clarke, p. 31.

So much now for our divines: next to our antiquaries and critics. It is remarkable enough, that most of those, who have written on the history and antiquities of the University, were of this college: such as Bokenham, Caius, Robert Hare, Archbishop Parker, Richard Parker, and Francis Blomefield: as, according to R. Smyth's MS. were also the following: John Pone, author of the Geographical History of Africa, published 1600, being a Translation from the Spanish, with Additions by Mr. Pone: Sir Christopher Heydon, author of a Defence of Judicial Astrology, who died 1623; and the learned Gruter. Balthasar Venator, it seems, in his Panegyric, mentions him as having been a student of this college. Gruter was author of Inscriptiones Orbis Romani Antiquariæ [a], Hist. Augustæ Scriptores Latini Minores; and published editions of Tully's works [b], and other classics.

Add to these the following:—William Watts, D. D. editor of Matth. Paris's Historia Major, with a Glossary; Dr. Robert Sherringham, who wrote Libros de Anglorum Gentis Origine, and a Comment on Joma Codex, a writing of one of the Talmudists; Mr. Wharton, an eminent church antiquary, author of Anglia

[a] Mirandum Opus, in Belgio nuper luculentissime recusum. *Fabricii Bibliotheca Antiquaria*, p. 65; where may be seen an ample accounf of another great work of Gruter's, in 7 tom. *Scripta Philologica Miscellanea Virorum Doctorum*, &c. 1612. He says of Gruter, Obiit Heidelbergæ, A. 1627, qui Wittebergæ primum Professor fuerat, sed pulsus inde, quod Formulæ Concordiæ subscribere nollet. Fabricius does not notice Gruter's having studied at this college. Balthas. Venator's Panegyricum may be seen in Vitis a Guliel. Batesii Collectis, p. 526.

[b] An entire edition of Cicero, in 4 vols. fol. Hamburg. 1618.

Sacra, 2 vols. fol. He published likewise various other works, but died young, aged 31, vicar of Minster, in the Isle of Thanet. Sir Henry Chauncy, who wrote the Antiquities of Hertfordshire; Dr. Brady, author of A Complete History of England, together with an Introduction to Old English History; Mr. Collyer, who published an Historical, Biographical, and Geographical Dictionary, 2 vols. fol. The same Collyer also wrote on the Immorality of the English Stage. He was a Nonjuror. Sir William le Neve, Clarencieux king of arms, who left various collections (in MS.) on heraldry and other subjects, which have been of use to biographers and historians.

Dr. Fuller also notices a Master More, late fellow,[a] as "an industrious and judicious antiquary, to whom he was much beholden for many rarities;" and I think I have formerly perused some MS. of his, in this library, with an eulogium on his character.

Thus, it seems, have the members of this college sympathized with their old master, Caius, as antiquaries. Fuller, also, observes, that Caius seems to have bequeathed medicinal genius unto this foundation; and he enumerates 27 eminent physicians, extant in his memory, all bred in this house; which, therefore, he calls a little Montpelier. It was not only founded by a great physician and anatomist, but held out inducements to medical and anatomical students.

Out of these 27 physicians, two or three, eminent for their writings, might be mentioned; particularly Dr. Francis Glysson, author of Prolegomena Anatomica, Anatomica Hepatis, de Lympharum Ductibus, and other

[a] Hist. Camb. p. 135.

works: he was a great anatomist. Sir Charles Scarborough, M. D. fellow, an ejected loyalist, also, was eminent for his skill in anatomy, and for his general literature. Oughtram has extolled him for his mathematics, and Cowley crowned him with a Pindaric:

> Nor does this science make thy crown alone,
> But whole Apollo is thine own:
> His gentler arts belov'd in vain by me,
> Are wedded and enjoy'd by thee.'

Dr. Scarborough wrote on the muscles. He was principal physician to Charles II. and Walker says, he assisted Dr. Harvey in his famous book, de Generatione Animalium.—Of Dr. Harvey, and his writings, an account has been given.

Dr. Fletcher wrote a Treatise de Urinis.

Dr. Brady, already mentioned as an historian, was also an eminent physician, and wrote on medicine. He was Master, and Regius Professor of Physic, being made M. D. by royal mandate, in 1661.

The above classes of learned men have been placed in regular rows, like lofty trees, adorning spacious gravel walks: the following, omitted in their proper places, must stand, like trees of different species, and placed at different distances, in some miscellaneous and irregular groves.—

Lucy, Bishop of St. David's, 1660[a], wrote against Hobbes's Leviathan, and the Socinians. Mr. Wickeringhill, a Discourse on Jamaica, and a Defence of Bishop

[a] Godwin. de Præsul. Ang. p. 588.

Croft's Discourse on the Naked Truth. Dr. Moss, Dean of Ely, published, at different times, various sermons. Mr. Pyle was author of a Paraphrase on the New Testament. Dan. Jenner, B. D. wrote against Dr. Whitby's Protestant Reconciler, and other works. Dr. Shuckford was author of the Sacred and Prophane History compared, in addition to Dr. Prideaux. Dr. Keddington, wrote Critical Dissertations on the Iliad of Homer. Sir James Burroughs was architect of the Senate House, and various other public buildings at Cambridge. Thurlow was lord chancellor of England, in this king's reign, and Thomas Shadwell, Esq. poet laureat, in King William's:—all these should be added to the eminent men of this college.

Only one poetical writer, we see, has been introduced, but he a poet-laureat: so we shall make much of him, and the reader, by way of epilogue, or, if he had rather, an episode, will please to take the following account of a poet-laureat.

Certainly, in this country, by mistaking the character, and *degraduating* him, we lose sight of the dignity of the *poeta laureatus;* for that, as we have shewn, was a degree, as much as a master of arts. Now, it seems, instead of the patron's crowning the poet, we expect the poet to crown the patron; thus making him rather laureans, than laureatus.

The ancient Greeks and Romans, it is well known, were accustomed to crown themselves, or to be crowned by others, on various occasions; as at public games*

* Their crowns were of branches of different trees, according to the different games, or the different gods or persons to whom they were sacred.

at religious solemnities [a], at meetings for conviviality [b], and literary [c] or poetical contentions [d]. In these latter it was,

Ζηνος, Λατοιδαο, Παλαιμονος, Αρχεμοροιο·
Αθλα δε των κοτινος, μηλα, σελινα, πιτυς.

Anthol. Lib. 1.

[a] As at the Dionysia, &c. At the Daphnephoria, the practice was to decorate branches of olive with garlands of laurel, which a boy used to carry about; he was, for the time, crowned, and acting as a boy-priest, in honour of Apollo, he was called Δαφνηφορος, resembling somewhat our Episcopus Puerorum in die Innocentum, concerning which, see Gregorii Posthuma, p. 92.

[b] Στεψον ουν με, και λυρισω
Παρα σοις, Διονυσε, σηκοις,
Μετα κουρης βαθυκολπου,
Ροδινοισι στεφανισκοις
Πεπυκασμενος χορευσω.

Anacreon, Od. 21.

Sometimes it was with branches of Ivy, (ανθεα εκεινου, i. e. Bacchus.)

Κισσοστεφος δε κειμαι.

Anacreon.

Sometimes with branches of the myrtle sacred to Venus.

Nunc decet aut viridi nitidum caput impedire myrto.

Hor. Od. L. i. Carm. 4.

[c] Nam per omne spatium feriarum, meliorem diei partem seriis disputationibus occupantes, cænæ tempore sermones conviviales agitant. Macrobii Saturnalia, L. i. C. 1. And here, according to Aulus Gellius, it was usual to present the best disputant with a crown of laurel: Tum qui cænulam ordine suo curabat, præmium solvendæ questionis ponebat Librum veteris Scriptoris vel Græcum vel Latinum, et Coronam e lauro plexum. Noct. Attic. L. xviii. C. 2.

[d] Besides the Gymnastic exercises, at the public games, there were contests in music, poetry, and other arts; the victors were crowned

that Corinna obtained the prize, five times, from Pindar[a], Euripides from Sophocles[b], and Hesiod could not be crowned because he could not play upon the harp[c].

Under the Roman Emperors, the crowning of a poet took a more settled form, and had the most honourable signification: being the Emperor's own act, the crown was not of laurel, but oak; yet the oak was sacred to Jupiter; and as the contest, or ACT of the poet, was of the highest rank[d], so was his crown accounted the most dignified reward[e].

with laurel, called ποια Παρνασσια, as growing on the hill Parnassus, (Pindar. Pyth. viii. 28.)—Though it was not the office of the poet to give the crown on these public occasions (there was a proper judge for this, called, by Pindar, αρχης Ελληνοδικης Ol. 3.) Yet Pindar uniformly calls his Eulogistic Odes, figuratively, crowns, στεφανοι.

————εμοι δε στεφανωσαι
Κεινον στωτικω νομω
Αιολιδι μολπη
Χρη.

Olymp. 1.

[a] Vossius de Poetis Græcis, p. 29.

[b] Id.

[c] Potter's Grec. Antiq. Vol. i. C. 23.

[d] Called Agon Capitolinus. The crown of the poets, under the Emperors, was of oak, to distinguish it, probably, from the laurel, with which the Emperors and conquerors were then crowned. Hence, on their medals, we see them *laureati*. Vid. Numismata Imperat. Rom. per Joan. Vaillant. 1696.

[e] These Agones were first instituted by Domitian, who, with his assistant, crowned the victor with his own hand. The chaplet was called Corona Olympica. This ceremony continued to the time of the Emperor Theodosius. See Selden's Titles of Honour, p. 410.

This practice, after a long discontinuance by the Roman emperors, was revived in the later empire in the 13th. century, and performed with equal solemnity[a]. It was then called *actus literarius*, a literary or *scholastic act*; and as the distinction of a laureat was great, the ceremony of crowning him was performed with a proportionable publicity, and all possible form. The petition of the poet claiming the honour, the address of the personage conferring it, and the whole process of the literary Act, may be seen in Selden's *Titles of Honour*[b].

The first person mentioned in Italy, as obtaining this distinction, was the celebrated Petrarch[c]. It was conferred on him at Rome, and amidst a vast concourse of people. But though the laurel increased his honours,

[a] Neque puta, says Scaliger, upon Ausonius, (as quoted by Selden) aliunde Poetarum Laureatorum morem manasse. Nam et ipsi antiquitus ab ipsis Cæsaribus Germanis coronabantur. Magnoq. in pretio habiti semper apud Italos et Germanos qui id honoris virtute ingenii consecuti essent.

[b] Te itaq. Joannem Paulum Crusium Argentensem Liberalium Artium ac disciplinarum magistrum in hac florentissima assidentum Corona ob insignes ingenii tui dotes, præsertim vero Artis Poeticæ doctrinam singularem, peritiam eximiam, ut moris est, vigore et tenore Cæsarei hujus diplomatis, tanquam comes Palatinus, augustissima Imperatoriæ et Cesareæ Majestatis Auctoritate hac Laurea Poetica coronamus. *The Count Palatine's Address to Crusius*, who at the same time was presented by him with a gold ring. Selden, as above, p. 404.

[c] Quin et Senatum urbis Romæ idem magnifacere exinde constare potest, quod anno Christi 1341, desuefactum ab aliquot seculis morem coronandi revocaret, et Franciscum Petrarcham magna populi frequentia et acclamatione in Capitolio Laurea donavit, quam ille deinceps, ingenti nobilium pompa comitatus, tholo et umbilico altitudinis Templi Petrini, exemplum posteritati, suspendit. Matthæus Stephani, de Jurisdict. Lib. ii. p. 1, as quoted by Selden, ut sup. p. 404.

it seems not to have improved his fortunes; and of what he makes others say in contempt, he lived to feel the reality[a].

France never conferred this degree; but in England we read of Sir John Gower, as being poet-laureat in the 14th century; and he was buried in St. Mary-Overy's church, in Southwark[b], with all his blooming honours upon him, his statue being crowned with ivy intertwined with roses. It does not appear how he was laureated; but John Shelton, or Skelton, rector of Diss, in Norfolk, who flourished in Henry the VIIth and Henry the VIIIth's reign, was laureated[c], that is, graduated in the University of Oxford, and at the same time Robert Whitington[d]. So that, to speak of the laureatship, in treating of our college, is certainly not out of place.

[a] Qual vaggezza di Lauro? Qual de Mirto?
Povera, i nuda va Filosophia.

[b] Blomefield's Ess. towards a Topograph. Hist. of Norfolk, Vol. i. p. 20.

[c] Phillips' Theat. Poet. Ang. p. 41.

[d] Who calls himself Grammaticæ Magister, et Protovates Angliæ, in florentissima Oxoniensi Academia Laureatus. In opusc. aliquot Londini tunc editis, as quoted by Selden, Titles of Honour, p. 412. It is remarkable, that Phillips, in his Theat. Poet. omits Whitington, and Ritson, in his Bibl. Poetica, omits Skelton, who, besides that he was a poet-laureat, is called, by Erasmus, the light and honour of the British learning. Dr. Knight (Life of Dean Collet, p. 121) observes, speaking of Whitington's graduating, "And this may discover the error of some, who, not considering the crown of laurel as the ensign of a degree, have been apt to think that a poet-laureat of old, as well as of late, had that title, and a pension from the prince, when it came from the University, in commencing the degree of doctor of grammar; as it came thus to Bernard Andrea, tutor of Prince Arthur, to John Skelton, tutor of Prince Henry, &c."

To what has been said on our degraduating a laureat in this country, should it be objected, that his title is, in fact, a diploma given by the king—who, by his royal mandate, can, in like manner, create doctors in the several professions—it may be conceded there is some appearance of resemblance; but our concession is made with this caution, that laureatship be considered as a personal honour, and left in possession of its ancient privileges.

> Ye woods and spreading groves, afford my muse
> That bough, with which the sacred poets use
> T' adorn their brows, that by their pattern led,
> I with due honours may impale my head.
>
> *Evelyn's Translation of Renatus Rapinus's, Gardens, p. 74.*

With respect to Mr. Shadwell, the poet-laureat, from whom we have wandered, he was the author of seventeen dramatic pieces, of which his Epsom Wells is said to be the most admired.

Two or three words on the buildings. These in general display a neat collegiate air. The least perhaps to be admired are those things which seem to challenge our admiration most: the low gate of *Humility*, at the eastern entrance—the loftier arch of *Virtue*, with its portico and emblematical figures, conducting to Caius's court, and leading to the Public Schools—the gate of *Honour*, decorated with the peculiar ornaments of the different Grecian orders—are in the style of the sepulchral monuments of Elizabeth's age, introduced from Italy about that period. Taking them all together, we may, perhaps, consider them as those little models of ships sometimes made by seafaring people, to explain the sails, masts, and different parts of a vessel; and we may then gather from

them some hints concerning the orders, and we may further, with advantage, bring away the moral sentiments which they were intended to convey. But we may approve their utility of instruction, without admiring their architectural propriety. For to affect grandeur on a small scale, is not to be sublime. The revival of taste in England has overpowered much of conceit in the arts, and the dawn of science has dissolved many a charm.

Much of elegance is seen in the interior style of the chapel, in which lies the founder, entombed under a monument raised rather singularly against the northern wall. Over the altar is a good picture of the Annunciation, copied by Retz, from Carlo Maratti, so much admired for his style of painting the Maries. This picture will be thought very appropriate, if we recollect the college was dedicated to the Annunciation of the Blessed Virgin. In the master's lodge are portraits of all the old masters, except Dr. Dell, the *quaker* master; there are also two portraits of Alderman Trapps and his wife, 1554, which are reckoned fine ones, and supposed to be by Holbein. There are likewise a few portraits in the hall of eminent physicians and others formerly members of the college, among which is one of Dr. Harvey.

The library is to be admired more for its contents, than its structure. It abounds in MSS. and some are valuable. Among these are a Hebrew Bible, incomplete, beginning with Joshua, and ending with Malachi, c. 44. Judging by the rules laid down by Dr. Kennicot[a], it is not so old as that in the public library, but older than that in Emmanuel, which he reckoned of the 13th cen-

[a] Observationes Generales, &c. subjoined to his Hebrew Bible, where may be seen an account of this MS.

tury. The Four Gospels, in Greek, not so well written as the Epistles in Emmanuel, but ancient[a]. A fair well-written Greek MS. but modern, of Simplicius's Commentary on Aristotle's Physics: there are some Latin translations of different parts of Aristotle more ancient. Several MSS. of the Latin Classics. Various MS. volumes of Visitations, in reference to heraldry and genealogies, made in the 16th and 17th centuries—many medical MSS. also, given by Dr. Caius, among which are his own readings and observations on Galen, &c. The original MS. of Parker's Σχολιστος, Cantab. 1622. There is a peculiarity in his way of writing the Y, which has over it a dot; after the manner of the Saxon. Some MS. Collections, by Robert Hare, Esq.[b]. But let this suffice for the present.

No college has less of a *Rus* in *urbe* than this; every where surrounded with the town, and public buildings; with little or garden, no agreeable walks, overshadowing groves, or refreshing water, and not a single outlet into the adjacent country. But buildings, like men, must yield to circumstances, and bend to necessity. Garden, and wood and water, are not for every place. Moses himself could not strike water out of every rock, nor up on every occasion: and it is fruitless to complain. Con-

[a] Some remarks on both are in Mills's Prolegomena ad Novum Testamentum Græcum, p. 148.

[b] What further I have to say is reserved for another occasion. It is many years since I took some memoranda in this library, except one or two lately made for the purpose of the present work. Near 200 volumes, I think, were brought here from the monastery of St. Edmund's Bury; and they have been remarkably fortunate in the preservation of them; for out of 247 MSS. in Wren's Catalogue, there is, if I am correct in my memorandum, but one missing, No. 16.

sider yourself, then, as having been already in the garden, *hortus Pieridum*, as a library has been called. So, having nothing to invite us to perambulate, let us make our peroration.

Having observed a mistake of the printer's (for not being now on the spot, to examine his manuscript, we are unwilling to charge it on Mr. Parker, who was fellow of this college), in regard to the ancient site of Gonvile Hall we are insensibly led to notice a slight inaccuracy of Dr. Fuller's, with respect to the name. He says, that Gonvile built a Hall, dedicated to the Virgin Mary, on the place where now are the Orchard and Tennis Court of Bene't College. But there had been, previously to this, a college, dedicated to the Virgin Mary, and it seems not likely another house, so close to it, should bear exactly the same name. Ancient writings (as we have seen in the MS. in this library, copied from the archives of Trinity Hall) state the name, "the Annunciation of the Blessed Virgin."—So we see the Annunciation of the Blessed Virgin becomes Gonvile Hall—Gonvile Hall becomes Gonvile and Caius College, and now in conversation, and for abbreviation, we commonly call it Caius College. Thus do names change; and "the place that knew them, knows them no more."

Sidney Sussex College

SIDNEY SUSSEX COLLEGE.

THIS is the least foundation in the University, and before Downing College, the last, being the 16th. It occupies the site on which was formerly a religious house of that numerous body, the Franciscans or Grey Friars. The House was founded by Edward the First, but being dissolved, and its property dispersed at the dissolution of monasteries, the greater part probably, if not all of it, went to Henry's college of Trinity; and, as observed before, Sidney College pays to this day an annual rent to Trinity, for the site on which it is erected, being a fee-farm settled by act of parliament.

Mr. Parker says of this monastery of the Grey Friars[a], "that it was very famous among all the others at Cambridge, because formerly the yearly assemblies of the University, and the public exercises, were kept in it, by reason of its largeness: what authority he had for his remark, I know not; I do not see he is preceded in it by Caius or Archbishop Parker, nor followed by Fuller. The schools, according to Caius, before the erection of the present, were in hired houses, under a condition,

[a] Hist. of Camb. p. 156.

that they should not be let for any other purpose within a limited time. However, if Mr. Parker's remark is correct, the House of Grey Friars passed more naturally into a society for literary men; and wanted only a foundress and funds to give it birth. These were found in Lady Frances Sidney.

This lady died May 1588, and by her will, dated 6th December, 1588, left 5000l. besides some other property for the building, and endowing of a college on this site, for one master, ten fellows, and twenty scholars: but, on supposition her legacy was not sufficient for that purpose, all the money was to be applied to the enlarging of Clare Hall, with the same number of fellows and scholars as were designed to compose her own institution. Henry Grey, Earl of Kent, Sir John Harrington, her nephew, together with Nicholas Bond, D. D. and Robert Forth, L. D.[a], were left executors, and Archbishop Whitgift, with Dr. Goodman, Dean of Westminster, overseers: and the same will ordered, that Dr. Nowell should preach her funeral sermon.

Dr. Fuller mentions a singular piece of address, as making part of this lady's will, which was, that a jewel, like a star, of rubies, and diamonds, with a ruby in the midst, worth 140l. having on the back side a hand delivering up a heart to a crown, should be presented to the queen[b]: this was accordingly done; and at the delivery, a mortmain was humbly requested, to found a college, which her majesty as graciously granted. To be short, the college was founded; (this Benjamin College, as

[a] These two last are added to those mentioned by Dr. Fuller, from an indenture copied into R. Smyth's MS.

[b] Hist. of Cambridge, p. 163.

Fuller oddly calls it) *the least and last in time, and born after the death of its mother.* The year of this lady's will must be taken from the time of its being proved; otherwise the year of her death will appear antedated. The charter of foundation bears date 1593.

With respect to this lady's history, then, she was noble by birth, more noble by marriage, but noblest of all, by her kindred; daughter to Sir William Sidney, the third of three noble lords of that name, wife to Thomas Radcliffe, Earl of Sussex, an excellent soldier, and distinguished, first, as the lord deputy of Ireland, and afterwards as lord chamberlain, in very turbulent times; aunt to Sir Philip Sidney, so famous in this country for his poetical romance, called Arcadia, and for his patronage of universities and literature, beloved and respected at home, for his many amiable qualities, and wondered at throughout all Europe, for his diplomatic talents, a poet, a warrior, a philosopher, and politician, and, to crown all, a conscientious good man[a]. She was aunt also to the great (for a subject, much too great) Robert Earl of Leicester, who, from directing the councils of Elizabeth, aspired to partake her bed[b]. Thus noble she was, if nobility consists in blood, as well by birth as by intimate relationship to three most eminent ministers of Queen Elizabeth, of different characters, indeed, but all men very conspicuous.

This (Elizabeth's) age was one distinguished, beyond any in our history, for learned ladies and for patronesses of literature. Of this number was Ann, wife of Sir Nicholas Bacon, eminently skilled in the Greek and Latin

[a] Lloyd's Statesmen of England, p. 307—313.

[b] Fragmenta Regalia. By Sir Rob. Naunton. Phœnix, p. 181.

languages, as were all the daughters of Sir Edw. Coke, of whom she was one; Mildred, the wife of Lord Treasurer Cecil, as had been before Mrs. Margaret Roper and her daughter, and all the daughters, and also Mrs. Margaret Clement, the niece, of Sir Thomas More: nor must we omit to add our queens Mary and Elizabeth[a]. It would be easy to make a large list of ladies of this honourable description, about this period: but suffice it to have added now the name of our illustrious foundress.

Though the original funds of this college were small, (and, it seems, according to Dr. Fuller, her effects sold very ill) it received additional benefactions from others. The Earl of Kent gave it the legacy bequeathed to him by the foundress. The executors added something of their own: but finding, after all, they had not still enough for ten fellowships, they reduced them to seven. These are now all open; that is, may be enjoyed by scholars of any part of his majesty's dominions. They have since had other benefactors, and other fellowships, of which one is vested in the warden and company of fishmongers, in London: though not all open fellowships, they are in general founded on liberal principles.

It has been observed, that the statutes of this college are not lodged in any public repository: and I have also read somewhere (if my recollection does not fail me, among Cole's MSS.) that the statutes are many of them

[a] Caii Opusc. p. 158, whose narrative, however, is strangely confused and tautological, as though Mrs. Roper was any other than one of the family of Sir Thomas More. She was his eldest daughter, with whom Erasmus corresponded, and whom he greatly admired. For an interesting account of Queen Elizabeth and Lady Jane Gray, see Ascham's Schoolmaster, p. 34—62.

bad, and must be altered; but where there is no knowledge, there should be no opinion: and there are some subjects about which I should not be over-forward to give an opinion, and, perhaps, this would be one;—so to proceed to the distinguished men of this college.

The literary history of this college commences, of course, with the time when the Puritans were not meanly thought of, and were as yet not ejected: the first we shall have to notice, as being the first on the list of writers of this college, was Mr. William Bradshaw, A.M. a puritan, one of the first fellows, who wrote a Discourse on the Unreasonableness of Separation, and of the Sin against the Holy Ghost: but of course this is neither of the Bradshaws mentioned by Dr. Calamy[a].

This college, however, in its progress, had its due portion of loyalty. Dr. Montague, or Montacute, master, so appointed by the foundress's executors: he translated King James's works into Latin, of which an elegant copy, in velvet and gold, is in the public library of this University, presented by his majesty himself. Dr. Montague was first Bishop of Bath and Wells, then of Winchester, translated, at length, to Worcester, and lies buried in the cathedral church[b].

Daniel Dike, B. D. fellow, a Puritan, is called, by Fuller, *that faithful servant, in discovering the deceitfulness of man's heart*, as having written a treatise on that subject, and it was deemed of sufficient consequence to

[a] Some account of him may be seen in Wood's Athenæ.

[b] This writer has been mentioned elsewhere; and Bishop Montague is certainly entitled to a place also among the benefactors. Even one who had been his *servant*, gave them, according to Fuller (Hist. of Camb. p. 154), one of their first church livings in Bedfordshire.

be translated into Latin by Mr. Verneval, librarian of the Bodleian. He died 1614[a]. Jeremy Dike, also, brother of Daniel, was a celebrated puritan preacher, and author of some religious tracts, on Scandal, on Covetousness, and on the Eucharist.

Of the same school were the famous Mr. Thomas Gataker, and Mr. Jeremy Whitacre. The former, an eminent critic in the Greek language, published several works in that department of literature. There was a splendid edition of Mr. Gataker's works, published some time after his death, viz. in 1698, at Utrecht.—He was most celebrated for a critical work on the New Testament, which has been much admired. In this he was assisted by some of the assembly of divines, of whom he was one. He also wrote some of the lives in Dr. Fuller's Abel Redivivus[b]. But notice has been already taken of him under St. John's College. Mr. Jeremy Whitacre, also, was another puritan, distinguished both as a preacher and a writer, as was, afterwards, his son, Robert[c]. To these may be added Mr. Thomas Adams, author of a Comment on St. Peter's Second Epistle.

Dr. Fuller's List of learned Writers stops at Thomas Adams: he enumerates only six, and gives little more than their names; though, as he tells us himself[d], this college was his mother for the last eight years in this Uni-

[a] Smyth's MS.

[b] Those of Peter Martyr, Bale, Whitgift, Ridley, William Whitacre, Parker, and others. *Fuller's Preface to the Abel Redivivus.*

[c] He should have been noticed under Emman. Coll. See Dr. Calamy's Account of Eject. Ministers, Vol. ii. p. 25.

[d] Hist. of Camb. p. 155.

versity. This consideration will justify my frequent appeals to his authority, in the early part of the history of this college; for when Fuller wrote, it had been founded only about 60 years.

Mr. W. Dugard was an eminent grammarian, author of Rhetorices Compendium, a Greek Grammar, and Luciani Samosatensis Dialogorum Libri Duo. He was master of Merchant Taylor's School, and died in 1662[a].

Mr. Walter Montague, a devout popish author, wrote Spiritualia, being Pious Essays, and a Letter against Protestantism, and also a comedy, entitled The Shepherd's Paradise. He was the son of a noble family, and, probably, had he lived a little earlier, when Cardinal Pole ruled the church, (though but for a few years) he might have been an English bishop[b]: as it was, he became a French abbot, and died in 1669. Here, perhaps, we may add Mr. John Lewis, author of Melchisedec's Antetype, or the Scrutiny of the Mass[c]. Mr. Robert Smyth thinks he was the sequestered Vicar of Childwall, in Lancashire.

Among the protestant divines of this more early period of our college, may be mentioned Dr. John Pocklington.

[a] Smyth's MS.

[b] The Lord Montague was the ambassador (being one of three) sent to represent the Second Estate of the Nation, and to do homage to the Pope, on Mary's coming to the throne. Beccatelli's Life of Cardinal Reginald Pole, by Pye, p. 103.

[c] Every one acquainted with the Catholic Theology will see the connexion. Missa (the mass) Incruentum Christianorum sacrificium, in quo Christi Corpus conficitur. Qua notione vox hæc usurpata fere semper a Romana Ecclesia, ut observatum a Baronio Ann. 34. n. 60, et aliis. *Dufresne, Gloss. sub missa.*

canon of Windsor, first scholar here, afterwards fellow of Pembroke Hall; Robert Wensley, author of a Form of sound Words, to prove that the Church of England is most apostolical; Mr. Richard Hoggeston, described by Mr. Robert Smyth as a learned Calvinist, and as writing, among other things, Ichnographia Doctrinæ Justificationis, secundum Typum in Monte, and some tracts against the Papists and Quakers; John Playfere, B. D. fellow, is described by the same as writing, Appello Evangelium, on the true Doctrine of Predestination, printed in 1652.

Of the ejected loyalists two were men of considerable learning: one was Dr. Samuel Ward, the master, of whom an account has been given under Christ's College; the other was Seth Ward, fellow, who had been Dr. Samuel Ward's servitor. We have already seen that Dr. Samuel Ward *had* been in the Presbyterian interest, and even nominated to be of the Assembly of Divines; and Anthony Wood and Mr. Walker say, it must not be concealed that he *had very much degenerated from his former principles, and even taken the engagement*[a]: and accordingly, when Mr. Greaves, the author of Pyramodographia, and many other learned works, was removed from the Savilian Professorship of Astronomy, at Oxford, Mr. Ward (Greaves himself employing all his interest in his favour) was appointed to succeed him[b]. In 1654 he proceeded D. D. at Oxford, and was there first elected president of Jesus College, and afterwards, in 1659, principal of Trinity, though, as Mr. Walker expresses it, "he was forced soon after to give it up to

[a] Sufferings of the Clergy, part ii. p. 159.

[b] Ward's Lives of the Gresham Professors, p. 146.

Dr. Potter, the right owner." However, after the Restoration, he rose to be Bishop of Exeter, and in 1669 was translated to Salisbury. It is comical enough to hear Mr. Walker, after having described the good bishop, as having taken the *engagement*, talk of his *keeping a watchful eye over the Dissenters in both his dioceses* [a].

However, Dr. Seth Ward was allowed to be a man of genius and great learning, more particularly eminent as a mathematician and astronomer. There is an account of his writings in Wood's Athenæ Oxonienses [b]. He died in 1688; and there is a monument erected to his memory in his cathedral of Salisbury. There is also a distinct account of his life and writings by Dr. Pope.

Though there might be some Non-conformists, formerly of this college, ejected from their livings by the Bartholomew Act, it does not appear on the face of Dr. Calamy's Account of ejected Ministers, that any were removed from the college. *The one Mr. Minshull*, put in by the Parliament (as Mr. Walker calls him), in room of Dr. Samuel Ward, is mentioned by Dr. Fuller, "as the first master [c] bred in and chosen by the College, and

[a] Better described, in reference to his pliability of principle, by a thorough good churchman, thus—Verum temporibus servire doctus, suiq. memor ab iisdem jam victoribus in Academia Oxoniensi Astronomiæ Professor Savilianus Constituitur, et Collegii Trinitatis itidem Præses. Idem postmodo temporibus mutatis obsequio facili se accomodavit, et anno 1661 Decanus, deinde Episcopus Exoniensis nominatur, ad Sarisburium translatus duodecimo Sept. 1667. Richardsoni edit. Godwin. de Præsul. Angl. p. 360.

[b] The principal are, De Cometis, Idea Trigonometriæ Demonstratæ, and Exercitatio in Hobbii Philosophiam.

[c] The three first were put in by the foundress's executors. Fuller's History of Cambridge, p. 154.

much meriting thereof by his providence," but I know of nothing written by him. It does not appear that he was ejected at the Restoration. He was S. T. B. in 1643, D. D. in 1644, and died in 1686.

To proceed then to more miscellaneous subjects.

John Bramhall, Bishop of Derrie, in Ireland, is mentioned by Fuller, as having been educated here. He became, afterwards, Archbishop of Armagh, and primate of Ireland in 1660. He wrote much against the Papists and Quakers, and died in 1663. Sir Peter Pett, first scholar here, afterwards fellow of All Soul's, Oxford, was author of a Discourse on Trade, on Populousness and Trade since the Reformation, and another on Liberty of Conscience[a].

Sir George Ent, M. D. an eminent physician, wrote Animadversiones on Dr. Thurston's Diatribe de Respirationis usu primario. He was the particular friend and contemporary in the University of the famous Dr. Harvey, and edited his book, already mentioned, with a dedication to the President and Fellows of the College of Physicians. He died in 1663[b].

[a] There is an account of him and his writings in Wood's Athenæ. Mr. Robert Smyth says, that Sir P. P. wrote also a Treatise on Scripture, which is not in Wood, and that Mr. Boyle took his plan from it on the same subject.—On what authority this is said, does not appear. There is no intimation of it either in Mr. Boyle's "Considerations touching the Style of the Holy Scripture," nor in his Dedication to the Earl of Orrery, nor yet in his Letter to Mr. P. P. A. G. F. I. whom I take to be Sir Peter Pett himself, attorney-general of Ireland. On the contrary, it seems, by Mr. Boyle's own account, that his Considerations were written, though in a somewhat rambling, yet in a very thoughtful independent manner.

[b] See vol. i. p. 209, of the present History.

Gilbert Clerke, fellow, and proctor in 1653, was a celebrated mathematician, and advocate of the Unitarian principles: in the former character, he wrote against Mr. Oughtred's Clavis Mathematica; in the latter, against Bishop Bull's Defence of the Nicene Faith. He died in 1696.

Sir Roger L'Estrange was editor of the Public Intelligencer, said to be the first English newspaper. This work communicated "the chief Transactions of, and Advertisements from, the three Nations—viz. England, Scotland, and Ireland, with the Proceedings in both Houses of Parliament; also Occurrences from Foreign Parts." It was published *by authority*[a]. Sir Roger, also, wrote various religious pieces, and translations from various languages. He was born in 1616, and lived to a great age, dying in 1704.

Mr. John Allen, fellow, was the great labourer and learned friend, mentioned by Mr. Whiston, as assisting him in what he called Primitive Christianity revived[b].

Thomas Woolston, B. D. 1699, and fellow, was author of various treatises relating to Christ, and the Christian religion: first of a book entitled, the Old Apology for the Truth of the Christian Religion, against the Jews and Gentiles revived, which he professes to treat of in *a peculiar manner*, but in a way of *free* and *impartial* inquiry; a second, of the *exact Fitness of the Time*, in which Christ was manifested in the flesh: this was deli-

[a] "By virtue and authority of letters patent, granted by the late King Charles, confirmed by Act of Parliament, and also exemplified under the Great Seal of England." Public Intelligencer, from Monday, Apr. 23, to Apr. 30, 1660.

[b] Memoirs of Dr. Samuel Clarke, p. 31, 32.

vered as a public exercise in the college chapel, and, as he says, "heard with approbation, and is in some sort connected with the preceding discourse:" he calls it "a reviving of the primitive and apostolical doctrine:" a third, was his famous "Discourse on the Miracles of our Saviour," in different discourses, addressed to different bishops; and, at length, the Defence of his discourses, addressed to the Queen, and all, as he expresses it, in view of the present controversy of Infidels and Apostates. He was well acquainted with the Fathers, and maintained, that the miracles of Christ were not literal, but to be taken in an allegorical sense. He also wrote various other treatises, in a way that was considered ludicrously intentioned, and even hostile to Christianity; and, accordingly, occasioned much controversy with the clergy.

William Wollaston, Esq. who was admitted 18th January, 1674," A. M. 1681, scholar, was the learned author of the Religion of Nature delineated; first printed in 1722: but a piratical edition being printed, a correct edition was published in 1726. In 1709 he compiled Memoirs relating to himself and family[a]. As a sort of succedaneum to the Religion of Nature delineated, was published the Religion of Jesus delineated, by a different hand. It is remarkable, that Voltaire has confounded together Woolston and Wollaston. The latter died 1724.

Dr. Thomas Wilson, Bishop of Sodor and Man, was

[a] See Mr. Nichols's History of Leicestershire, last volume. There is a good portrait of Mr. W. in Sidney College Lodge. There is also another in Dr. Williams's Library, in Red Cross Street, which the Rev. Mr. Morgan, the librarian, says, was presented to the Library by one of Mr. Wollaston's family, with an intimation, that he died a Dissenter.

author of many tracts for the promotion of piety; particularly a short and plain Instruction to the better understanding of the Lord's Supper; and Dialogues for the Instruction of the Indians; but more particularly known for his edition of the New Testament, with Notes prefixed, with a Summary of the different editions. Bishop Wilson died 1755.

The next was a poetical writer, very young, and never matured, an unfortunate undergraduate; who, after banishing himself from college, died in London, oppressed with poverty and misfortunes, (like another Chatterton) though not by his own hands. He was preparing for the press a poetical version of Ovid's Epistles. His *poetical works* were published in 1728, 8vo. His Abelard to Eloisa, and his Henry to Rosamond, display a considerable talent for poetry.

Never was tale more lamentable told than in this volume: I cannot forbear copying a letter to a person, of whom he was soliciting charity, from the Memoirs of his Life, prefixed to his poetical works, printed in London 1728.

SIR,

IF you was ever touched with a sense of humanity, consider my condition; what I am, my proposals will inform you; what I have been, Sidney College can witness; but what I shall be, some few hours hence, I tremble to think. Spare my blushes. I have not enjoyed the common necessaries of life for these two days, and can hardly hold my pen, to subscribe myself

Your most humble servant,

W. PATTISON.

In the Memoirs is a most admirable letter from Mr. W. Harte, a young gentleman of St. Mary's Hall, Oxford, giving Pattison some rules for his intended translation of Ovid's Epistles.

Pattison having fallen into some imprudences, took his name out of the college books, to prevent expulsion. He was solicited to return, but was too proud to submit, and had grown too fond of the town.

What Pattison's imprudences were, I know not, and if I did, I would not publish them; for, to borrow the words of Mr. Harte, "May my own ill poetry never find favour, if I take any pleasure in disturbing the ashes of the dead."

Poor Pattison died of the small-pox, a little while after writing the above letter, aged 21. He was buried in the church-yard of St. Clement's Dane, in the Strand.

We have one or two other poetical writers, of this college, who should have been mentioned before, as being prior, in the order of time, to Mr. Pattison.

Mr. Charles Alleyn is represented by Mr. Smyth as an elegant historical poet, who died about 1640. Mr. Carter mentions him as author of the Battles of Cressy and Poictiers, and also of that of Bosworth Field, and the History of Henry VII. I have never seen them and therefore barely record them.

Thomas May, Esq. scholar, was author of the History of Henry II. in Verse, and of the Civil Wars in England, in Prose. He also published a Translation of Virgil's Georgics, with Notes, in 1622; but his best known work is a Translation of Lucan's Pharsalia, with Notes, printed in 1633.

Mr. May also wrote three tragedies and two comedies,

the Heir and Old Couple[a]. He was candidate for the place of poet-laureat, against the author of Gondibert, Sir William D'Avenant, though he lost it. Becoming afterwards a republican, he was appointed Annalist to the Parliament, but died soon after in 1650. He was son and heir to Sir Thomas May, of Mayfield, Sussex.

Mr. May also published a Continuation of the Subject of Lucan's Historical Poem, with Notes, which is dedicated, in a well-written style, to Charles I.

Great allowances must be made for the structure of Mr. May's rhimed verse, in reference to the time in which he wrote, and the translator comes with disadvantage after the poet, whose verse is very elegant and harmonious. But he was a man of learning: his Heir is a good comedy; and his Translation of Lucan has prefixed to it a few fine complimentary lines by Ben Jonson.

Several men, eminent by rank, though not by publications, might be mentioned, who were educated here; such as Edward Montague, Earl of Manchester, chancellor of the University[b], brother to the Mr. Walter Montague, the Catholic, already noticed; and other Montagues of the same family, particularly William Montague, Lord Chief Baron of the Exchequer; Sir Charles North, eldest son of Dudley Lord North; and Sir Robert Atkins, Chief Baron of the Exchequer, who died 1709, father of Sir Robert Atkins, the well-known author of the Ancient and Present State of Gloucester-

[a] The comedies are in Dodsley's Collection of Old Plays, vol. 7.

[b] Voted out by Parliament, Nov. 27, 1651, and the order read in Convocation, Dec. 2. He was son of Henry, first Earl of Manchester. Another Earl of Manchester, 60th chancellor, was displaced by Charles. He died in 1671.

shire; and Oliver Cromwell, Protector, of whom there is in the Master's Lodge, a fine original portrait, reckoned the principal curiosity in this college. There is a medallion of him, taken, if I mistake not, from this *living picture*, for which the late Empress of Russia offered 500l. It was the property of the late Dr. Andrew Gifford, of the Museum, and is now in the museum and library left by him to the Baptist Academy at Bristol. Cromwell was born in the county of Huntingdon, and in the register of St. Ives, in that county, his name stands as a churchwarden. He was admitted fellow-commoner here 23d April, 1616. In 1628 he represented the town of Cambridge, and some years after took violent possession of it for the Parliament.

So much for our learned and eminent men; and it cannot but have struck our readers, that there have been two or three of the stoutest royalists, and two or three of the stoutest republicans in the country, of this college.

Every college has not many striking curiosities: this we have seen has some.

The entrance to Sidney is by a good Doric portico: the first court is a neat little brick building, but with nothing in it remarkable; in the second court is the chapel, with an agreeable interior: a few years since, it was rebuilt; and a new direction given to it, to make the court more uniform, Dr. Elliston, a late master, reviving the ancient character of the ecclesiastic, superintending and directing the building, according to his own taste. Over the altar-piece is a Venetian painting, by Pittoni, representing the Virgin Mary with her infant Son, reclining on loose straw: it has been somewhat damaged, but is still to be admired for its design and colouring.

Here is a good garden, an admirable bowling-green, a beautiful summer-house, at the back of which is a walk, agreeably winding, with variety of trees and shrubs intertwining, and forming, the whole length, a fine canopy over head; with nothing but singing, and fragrance, and seclusion; a delightful summer retreat; the sweetest lover's or poet's walk, perhaps, in the University. So our traveller is left to his own meditation.

Having never looked into the library of this college but once, and then very rapidly, I was in danger of overlooking it. So I just whisper to my traveller, that the Library is a small neat-built room, corresponding to the other parts of the college. It communicates with the Master's Lodge, and has in it, I understand, some good printed books, and a few MSS. So I leave my traveller again to his meditations.

P. S. I have omitted one of the best classical scholars of this college, Thomas Twining, A. M. 1763. He published a Translation of Aristotle's Treatise on Poetry, with Notes on the Translation and on the Original, and Two Dissertations on Poetical and Musical Imitation; all of which (together with his Preface) discover equal sagacity, erudition, and taste. It was published in 1789. I was mistaken as to Mr. T.'s college, and thought he had already been mentioned.

DOWNING COLLEGE.

NOW we are approaching the *very* last, though not the *very* least of the family of our Alma Mater: For Downing, it appears, aspires to be great among her daughters.

From the manner in which the last chapter was worded, our readers would conclude that we intended to close with it; and, indeed, so it was intended: but from information just received, that the artist had provided a plate for this college, it becomes necessary to furnish a history. A few materials for it, indeed, had been prepared; but the work had so grown upon our hands, that in consulting brevity, it seemed expedient to reserve those materials, with other appendices, for some future opportunity.

Sed non fata sinunt.

The founder, then, of this college was Sir George Downing, of Gamlingay, in Bedfordshire, of an ancient family, that first settled in the county of Essex, where Geffry Downing had an estate at Poles Beldham in that county. His ancestor, Dr. Calybut Downing, was competitor for the wardenship of All Soul's College, Oxford (which, however, was obtained by Dr. Gil-

Part of Downing College.

bert Sheldon), and wrote in justification of episcopacy, and on other subjects, and died in 1644. Sir George, his son, was of note in Oliver's days, being sent by him as resident to the States General of Holland: but after the Restoration, becoming equally zealous in the royal cause, as he had been before in the Parliament's, he was elected burgess for Morpeth, in Northumberland, to serve in the parliament of 1660. In 1661 he was sent envoy extraordinary into Holland, and on his return made secretary to the treasury, and one of his majesty's commissioners of the customs. He bought an estate at Hatley, in the county of Cambridge, and (being then only a knight) was created a baronet, July 1, in 1663, Car. II. 15. Of him was born Sir George Downing, who married Lady Catharine, eldest daughter of James Earl of Salisbury, by whom he had issue, George, our present founder.

Our Sir George Downing, then, was member of parliament for Dunwich, in Suffolk, which borough he represented in three parliaments, 1710[a], 1713, and 1727: in other respects, he seems to have lived as a private gentleman. He married the daughter of Sir William Forrester, knight, of Shropshire, and died without issue, in 1747.

What further relates to Sir George Downing will be connected with his foundation, and what to his college, must be summed up in few words; for of a college which they are only now building, and in which as yet there are no students, much could not well be said. The will of the founder is dated 1717, in which he leaves considerable estates in Cambridgeshire, Bedfordshire, and

[a] Collins's Baronetage.

Suffolk, to his nearest relations, who were his first cousins, and their issue. If at their death they had no issue, he then left those estates in trust, for the purpose of building a college, which, under approbation of the Archbishops of Canterbury and York, and the Masters of St. John's and Clare Hall, was to be built at Cambridge, and to bear his name. His estates so bequeathed, amount now to near 6000l. a year.

This matter had been the subject of great litigation; but on Friday, June 17, 1768, the Lord Chancellor, assisted by the Master of the Rolls, and the Chief Justice of the Court of Common Pleas, unanimously pronounced the validity of the will, and the assignment of the estates for the foundation of a college, at Cambridge.

It is not necessary to give a detail of particulars; suffice it to say, the great seal was affixed to the charter for its incorporation by the Lord Chancellor Loughborough, on the 22d September, 1800.

This House differs, in some respects, from the other colleges. It consists of a master, a professor of the laws of England, and one of medicine[a], together with sixteen fellows and six scholars, with 50l. a year, to last only for four years. The master is to be chosen by the four gentlemen of the University mentioned above; but always from among those who, either are or were, professors or fellows of this college. These rules are to be observed after the completion of the college, and have been thus far attended to.

The professors must be chosen according to certain rules and description of character given in the charter, from the colleges of Cambridge or Oxford; and a gen-

[a] And, also, two chaplains and a librarian.

tleman of a Scotch university may also be chosen to be a professor of medicine: scholars and fellows are to be chosen, and lectures given, as in the other colleges, when the house is completed.

Professors are to give their lectures, not as the old college professors, merely to the members of the college, but to the University at large, on receiving the proper terms for admission.

With respect to the fellows, it is provided, that two only shall be in holy orders; of the others it is required, that at a certain period fixed by the charter, they either become barristers of law, or doctors of physic.

The mastership and professorships are for life, and possessed of the same privileges as other establishments of the kind in the University: the fellowships are resigned by marriage, or, at all events, at the end of twelve years, unless they have a licence to hold them longer.

The master's lodge, and the residence of the professor of medicine are almost finished; and it will be evident to every one, by the present beginning, that the intention is to make a most magnificent building. It will consist of one large stone-faced quadrangle, more spacious than that of Trinity College; the south side will be 500 feet long. It will be composed of the Keton stone. The master's lodge is an elegant specimen of the Ionic order: the entrance of the college will be of the Doric; and these two orders will run through the whole quadrangle.

On the foundation day, 18th May, 1807, a sermon was preached on the occasion, and a procession made to the Senate House, where a Latin oration was delivered by one of the fellows: then followed the ceremony of laying the first stone, and of pronouncing the benediction.

The following inscription on the brass plate, upon the foundation-stone, it may, perhaps, not be improper to introduce.

COLLEGIVM. DOWNINGENSE
IN. ACADEMIA. CANTABRIGIÆ
GEORGIVS. DOWNING. DE. GAMLINGAY
IN. EODEM. COMITATV. BARONETTVS
TESTAMENTO. DESIGNAVIT
OPIBVSQVE. MVNIFICE. INSTRVXIT
ANNO. SALVTIS. M.DCC.XVII.
REGIA. TANDEM. CHARTA. STABILIVIT
GEORGIVS. TERTIVS. OPTIMVS. PRINCEPS
ANNO. M.DCCC.
HÆC. VERO ÆDIFICII. PRIMORDIA
MAGISTER. PROFESSORES. ET. SOCII
POSVERVNT
QVOD. AD. RELIGIONIS. CVLTVM
IVRIS. ANGLICANI. ET. MEDICINÆ. SCIENTIAM
ET. AD. RECTAM. JVVENTVTIS. INGENVÆ
DISCIPLINAM. PROMOVENDAM
FELICITER. EVENIAT.

That is—

Sir George Downing, of Gamlingay, in the county of Cambridge, Baronet, designated by will, Downing College, and munificently endowed it with revenues in the year of our redemption 1717. George III. the best of princes, confirmed it, by royal charter, in the year 1800. The professors and fellows erected this beginning of the edifice; and may it have a happy effect on the cultivation of religion, of the English law, and the science of medicine, and in promoting the true discipline of ingenuous youth.

The Lord Chancellor, in giving his opinion, said, that the estate could not be applied to any other purpose, than

the founding of a college; and that it must be called Downing College; but that, in other respects, it was in the power of the trustees, who should be appointed under the direction of that court, to model and frame the college, and the statutes of it, in what method they should think fit; provided that method was but agreeable to the nature of a college, and to the regulations of a university; and provided too great emolument was not given to the master and fellows, nor improper persons permitted to partake of it.

Such, then, is the sketch of Downing College.—A writer, aiming to meet the objection urged against *the Literary Fund* [a], That it tends to increase the number of supernumerary, necessitous authors, throws the weight of the objection back on our Universities, which, he says, sends literary men into the world, who find no proper place in society; and, that the aim of the Literary Fund is but to remedy the evils which other foundations have created. Mandeville seems to oppose the whole theory of literary charities; and, at the time the subject of Downing College was under discussion, it was observed, we had colleges enough for the purposes of *Charity*; and a wish was expressed, that if any more colleges were founded, they would be improvements on the old foundations [b].

Let the opinions of objectors have as much or as little weight with the reader as he chooses; but let objectors themselves consider the institution just described as an actual attempt at some improvements on our old colleges:

[a] See the Claims of Literature.

[b] Gentleman's Magazine for June 1764.

such it really is. Whether these improvements go far enough, or too far, belongs not to this place; my business being to describe what our colleges are, not what they should be.

The institution, it is true, has not met all the wishes of complainers against old institutions: but there appears something of an effort to meet them half way. Some may, indeed, think (there being, as yet, no livings) that sufficient inducements will not be held out to the sons of the church; some, that this circumstance will prevent too many hangers-on for preferment: at all events, this college will not be overstocked with clerics; room will be made for a quick succession to fellowships; both fellows and professors will be effective members; and, being all of some profession, they will, by a timely prudence, be able to find their proper places in the world: the lectures of the professors will not, like the old *college professorships*, (most of which are now mere sinecures, and scarcely known to exist) be confined to the college; but thrown open to the University. These are evidently attempts at improvement, and, even in the judgment of complainers themselves, will do credit to the memory of those who planned them.

As to the founder—It does not appear, on the face of the business, that he immediately falls under the censure of Mandeville, who reckons among the wicked and mean such as found colleges, or add riches to those already rich, to the exclusion of relatives, and the extinction of the dearer charities of life. We see him first regarding his relations, though even distant as second cousins, and all their issue. The founding and endowing of a college is a dernier resort; a course of prudence, or a pro-

cess of expedience. What other inducements might be lodged in his breast,—whether respect for literature, a feeling of public spirit, or the scintillations of secret ambition, this we do not know, and, perhaps, no one can tell; and therefore, in conclusion, though we protestants do not say masses for the souls of founders and benefactors, nor place them in the calendars of our saints, nor even hang a solitary prayer round their portraits—

Diu[a] *par ſa grace ait mercy de* SON AME.

AMEN.

knowing, "that as the tree falls, so it lies,"—still the University, no doubt, will pay Sir George Downing the due honour of a founder, his College find pleasure in recording their obligations, and his own provisions, in the regular course of events, prevent his name from being soon forgotten.

[a] After the orthography of the MS.—The text alludes (according to the usual prayer for the soul) to the line under the beautiful original portrait of Henry V. in the famous illuminated MS. in Bene't College Library. See Mr. Tyson's account of it.

APPENDIX.

TO attempt what it is impossible to execute, is a madness; and to profess that, wherein both our conscience and our reader's must have borne their testimony against the falsehood, would have been something worse. In the preceding History, then, there was no aim at a complete account of all our learned men; and to acknowledge it defective, where it does not profess to be perfect, will be no derogation to it.

To speak the truth, many wilful omissions have been made. These pages, both for time and for limits, were put under restraint. Much has been sacrificed to brevity; something to an after-attempt; and not a little in obedience to a voice, to which many a greater literary undertaking has been obliged to yield [a].

Two or three names, however, that stole away through unguardedness, from my memory, shall be supplied,—being intended for insertion.

John Godwin, A. M. barely mentioned under Queen's, claims a more particular notice. He was a politician and divine of his own school. He wrote on the Imprudence of fighting against God, and in Vindication of the Execution of Cha. I. He was a puritan, but propagated the Arminian doctrines, with great zeal, among the Calvinists.

[a] Plura Meditanti aurem vellit Operarum festinatio; quæ etiam fortasse non pauca reliquerit Lectoribus excusanda: quibus si hæc qualiacunq. arridere viderimus; et alia post hæc hujusmodi, si non potiora, majori saltem cura, in lucem producenda, speramus. *Rerum Angl. Script. Tom.* i. *Lectori.*

Though a republican, he was ejected from his living by the Parliament; and though strict for communion, he was strenuous against the Baptists. To say the least, he was the most determined controversialist, if not the most voluminous writer, of his age[a]. The principal of his works are, Redemption redeemed, folio; a treatise on Justification, 4to. Cata-baptism, a treatise, on Infant Baptism, 4to. with 4tos. 8vos. and pamphlets in abundance. He died in 1665, aged 72.

T. *Doolittle*, fellow, A. M. of Pembroke Hall, did a *great* deal: he was an active tutor, and a ready writer, a zealous, practical preacher, and great catechist. He was a Calvinist, and author of various theological tracts; of which the most considerable are, one, on the Sacrament of the Lord's Supper; another, on the Sufferings of Christ. He was ejected, after the Restoration, from the living of St. Alphage, in London.

Arthur Jackson, A. M. of Trinity, was author of 4 volumes of Annotations on the Bible. Samuel Ogden, A. B. of Christ's, was an eminent scholar, and wrote on the separate Existence of the Soul, and on Justification. Samuel Shaw, A. M. of St. John's, an eminent schoolmaster of the Free-school in Ashby de la Zouch, Leicestershire, wrote Sermons, Meditations, and two Comedies, that used to be acted by his scholars. He died 1695. Samuel Clark, A. M. fellow of Pembroke Hall, wrote Annotations on the Bible, with various other works on the Bible.—All these were puritans, ejected from their several livings, after the Restoration.

John Milner, B. D. by royal mandate; fellow of St. John's[b], a learned nonjuring clergyman, wrote a Col-

[a] A very particular account of him may be seen in Wilson's History of Dissenting Churches.

[b] Mr. R. Smyth's MS.

lection of the Church History of Palestine, from Christ to the Time of Dioclesian, and a Defence of Archbishop Usher. He held the vicarage of Leeds, in Yorkshire, but refusing to take the oath to King William, he was obliged to resign it. Mr. Manning, of Queen's, was distinguished as a Saxon scholar, and published an edition of Lye's Saxon Dictionary. As a divine, though respectable, he was not very orthodox, and was one of the petitioners for relief, in the case of Subscription to the 39 Articles.

Dr. Erasmus Darwin, (M. B. St. John's, 1755) was an eminent physician, and an admired, though rather too fine, a poet. He wrote The Botanic Garden, a Poem, in two parts, containing, in polished rhimed verse, (Part 1), The Economy of Vegetation, (Part 2), The Loves of the Plants, with Philosophical Notes, according to the Sexual System of Linnæus; and the Shrine of Nature, a Philosophical Poem. He also wrote a philosophical work, in prose, entitled Zoonomia, and a Plan for a Lady's Boarding School. A Critique was published on the Zoonomia, by Dr. Brown, professor of moral philosophy in the University of Edinburgh, and his Life has been written by Miss Seward.

G. Atwood, F. R. S. A. M. 1772, of Trinity, a distinguished mathematician, wrote a Treatise on Rectilinear Motion and Rotation of Bodies, with a Dissertation on the Structure of Arches: and in Mr. Lunn's Catalogue for 1809 were advertised 3 folio and 5 quarto volumes in MS. of his Extracts and Original Remarks on the different Branches of the Mathematics.

Joseph Milner, A. M. 1773, of Catharine Hall, was an eminent schoolmaster and divine, of Hull, in Yorkshire, author of several volumes of Sermons, and Theo-

logical Tracts, and also of an Ecclesiastical History, more particularly in reference to what are called by some divines the Doctrines of Grace. It is grounded on the principles of Mr. John Newton's Ecclesiastical History of the Three first Centuries; and has been continued since Mr. Joseph Milner's death, by his brother, Dr. Isaac Milner, the Dean of Carlisle.

John Venn, A. M. Sidney Coll. 1786, rector of Clapham, Surry, was an admired preacher of the same principles, son of Mr. Henry Venn, already mentioned as author of, the Complete Duty of Man. Mr. V. jun. died in 1813, at which time was announced the intention of publishing 2 volumes of his Sermons. He wrote a variety of theological Essays, in a periodical work called, The Christian Observer.

Amos Simon Cottle, A. B. 1799, of Magdalen, translated *Icelandic Poetry*, or the Edda of Sæmund, into English Verse, 1797. Sæmund was born in 1056. His singular Odes, called the Edda, relate to the Traditionary Mythology of the Northern Nations. Whether these Odes were written originally in the Icelandic language, and translated afterwards into Latin, (there being different opinions on the subject) the great antiquity of the opinions, and of the Odes themselves, is undisputed. Mr. Cottle's is a translation from the Latin, but the only one we have in English verse, and it is flowing and easy. Prefixed to the work is a Dissertation on the Northern Mythology[a], and some affectionate lines addressed to the Translator by his friend, the present Poet-Laureat.

[a] Verstegan (*Restitution of decayed Intelligence*, 1634) maintains, that the Grecian and Northern Mythology have no relation to each other; Mr. Cottle the contrary opinion, that there is a striking similarity between them.

Rich. Gough, Esq. Bene't College, scholar, 1752, was author of British Topography, and Sepulchral Monuments, and editor of Camden's Britannia. Of this learned and most industrious antiquary, and his writings, a complete account may be seen in Nichols's Literary Anecdotes of the XVIIIth Century, Vol. VI. Mr. Gough took no degree.

Professor Nicholas Saunderson, a great mathematician, of Christ's, was Lucasian Professor 1711, an extraordinary instance of genius and industry; for he was blind from his infancy. His Elements of Algebra, two volumes 4to. were published in 1740, and of its SELECT PARTS, many editions have been published.

Sir W. Browne, first of Peter House, then of Queen's, published a Translation of Dr. Gregory's Catoptrics and Dioptrics, and Opuscula, &c. for numerous were his poetical squibs. He was a zealous Whig; and his following neat lines are well known.

> The King to Cambridge sent a troop of horse,
> For Tories know no argument but force:
> With equal skill to Cambridge books he sent;
> For Whigs allow no force, but argument.

Sir W. bequeathed three gold medals, to be given yearly to three undergraduates; one for the best Greek Ode, after the manner of Sappho; another for the best Latin Ode, in the manner of Horace; a third for the best Greek and Latin Epigrams, in imitation of the Anthologia and Martial. He took the degree of M. D. at Cambridge, 1721.

THE END.

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